

# THE RESTITUTION HERALD.

Volume 10.

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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.

### PAUL FINISHES HIS SECOND JOURNEY

I TOLD you last week of the sermon Paul preached in Athens, that caused some to laugh at him while others believed him. After this Paul left Athens and came to another city in Greece, called Corinth.

In Corinth Paul found a certain Jew whose name was Aquila, who, with his wife, had just come there to live. They were Christians, too, and they worked at their trade of tent-making. Paul had also learned this trade when he was a boy, so he went to live with them and they all worked together making tents. Every Sabbath he went into the synagogue and taught the great crowds of people that Jesus was the Savior.

Of course you should know that most of the people who went to the synagogues to pray were Jews. When Paul tried to tell them of Jesus they would not believe him any more than they would believe Jesus when he was here. So at last Paul shook his garments before them and said, "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." I think that Paul meant that he had done his best to teach them and since they would not believe it would be their own fault when they were punished for their sins. So he would preach to the Gentiles who would listen to him. (Anyone is a Gentile who is not a Jew.)

Close to the synagogue there lived a Christian named Justus. And from that time on Paul went into his house to teach. And many of the people of Corinth believed and were baptized when they heard him. And whom else do you think Paul baptized? I am sure you would never guess. It was the chief ruler of the synagogue and all his family!

When Paul had been in Corinth a year and six months, a new governor was sent to the country. Then the Jews who did not believe took Paul before the governor and said, "This fellow teaches men to worship God contrary to the law."

Paul was about to speak when the governor said to the Jews, "If it were a case of robbery I should listen to you. But if it is only a case of words and names and your law, look after it yourselves. I will have nothing to do with it."

And he drove them away from his judgment seat. Then the Greeks took the leader of the Jewish mob and gave him a

## GOD ANSWERS PRAYER

**I** KNOW not by what methods rare,  
But this I know, God answers prayer.  
I knew that he has given His Word,  
Which tells me prayer is always heard,  
And will be answered soon or late,  
And so I pray and calmly wait.  
I know not if the blessing sought  
Will come in just the way I thought;  
But leave my prayers with Him alone,  
Whose will is wiser than my own,  
Assured that He will grant my quest,  
Or send some answer far more blest.  
—Selected.

beating, but the governor did not notice. How glad Paul must have felt that God had given him such a friend to help him!

Paul stayed there for a good while after his escape from the Jews. Then he bade good-bye to the brethren and taking Aquila and Priscilla, he sailed away to his own country across the sea. On the way he stopped at Ephesus, where he went into the synagogue. The Jews asked him to stay with them for awhile, but he answered that he must go to Jerusalem. "But," said he, "I will come again if God wills it."

Aquila and Priscilla staid at Ephesus and taught people as Paul had taught them. But Paul went first to Jerusalem and then to Antioch. And thus ended the second missionary journey of this great Apostle.

## TWO FATHERS.

I N A certain land were two fathers. Each had an only son, the very apple of his eye, for whom he planned. Each of the fathers possessed the sense inaccurately described as common and each was determined that his son should, by reason of his father's foresight, find life wholesome and pleasant. Their goals were identical, but their methods entirely different.

One father set about the task of accumulating a great fortune. Said he, "I do not prize wealth for myself; my son is my greatest treasure. But I will toil early and late to accumulate a fortune so that at my death he may inherit the whole of it and hereafter enjoy the sweets of life."

In pursuit of this ambition the father was kept from his son through many days, and the son, as sons will, sought other comrades. After many years the father died, leaving the fortune in accordance with his plan. The son mourned as deeply as one can mourn for a father with whom he is not well acquainted, and then set about enjoying the good things provided for him. Let it be said to his credit that he fulfilled his father's wishes and got a dollar's worth of fun from each dollar scattered to the winds. When the fortune was gone he found a task for which his inexperience fitted him and later became an excellent bricklayer and a good citizen.

The other father, equally determined that his son should enjoy the good things of life, devoted his energies to that end. He toiled early and late to earn bread and clothing for his household, but permitted himself certain leisure hours, and these he devoted to cultivating the friendship of his son and sharing the wisdom that had come to him with the years.

After many years he died leaving a debt and a good name. The son mourned him as one mourns a comrade. Then he began the task of paying his father's debts. With the debt cleared he said to himself, "I owe a greater debt to my father. I must be worthy of him and acquit myself in a manner that will justify his faith and care."

Poverty and ambition spurred him to industry, and while striving to merit the good opinion of his father he became a great man and accumulated a fortune. And thus he came to enjoy the good things his father provided for him.—Sel.

## A BIBLE A-B-C.

- A is for Adam, the father of all,  
B is for Benjamin whose tribe was small.  
C is for Caleb, the fearless spy,  
D is for Daniel who dared even to die.  
E is for Enoch whom death never saw,  
F is for Felix expounding the law.  
G is for Gideon with his small, brave band,  
H, for Hezekiah who saved the land,  
I is for Isaac, Abraham's son,  
J is for Jesus, the Anointed One.  
K, for King Solomon wise and wealthy,  
L for Luke who kept people healthy.  
M is for Moses who answered God's call,  
N for Nehemiah rebuilding the wall.  
O, for Obadiah, whom God's prophets hid,  
P is for Paul and the great things he did.  
Q, for Queen Esther, Israel's redeemer,  
R is for Ruth, the beautiful gleaner.  
S is for Samuel anointing Saul,  
T, for Timothy, who learned from Paul.  
U, for Uriah, who in battle fell,  
V, for the visions Revelations tell.  
W, for the wise men traveling afar,  
X, for umas Day and its Eastern Star.  
manger,  
Y, for the Young Child in Bethlehem's manger,  
Z, for Zechariah, whose life was in danger.

Charlotte Gardiner.  
12 years of age, Lancaster, N.Y.

IF you would gain mankind, the best way is to appear to love them; and the best way of appearing to love them is to love them in reality.—J. Bentham.

HERE'S a sigh to those who love me,  
And a smile to those who hate me,  
And whatever sky's above me—  
Here's a heart for every fate!—Byron.

## THE GOSPEL AND THE KINGDOM

J. S. Lyon, Citronelle, Alabama.

**T**HE New Testament scriptures were written from thirty to sixty years after this time, and in addition to the teachings of Jesus at that time we have the record of Paul to whom Jesus appeared, and of the revelation given to John sixty years later. Let us see what they have to say about the kingdom. We have already taken up the fact that the gospel and kingdom are one subject inseparably connected.

## There Will Be a Second Coming of Christ.

Acts 1:9. And after he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Is there any mistaking this language, spoken by the angels of God? Just as literal and visible as Jesus departed, so will his coming be.

Matt. 24:30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Matt. 16:27. 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. 19:28. And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

In the rendering of this passage by the Emphatic Diaglott the word regeneration is replaced by the word renovation as a more literal meaning, and in a foot note makes this explanation of the word.

"That glorious moral, social, political, religious, and physical change which will be introduced by the Messiah, who says, 'behold I make all things new.'" Rev. 21.5.

Matt. 26:64. Jesus saith unto him, Thou hast said: Nevertheless I say unto you, Hereafter ye shall see the Son of Man, sitting on the right hand of power, and coming in the clouds of heaven.

Mark 8:38. 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 all the holy angels.

Luke 9:26. For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

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.

2 Thes. 1:7. And to you who are troub-

led, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8. In flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

When Jesus comes those who accept and believe on him will not be destroyed. There is hope for those who remain to the coming of the Lord that they will be able to learn of him the words of truth.

Rev. 1:7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.

Having these direct words of the Saviour both before and after his resurrection, as well as the words of Paul, can anyone who believes the Bible say that Christ will not come visibly, personally, and in splendor?

## The Parables Interpreted, Refer to the Future Literal Kingdom and a King.

In the parable of the wheat and the tares, Matt. 13, the sower is Jesus, the good seed the words of the gospel of the kingdom. The wheat represents the believers of his word, the children of the kingdom. The tares are the unbelievers, children of the evil one. Both classes are allowed to grow up undisturbed until the harvest, which represents the resurrection, when the righteous will be gathered into the kingdom, the barns of the parable, and the unrighteous are destroyed. Most interpreters make this explanation apply to the present time, but to do so one must first explain how it can be that the tares will be gathered first, which would mean, be resurrected before the saints themselves. That would be contrary to many scripture passages that reveal that none but the blessed are raised from the dead at the first resurrection.

The conclusion I have come to is that the parable is referring to what will take place in the kingdom after the resurrection. Verses 40 and 41 read:

As therefore the tares are gathered and burned in the fire; so shall 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. (Diaglott).

The kingdom will have to be established before the wicked can be gathered out of it. Since the saints are with Christ before the establishment of the kingdom, the children of the kingdom refers to those over whom the saints will rule, those who accept that rule, and in the end of the kingdom age recipients of eternal life, while the wicked are cut off and go away into the second death.

Matt. 13:31. Another parable put he forth unto them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field:

32. Which indeed is the least of all seeds: but when it is grown is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

We have here a picture of a steady, constant growth from a very small seed, until the maximum of its growth is attained. We cannot apply this parable to the Christian church, whose growth, though starting from a small beginning, has been very unlike the steady growth here pictured. During the dark ages, religion very near perished from the earth, and the corrupt Catholic church alone had a recognized existence. It does picture perfectly the rapid, steady growth of the kingdom of God that will take place when Jesus comes.

33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

In the words of the Bible, the church is the bride, and in symbolical writings, a woman is always taken as the representative figure for a church. In the kingdom it will be the saints who rule over the nations with the Lord, and as the glorified church they will implant in the minds of the nations of the world, the truths and laws of the kingdom, so that the world which up to that time is dead in its worldliness and sin, like unleavened meal, may be quickened and enlivened by the knowledge of truth implanted in their midst, and which like the rapid action of yeast or leaven will soon permeate the whole world.

Luke 19:11. 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.

12. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return.

13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14. But his citizens hated him, and sent a message after him, saying, We will not have this man to rule over us.

15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16. Then came the first saying, Lord, thy pound hath gained ten pounds.

17. And he said unto him, Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities.

18. And the second came saying, Lord, thy pound hath gained five pounds.

19. And he likewise said unto him, Be thou also over five cities.

20. And another came saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down and reapest that thou didst not sow.

21. And he said unto them that stood by, Take from him the pound and give unto him that hath ten pounds.



26. For I say unto you that unto every one that hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27. But those mine enemies, which would not that I should reign over them, bring hither and slay them before me.

Jesus here represents himself as a nobleman, and the far country to which he went was to the heavens above. The people of his country, the citizens over whom it is his right to rule, are those of this world who have rejected him and slain the messengers of the gospel since the time of Christ. The servants to whom he entrusts the talents while he is gone, are those to whom the understanding of the gospel is given. Some will hide this knowledge in their own hearts, and others will in a greater or less degree spread the knowledge they have received to others and thereby multiply the value of the word, and the numbers of them that accept it. "Let your light shine," is the Lord's command, and the rewards for so doing are fully exemplified in this parable. It must be noticed that the accounting and rewards take place at the second coming of the Lord after he has received his kingdom.

Matt. 25:1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom.

2. And five of them were wise, and five foolish.

3. They that were foolish took their lamps and took no oil with them.

4. But the wise took oil in their vessels with their lamps.

5. But the bridegroom tarried and they all slumbered and slept.

6. And at midnight there was a cry made, behold the bridegroom cometh. Go ye out to meet him.

7. Then all those virgins arose and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil, for our lamps have gone out.

9. But the wise answered, saying, Not so, lest there be not enough for us and you: but go ye rather to them that sell and buy for yourselves.

10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11. Afterwards came the other virgins, saying, Lord, Lord, open to us.

To fully understand this parable it is necessary to understand something of the customs of the Jews in the time of Christ. When one tries to explain events that happened hundreds of years ago, he must get the view point of those who listened to the Saviour on the shores of Galilee.

It was the custom of the Jews to betroth the bride to the groom through arrangements made by friends of the groom. When everything was ready, and the bride had gone through her period of purification preparations, the ceremony took place during the day time at the home of the bride or any selected place more suitable. A select few were present at the actual ceremony and the real celebration took place not at the home of the bride where the ceremony was performed, but at the home of the groom to which he took the bride after darkness had come. It was

customary for the trip from one place to the other to take the form of a ceremonial procession, led by the bride and groom, and many who were not invited to the ceremony itself, but who were invited to the marriage feast at the groom's house, would await the coming of the wedding procession and join themselves to it on the way. Girl friends of the bride were accustomed to bear torches to light the way, and the whole party, upon arrival at the home of the groom and the future home of the bride, went in to the festivities that lasted from one day to another, many days in the case of those who could afford it. It was at such a marriage festivity that Jesus performed his first miracle, the turning of water to wine.

Now as to the application. The church is the espoused bride of Christ, and as such will be united to the Lord when he shall come to call them to himself in the air. For "he shall send his angels to gather his elect from the four winds and from the uttermost part of the earth to the uttermost part of heaven." Mark 13:27. This is when the marriage ceremony takes place. It is not in the Lord's home, for his kingdom and the future home of the saints is not in heaven, but in the earth. The rapture of the saints will have taken place before we can commence to come to the occurrences mentioned in this parable.

The people of the earth, who have seen in the taking out of their midst of the saints, will come to an understanding of the things they might have understood before. A vast concourse of nominal Christians, who have failed to grasp and gain a part in the better resurrection that has come to the elect church, will see their mistakes and set themselves to await the coming of the Lord and the bride to set up the kingdom on the earth. Half of them will not be earnest enough to have made the proper preparation, and be unable to enter into the glories of the kingdom when the Lord shall suddenly appear.

(To be continued.)

#### NO. 27. IDENTITY.

J. W. Williams, Ripley, Illinois.

**T**WO statements of the Master are taken by believers in spirits of the dead as distinguishing his identity from the body. In John 2:19 he says, I (the body) will raise it up in three days, and in John 10:17-18 he says, I have power to lay it (my life) down, and I have power to take it again. The conclusion has been therefore that since he raised up his body according to above two statements, he must have been a separate identity from his body. The general teaching of scripture will itself explain these scriptures. Then who, or what, raised Jesus from death? God did it himself, Acts 2:24, Rom. 8:11, 1 Cor. 15:15, by his spirit. 1 Peter 3:18. Does someone say that Jesus was personally God in his identity? Then did God die? But it is replied that he said he and the Father were one. Yes, but one in what? In identity? Then how could he also say, My Father is greater than I? This oneness between him and the Father, Jno. 10, is the oneness of a shepherd's protecting care. The whole context here shows that.

Because no hand can pluck them out of the hand of God, the great Shepherd, and because the Son is one with the Father in shepherding the sheep, therefore can no man pluck the sheep from the hand of the good shepherd, either.

In saying he would raise himself from death he doubtless was allying himself in oneness with the father's purpose to raise him from the grave, and in that sense his words are natural and intelligible, while taken otherwise they make contradictions in scripture, as we have cited above.

For again, the body of Jesus was Jesus, as seen by comparing Matt. 27:57-60 with 28:6. And also the body of Lazarus was called "Lazarus" when Jesus raised him, as was the body of "Tabitha" by Peter when he raised her. And the risen body of Jesus was the only Jesus that appeared to them after his resurrection, and is the "same also that ascended," Eph. 4:6, and is the same that "himself shall descend from heaven with a shout." The bodily Jesus was the only Jesus they knew, either before crucifixion or after resurrection. Identity is bodily not ghostly.

But some man will say in ridicule of bodily resurrection, How can dust six thousand years old rise to live again? To which we reply, How could dust eons of years old become Adam or you? If God can make dust live once is it more incredible that he should repeat his power in resurrection? But the scientific and religious doubter queries further incredibly, Suppose you die and a bird drops an apple seed on your grave and a cow eats the apples from that tree and then the cow dies. In the resurrection will you be a man or a cow? We reply, What did our querist eat for dinner? Corned beef and cabbage, we will say. Well, after dinner and digestion, which did he become a man or a cow? And if he physiologically changes his body every seven years, is his wife married to the same husband now that she was when a bride? And how can he establish his legal property rights before the court which knows no disembodied spirits and vests identity only in bodily beings? Perhaps identity does not consist so much in identical atoms as in the identical combination of a like number of atoms in like arrangement by the life which is in the blood. And what are atoms? What is substance? No one knows. The latest theory is that they are electrons which would make all substance electrical forms. In our judgement this accords with scripture.

Some again conclude from Christ's words in Matt. 18 that little children become angels when they die. Read it and see if that is what he said. People and angels are distinct and will be in the ages to come. 1 Cor. 6:1-2. Notice closely the words in Matt. 18:10. Who are "these little ones?" Not literal children but Christian adult believers. Ver. 6. What reason is given in verse 10 why such believers are not to be despised, looked down upon, reckoned insignificant? Why, because they are of enough importance that each, while alive, not after dead, has an angel, a guardian angel, in heaven, in the presence of God. For in Acts 12 we read about Peter, one of these little ones present in Matt. 18, and "his angel," his guard-

(Continued on page 7.)

**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. Ella Siple, of Hammond, La., has been recuperating from something the nature of the flu by visiting the Bros. Lindsey and Gainey homes at Gulfport, Miss.

Sister (Miss) Anna L. Adams, of the Social Correspondence Committee of the National Bereans gives notice that her address is now 524 N. Ottawa Ave., Dixon, Illinois.

Friday, Sept. 24, the Dixon, Ill., sisters met at the home of Sisters Ada and Anna Drew to welcome back from Florida Sr. Anna Adams and her aunt, Sr. Matie Thatcher, who are now to make their home in Dixon.

Sr. Leota B. Hanson, St. Louis, Mo., recently made a visit to Sr. Margaret Sutterfield, Bismarck, Mo., to lend cheer to a sister whose health has been poor for some time.

IT seems that our issue No. 49, of Sept. 14th, in many instances went astray and did not reach their destination. We have had many complaints—more than we have of that issue to supply. That issue left this office regularly and we know of no good reason why it should not have reach-

ed all. Our postal service for a long time has not been strong but where the blame rests we are not able to say.

We have just put in stock another ton of paper, this time at a little lower figure, but there is still room for a reduction in the price.

With this issue the subscription rate for the herald is \$2.00. Please bear this in mind. As soon as costs decrease sufficiently, we will go back to the old price. We mean to do the right thing by our subscribers.

We call attention to "The Unifying Error" in this issue. It is truth boiled down. Destroy the satanic error of the natural immortality of the human soul, and you have taken away the foundation for every other error. True children of God can have no union with such error.

Robert Alexander is the name of a little boy that on Sept. 23, 1920, came to Bro. and Sr. G. G. Landry, Hammond, La., to grace their home. Weight 8½ pounds. All are doing fine. Here's our welcome to the little fellow. May he live long to honor God.

**REMITTANCES.**

Sadie and Barbara Leamon, Ferd Winfrey, Lyman Booth, G. P. Allard, Mrs. Myrtle Pittman, C. S. Carter, V. C. Railsback, J. B. Pounds, Romain A. Daniels, Fred H. Knodle, Ada M. Eldredge, E. S. Oliver, Albert Siple, J. J. Polm, Mrs. J. A. Tuttle, S. T. Shirley, Miss M. E. Gardiner, T. H. Allen, Alfred Driskill, Mrs. Abbie Mead, G. G. Landry, Miss M. B. Johnson, Mrs. Dora McChesney, Mrs. J. W. Grimsley, Dewey Richardson, E. R. Drabenstott.

**EMERGENCY FUND.**

Sadie and Barbara Leamon,	4.00
Leo Nokes,	.50
R. A. Daniels,	2.00
Fred H. Knodle,	.50
R. P. Story,	2.00

**Obituary.**

**Hiram Cordill**

died Aug. 31, 1920, at Mollala, Oregon. Hiram Cordill was born Nov. 16, 1843, in Whitley Co., Ind. Moved to Minnesota with his parents in the spring of 1856. Was married to Rebecca L. Williams, July 3, 1864. To them were born eight children. Five of these are still living. They were both baptized into the Baptist Church, April 12, 1868. His wife died Nov. 19, 1885, and he married Eleanor Cole, Nov. 1, 1889. He was baptized into Christ Sept. 8, 1907, and from that time has been a true follower of his dearly beloved Master. Besides his children he leaves 24 grandchildren and 14 great-grandchildren.

Mrs. Alberta Gray.

William Myers.

WE were called upon to preach the funeral of William Myers, father of our esteemed sister, Lillie Myers, of our Oregon congregation, on Tuesday, Sept. 28. Mr. Myers was past 87 years of age at the time of his death, and he is survived by the aged wife and mother and the seven chil-

dren that had come to grace his household, this being the first death in the immediate family for the full period of their married life of more than sixty years—a most remarkable record. We have long known the family and it was a privilege to give the aged wife and mother this service of comfort that she deserved as a faithful companion for all these years. Sr. Lillie Meyers has our love and sympathy in an especial way in this time of heart-ache.

S. J. Lindsay.

**Baptisms.**

**Baptism.**

IT WAS our pleasure to visit the Nokes, Seymour and Lewis homes in and near Tampico, Ill., from Friday until Sunday, Sept. 24-26, where, at the Nokes home on Sunday morning we administered the service of baptism for Fred H. Seymour, Emma Seymour, Olaf Lewis and Vera M. Lewis. This service unites the Seymour family in the faith of the gospel. Back in the month of August 1906 we baptized Sr. Daisy Seymour, the eldest daughter, then later on, in August 1908, Ethel was also baptized, and now the whole family including the son-in-law, Bro. Lewis.

And we believe that the power that worked most to bring this about was the faithfulness of the good old grandmother of these children, Sr. Seymour's mother, who had been in the faith many years but who has long since fallen asleep. We are by this impressed with the thought that faithfulness on our part will count some time, sooner or later. Sometimes we grow weary in well doing because we do not see immediate results. In this we are weak. If we do the sowing faithfully, in due time the harvest will come. These people have been isolated for years but the memory of grandmother's faith led to investigation and final acceptance of the gospel. Praise God for such manifestation of his love. May these prove faithful unto the end and finally receive the crown of life.

How kindly they cared for us. The true fellowship was shown in their hospitality toward us and we are hoping for many more meetings together with them before the Lord comes.

S. J. Lindsay.

**Notices.**

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.

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.

Dear Bro. Lindsay:

Bro. F. L. Austin will, the Lord willing, begin a special meeting at Dry Run, Va., Oct. 12, 1920. The meeting will continue for one week, longer if the interest demands. At the close of this meeting he will come to Maurertown for special meetings.

J. H. Anderson.

## Reports.

THE writer left home for St. Louis the 14th, enroute for the Mo. conference. We had a meeting that night in St. Louis at the home of Sr. Logan. Quite a number were present. Sr. Young of Denver, who attended conferences in Illinois and Iowa was at our meeting and went on to the conference at Morse Mill. Sr. Boerger and Sr. Logan came Friday night. Bro. Conner also came on Friday. Bro. Luman from Oklahoma was with us the entire meeting. He and Sr. Boerger went on to the Blush Church with Bro. Graham and Bro. Conner for the meeting there.

Five were baptized at the close of conference. Presumably some one will give a report, so we will not intrude. The wife of Bro. Ed. Williams returned from the hospital in St. Louis on Sat. but was not able to attend conference any.

On returning to St. Louis we had the privilege of visiting Sr. Ellen Morse, widow of our esteemed Bro. J. H. Morse. We found her in improved health. It will cheer her to receive a letter from you at Bethesda Home, 3660 Rutger St., St. Louis, Mo.

Five more were baptized in St. Louis, including one colored man and wife.

We had another meeting at Sr. Logan's home Monday night. We spoke on prophetic subjects both nights. Going down we had the privilege of taking supper with Sr. Leota Hanson at her lodging place, a privilege we had not hitherto enjoyed. Her hostess, Mrs. Page, was at our meetings both nights. Others are interested.

J. W. Williams.

Kennard, Neb., Sept. 21, 1920.

Dear Bro. Lindsay:

We have been fortunate in being able to keep Bro. Drinkard with us another year.

He was with us in Kennard for a short meeting Sept. 11-12. Services were quite well attended and all enjoyed the meetings, especially the Bible lesson given Sun. morning on 1 John 3:1-11. It was decided to hold midweek Bible reading during the winter months.

We still hold Sunday School at 10:30 every Sunday, with a fair attendance. May God bless the work here in Kennard.  
Laura Bates.

THE 33rd Annual Conference of the Churches of God in Iowa was held at the Camp ground at Waterloo, August 21st to 28th inclusive.

The attendance though small the first day or two increased until on the closing day the registration committee reported a total attendance of 290.

The key note of the conference this year was, "The soon coming of our Lord," and the Bible lessons and sermons all centered around this all important event.

Brothers Williams and Siple of Ill. and Bro. F. L. Austin of Fontheil, Canada were with us and we were truly fortunate to have such able teachers to expound to us the scriptures. Brothers Eychaner and Marsh also gave us several able sermons and Bro. A. M. Jones and Sr. H. V. Berry assisted with the Bible classes. Bro. Jones taught the junior class and Sr. Berry had charge of the primary class.

Each morning we had a session of the different Bible classes, there being five in all. In the afternoon a sermon and a second session of the Bible classes occupied the time and another sermon in the evening. This, with the different business meetings, choir rehearsals and preparatory services filled the days full of good things and we all felt that it was not only a pleasant but an exceedingly profitable meeting.

On the closing day we were made most happy when three of our young people presented themselves for baptism, Margaret Ellis of Waterloo, Carl Bean of Des Moines, and Francis Jones of Eagle Grove. Immediately after the afternoon service we went down to the river near by where Bro. Williams baptized them and they were given the right hand of fellowship. May God's richest blessings attend these young people and keep them faithful unto the coming of our Lord.

Florence Allard, Cor. Sec.

### Financial Report of Iowa State Conference.

Aug. 26, 1920, On hand,	\$811.92
Rec'd during year, Conf. dues,	236.10
Rec'd on paving and sewer fund,	152.00
Rec'd on sale of song books,	6.20
Rec'd from sale of land for street,	1250.00
Rec'd from bedding com.,	51.25
Rec'd int. on Liberty Bond,	4.15
Rec'd on subscriptions,	1210.07
Rec'd balance from last year,	325.36
<b>Total,</b>	<b>\$4047.05</b>
Paid out during year,	1985.18
<b>Balance,</b>	<b>\$2061.92</b>
Am't on time deposit,	1250.00
	<b>\$811.92</b>

The dining hall committee reported a balance of \$18.80 at the close of the 1920 Conference.

Alena A. Ellis, Rec. Sec.

### Missouri Conference Report

The Annual Conference of the Church of God in Missouri was held at Morse Mill, Mo., from Sept. 15 to 19, inclusive.

Bro. L. E. Conner and Bro. J. W. Williams were with us. Both are so well known that it is needless to try to tell of all the good lessons and sermons we enjoyed.

Sunday evening at close of Conference five were baptized. Sr. Williams, of St. Louis, Mo.; Bro. Williams; his son and daughter, of Morse Mill; and Bro. Justus Pounds, of Morse Mill. We were so glad to see these brothers and sisters take the stand for the truth, especially Bro. Pounds. We have known him since childhood and know he is capable of doing a great deal to teach others the truth.

A business meeting was held Saturday afternoon and the following officers were elected:

Pres., Bro. J. F. Williams, Hillsboro; V. Pres., Bro. P. J. Graham, Fredericktown; Sec., Sr. J. F. Williams, Hillsboro; Treas., Bro. Henry Cooper, Fredericktown; 5th member, Bro. Wm. Cooper, Fredericktown.

There was a large attendance and good interest throughout the meeting. After an absence of ten years it was a great treat for the writer to see old friends again, and to meet with the brothers and sisters once more in the little church that is so dear to us. It brought back afresh old memories. We wish to thank the brothers and sisters for their kindness and for the excellent way we were entertained during our stay.

Let us all strive to do the work our Master would have us do for the time is short.

Mrs. Sterling Maxwell.  
Belgrade, Mo.

## The Sunday School.

By Alta King.

### JESUS BEGINS HIS MINISTRY.

Lesson 3, Oct. 17, 1920.  
Lesson Text: Matt. 4:12-20.

Golden Text: Repent ye, for the kingdom of heaven is at hand. Matt. 4:17.

Memory Verses: Matt. 4:19-20.

### Questions and Comments.

In last Sunday's lesson we endeavored to show how Jesus was prepared to begin the work which God had ordained for him, as his only begotten Son, to do. Review briefly both his preparation and the nature of the work given him to do. In what other ways does the Bible designate his work, taking the expression "Saviour of sinners," as the most easily grasped designation? As we examine ourselves and others as sinners, what do we need done for us in order that we may be saved?

Today's lesson introduces the second year of Jesus' ministry to sinners. Before taking it up it will be interesting to note briefly the events of his first year of ministry. The account is found in John 1 beginning with the 35th verse and continuing through chapters 2, 3 and 4. Can you give a good reason for placing John 1:35 forty days after Jesus' baptism? Do not try to relate these scriptures in class

but relate briefly, using the following outline if you find it helpful.

First disciples. Question: Were these men called definitely to their fore-ordained work at this time?

First miracle. First reform. First recorded discourse. First preaching tour. First converts in Samaria. First recorded healing. Place: Largely Judea; some in Galilee.

Matt. 4:12-25 begins his second year of ministry. Note the change in locality, verses 12 and 16 and map. What were the reasons for the change? Would the increasing opposition to John mean increased opposition to Jesus? Did such circumstances ever influence Jesus in his activities? John 11:53-54. If so, show that in verses 12-16 we have a demonstration of Psa. 76:10. In what city did Jesus finally locate? Capernaum, like Jerusalem, was a center of travel, commerce and news. Can you see an object in going into such a city? Why did Jesus leave Nazareth? Luke 4:16-31.

Did the message of Jesus differ any from John's? Verse 16. Did the message mean that it was in God's plan to restore the kingdom to Israel at that time if they should repent? See Dan. 2:44. If it did not mean this what did it mean? (Does Heb. 6:4-5 throw any light upon the question?)

The first definite call for helpers: verses 18-22. Can you account for the ready obedience of these men? Were they answering the voice of a perfect stranger? (Recall the incidents of the first year of ministry.) What was back of this "call" from Jesus—the fact that these men had previously chosen him, acknowledging him as the Christ, or the good pleasure of God's supreme will? Compare John 15:16, 2 Tim. 1:9, Rom. 8:28-30. What personal sacrifice was involved in their obedience? To what work were they called? Compare with their mission as stated in Matt. 19:28. Does the one conflict with the other? How does it harmonize with Jesus' mission? Were these men forced against their will to accept the mission which God had fore-ordained for them, or had their year's companionship with Jesus so influenced their minds that they gladly and willingly accepted?

In closing the lesson read verses 23-25 and notice how Jesus carried on the work to which he had been sanctified by the Father at the same time he was demonstrating to the chosen ones their work as fishers of men.

#### General Notes.

Daily Readings: Mon., John 1:35,2; Tue., John 3; Wed., John 4; Thurs., Matt. 4:12-25; Fri., Luke 5:1-11; Sat., John 15:16, 2 Tim. 1:9, Rom. 8:28-30.

The Children's Lesson: With the story of the draft of fish as the starting point teach the lesson that God has a definite, "called" people in the world to whom he has given the work of "fishing" for men, women and children, bringing them to know God. They will be able to grasp something of the method used—patience, love, and preaching as is demonstrated in the last part of the lesson. Let them see the work going on, not only in this age but in the next when many, many people will seek God in Jerusalem.

Call the attention of the elder children to the wonderful, infinite love which God manifested for the sinful world when he

planned and gave to the world these "fishers of men."

God has given men the power to choose. God also works out all things according to the good pleasure of his will. Eph. 1:7,11. Both these facts are taught in God's word. Yet we are inclined to deny the truth of one or the other merely because, so far as we can understand, there is direct contradiction between the two. Since both are taught in God's word there is harmony between the two. Is it not man's duty to seek to know that harmony exists rather than to deny either side?

The scriptures plainly teach that these four men, (at least,) were called to a work to which they had been predestinated. Nevertheless we find them expressing to the full, their God given power to choose. Here we see an example how these two principles work together in harmony,

## Obituary.

(Received too late for regular place.)

Bertha Spayd

was born May 30, 1870, in Gatriot Co., Mich. Was married to Wm. R. Cummings, Aug. 9, 1888. To this union were born ten children, all of them living and present at her funeral. She died very suddenly on Sept. 25, 1920.

Sister Woodward was called to speak words of comfort to this greatly afflicted family. The husband and children, bowed with grief, have the sympathy of the community. Our hearts cry out, O Lord, show us how to present thy blessed truths, so that those who listen may accept thee as their best friend and Savior.

M. A. Woodward.

Mrs. Rachel E. Kelly

was born Sept. 14, 1851, in Canada West. She came to Michigan in her fourteenth year with her parents, and has since lived in or near Blanchard. She was married to Eunene G. Hotchkiss, Mar. 20, 1870. To this union were born five children. Three are still living. Sr. Hotchkiss was baptized by Eld. C. C. Maple and united with the Blanchard church, and has since been a worthy member of the body of Christ. She fell asleep after a short illness, Sept. 23, 1920. Sr. Woodward spoke at her funeral. May God direct the minds of her remaining children into the love of Christ, that they may greet the mother at the coming of the King.

M. A. Woodward.

## Notices.

#### Quarterly Conference Notice.

THE Quarterly Conference of the Church of God in Michigan will be held (D.V.) in Blanchard, Oct. 29-31. It is hoped a good delegation will be there from other parts of the state.

Let us all work while it is day. There is much to do—no time to lose.

(Written by request in the absence of the Conference Secretary.)

M. A. Woodward.

## Reports.

JUST returned from Allen Schoolhouse

(near Blanchard, Mich.) where we had eleven interesting meetings. I expect to return at no distant day when there will be an opportunity for baptism. No preventing Providence, I will be there to speak on Saturday evening, Oct. 10th, also Sunday, Oct. 11, a.m. and in the evening. Let all please take pains to announce the meetings.

M. A. Woodward.

## THE UNIFYING ERROR.

IN Popular Orthodoxy, Theosophy, Christian Science, Modernism, Occultism and Spiritualism is a unifying dogma, which, however much they may appear to differ externally and to offer opposition to each other, fundamentally binds them together as the products of the same gross delusion. That dogma is the generally accepted belief of soul-immortality. They are branches from the trunk rooted in the lie declared by the Serpent in the Garden of Eden.

Universalism, Eternal Misery, Popery and Priest-craft, Purgatory and Mariolatry, with many another grotesque belief, would perish from the religious creeds if this lying dogma were discarded as not of the truth of God. The modern cults, which have become so numerous, and which force themselves upon attention by their glorification of man and human efforts, would lose their ground of appeal were this unfounded notion set aside.

The modern demonology, which makes light of sin and asserts loud claims to human knowledge and to intercourse with the spirits "passed over," would seek in vain for the sentimental acceptance it now meets if this pagan heritage were discarded.

Books are continually appearing which profess to afford proofs of human immortality based upon the supposed powers of the human soul, and Spiritist mediums and authors present their assertions that "life is a continuous thing, and its continuousness is provable," but as yet the evidence offered has not the strength of a gossamer. At a mass meeting at the Albert Hall, London, it was asserted that "tens of thousands of our dead are attracted down to us tonight." A genuine piece of fiction as fully imaginative as anything that Sir Conan Doyle ever wrote.

Orthodoxy, pretending to supply testimony for its belief in soul-immortality, is handing over to Romanism, to Theosophy, and to Spiritism, the only basis they require on which to rest their claims. The Bible denies this pagan notion, and sweeps away by the denial of every pretention made by any of these cults upon human attention. Let God be true. Union with His truth demands separation from this popular delusion.—The Bible Standard, Auckland, New Zealand.

On Aug. 2, Sr. Belvie Knife and I left Dayton, Ohio, at 9:03, arriving in Chicago at 5:25. As we had never traveled very far on the railroad cars, we found the ride very dusty, hot and tiresome. Our ride was relieved very much from monotony by meeting Sisters Edna, Fay, and Bro. Charles Pearson and Bro. Lorenza Antonides at Chicago, from our Brush Creek church who had arrived on another branch of the Pennsylvania. We all left Chicago at 6:30, arriving in Oregon at

9:30 or thereabout. Bro. Siple's hearty handshake and words of welcome was much appreciated after our long ride. Bro. Siple took us to the hall where sleeping quarters are provided for visitors. Being very tired we were soon in sleepy town. Thus began our visit to the Oregon Bible School and conference.

Tuesday morning we were up bright and early for we were warned that each session would commence promptly. Tuesday morning Bro. Siple assigned us our lessons for the day. Bro. Siple teaching in the morning and Bro. Lindsay in the afternoon. In order for us to get a clearer conception of Zechariah, Bro. Siple first gave us a lesson on the Israelitish people. The meaning of the word Israel is "a pre-vailler with God." The meaning of the word Zechariah is, "Jehovah remembers." We found by studying Zechariah that God has not forgotten his chosen people, but will in the latter days, bring them to their home land.

Bro. Lindsay taught us first, if I remember correctly, Matt. 24 and Luke 21, teaching us where the events spoken of in these chapters should take place. Also Dan. 9:24, 27 being along this same line of thought. One afternoon by special request, he gave us a lesson on St. John 14:1-3. While this is a subject we have heard many times we had many new thoughts brought out and enjoyed the teaching of it as much as any lesson taught us. It brought the glad fact that Jesus is coming again for his faithful ones, back to earth, for he says, (and he was on the earth at the time,) If I go I will come again and receive you unto myself, that where I am there ye may be also.

Rom. 1:16, Acts 5, 1 Cor. 12 and 13 were studied. Many scriptures were cited and studied with our lessons.

We enjoyed meeting with the many brethren from so many different places at Bible School and Conference. We feel we have many quiet hours of retrospection before us of the many conversations and talks enjoyed. We found Oregon situated along the Rock River, having several very interesting places to visit. Castle Rock, Black Hawk statue, Ganymede Spring and Lowden's Farm. Rock River was an ideal place for boating. We believe it also must be a good place for fishing judging from the fish fry we enjoyed for breakfast one morning.

We had many interesting sermons, principally exhortations to live Godly lives in these latter days, knowing evil men shall wax worse and worse, and so many things to draw us away from serving God in truth and in deed. The music was very inspiring. Solos, duets and quartets adding lustre to the occasion. We came home encouraged to press on more valiantly in the Christian warfare. Thanking the brethren at Oregon for their generous hospitality. May we all share an abundant entrance into his everlasting kingdom. 2 Pet. 1:11.

Your sister in Christ,

Emma Garard.

720 S. Broadway, Dayton, Ohio.

West Milton, Ohio, Rt. 2.

In our recent trip to the Illinois State Bible School and Conference we met with many intelligent and able people of like faith, many of whom we had never met,

yet the tie which binds was quite evident and made our parting one of intense regret, but all having the hope of meeting again. If not in this age, in the age to come with a greater rejoicing was a comforting thought.

In our study of the Bible we first took up the study of the Israelitish people, whom God chose, not because they were necessarily better than other people, but with whom his dealings might reveal to mankind his wonderful plan of salvation. For upon the promise to Abraham, Gen. 14:16, is our hope established. Other incidents of his dealing with them, such as their Egyptian bondage (story of Joseph); their deliverance through Moses and their wilderness journey, are all beautiful types connected with Christ. After having delivered them into the land of promise, we find him (God) making an individual covenant, Ex. 20:1-2, and later a national covenant, Deut. 28, with them, both of which, through their history of wicked kings, were broken until we come to Ezek. 21:27. I will overturn, overturn, overturn it; and it shall be no more, until he comes whose right it is: and I will give it him. We also find Daniel, while his people are in Babylonian captivity, mourning, praying and making supplications for Jerusalem. His answer being, Seventy weeks are determined upon thy people and upon thy holy city. We see God remembering his people through Zechariah's prophecy; of their restoration to their home land, and that he will be their God if they will turn unto him. Sixty-nine weeks having been fulfilled until the crucifixion of Christ, at which time the Jewish clock ceased, leaving one week yet to be fulfilled. The many incidents today with regard to the Jews returning to their home land and becoming a nation is evidence that that week will soon begin. Just as soon as they select their governor, and he begins his reign, there the Jewish clock will begin to tick off the 70th week. The climax being when the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. Matt. 25:31. The fulfillment of Ezek. 21:27, and the beginning of Christ's reign.

Mrs. Belvie Knife.

(Continued from page 3.)

ian keeper, while he was alive, not that Peter, or any infant, became an angel when dead. Angel identity remains angelic and human identity remains human.

We have now finished our series on spirits. If anyone has any objections or questions, say on. If not let believers in spirits in all common churches either abandon the immortality of the soul or become spiritualists by admitting them the power to communicate with the living here as well as between heaven and hell as they think from Lu. 16. And let spiritualists either abandon their faith or the Bible, one or the other. And finally, let them accept some of the challenges printed in papers which we have in our possession, from reformed spiritualists who guarantee to show the fraud in the whole system.

Dear Brethren:

As the world seems to be asleep in

these awful times I am going to select a verse from McGuffey's old fourth reader and I will try to view this verse from a Bible standpoint concerning the signs of the times. Here it is:

We were cramped in the cabin,  
Not a soul would dare to sleep;  
It was midnight on the waters  
And a storm was on the deep.

It seems to me that we, the few children of the Heavenly King, are crowded with great masses of people going to and fro seeking the pleasures of this life, But they are blind when you ask them about the coming of Jesus and the movement of the nations. We, brethren, are not asleep as concerning the signs of the times.

Now then, dear brethren, as we stand out on the great ocean of time, what do we see in the world round about us? Another thought is, have we got watchmen today as God had in Isaiah's time? It is midnight now and before long the awful storm of war will sweep over the entire world. But before the nations declare war, or before they commence to fight; the Bride, the Lamb's wife, will hear these grand words, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

In the weekly Cincinnati Enquirer of Aug. 18, 1920, it is said that the Russian Red army is plotting with Germany for war on France and after she does declare war on France she is also going to declare war on England and America. This will be about three weeks after she declares war on France. Then, dear brethren, is when I look for the good Lord.

I will copy a part of the article that was in the Weekly Enquirer and then you can see what Russia is doing:

Associated Press. Aug. 17. 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 of America. Officials of the Bolsheviki regime told the Associated Press correspondent here the other day. As soon as the Polish war, which is considered to be 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 Bolsheviki asserted, they were prepared to assure by force of arms.

Now then, dear brethren, I think you can rely on what this paper says and I will try to copy some more war news as it appears in its pages as the days go by. Now then, dear brethren, let us ever be watching and ever be on our guard for we do not know the day nor the hour neither do we know the year.

Your brother in love,

Ora L. Worley.

ONE "Thus saith the Lord" is worth a cart load of philosophical arguments, and the less a Christian looks to science for his religion, the more he looks "to the law and the testimony," the brighter will be the light that shines upon his steps, the surer and stronger will be his convictions.—Sel.

THE world is a wheel and it will all come around right.—Disraeli.



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his grandparents. Bro. and Sr. Norris, of Aurora, Illinois. He has until recently been a regular attendant at our Bible School and was baptized at one of the annual sessions some few years since. He has spent some time in training at the University of Illinois. Is at present at his home in Aurora.



Theron (above) and Percy, sons of Bro. Silas Murphy, Clarksville (Marshall P.O.), Illinois. These boys are now employed by their father and Uncle Zenas in their general store at Clarksville. Both boys have been members of our School and Theron has enrolled himself among God's people by baptism. We are waiting for Percy to do the same.



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Jessie M. Wilson.

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has made his home from childhood with

IT may be glorious to write
Thoughts that shall glad the two or three
High souls, like those far stars that come in sight
Once in a century:
But, better far, it is to speak
One simple word, which now and then
Shall waken their free natures in the weak
And friendless sons of men--Lowell.

THE use of traveling is to regulate the imagination by reality, and, instead of thinking how things may be, to see them as they are.--Johnson.

A KNOWLEDGE of useful things, of which others are ignorant, is never considered an excuse for an ignorance of trifles that should be generally known.--Sel.

KINDNESS adds sweetness to everything. It is kindness which makes life's capabilities blossom, and paints them with their cheering hues, and endows them with their invigorating presence.--Faber.

# THE RESTITUTION HERALD.

Volume 10.

Oregon, Illinois, October 12, 1920.

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.

### PAUL BEGINS HIS LAST JOURNEY. Acts 19.

WHEN Paul had been some time at Antioch, he started on his last missionary journey. He went through the provinces of Galatia and Phrygia and came then to the beautiful city of Ephesus. It was built on the seashore and was one of the largest cities in that part of the country. One of the most beautiful buildings in the world was built there. It was a huge temple built for Diana, the goddess who, those people thought, ruled all the world.

When Paul came to Ephesus he found a few disciples. He asked them, "Did you receive the Holy Spirit when you believed?"

"No," they told him, "We did not even know that the Holy Spirit was given."

Paul asked who baptized them and they told him that it was disciples of John the Baptist. Then Paul said, "John baptized people who were sorry for their sins, and said that people must believe on Jesus Christ."

I think these men could not have known much about Jesus before for our Bible says that "when they heard this they were baptized into the name of the Lord Jesus." There were about twelve of these men, and after they had been baptized Paul laid his hands on them and they received the Holy Spirit so that they, too, were able to perform miracles.

For about three months Paul preached in the synagogue, and then the people began to say evil things about him. So he and the disciples left the synagogue and held their meetings in a hall that another man used as a school. They kept this up for two years so that people from all over Asia heard Paul preach and many miracles were performed to show them the power of God. Sometimes a handkerchief or an apron would be brought to Paul that he might touch it, and then carried back to a sick relative, and the sick person would be healed.

In those days people believed in witches and evil spirits and there were men who pretended to be able to cause these evil spirits to leave people. There were such people as this at Ephesus. After some miracles had been performed many of these people believed in Jesus and told how they had deceived the people.

## WHAT HAVE WE DONE TODAY?



We shall do so much in the years  
to come,  
But what did we do today?  
We shall give our gold in a princely  
sum,  
But what did we give today?  
We shall lift the heart and dry  
the tear,  
We shall plant a hope in the place  
of fear,  
We shall speak the words of love  
and cheer,  
But what did we speak today?

We shall be so kind in the after-while,  
But what have we been today?  
We shall bring to each lovely life  
a smile,  
But what have we brought today?  
We shall give truth a grander birth,  
And to steadfast faith a deeper worth;  
We shall feed the hungering souls  
of earth,  
But whom have we fed today?  
—Selected.

After two years Paul made up his mind to go to Jerusalem, visiting some of the churches on the way. After Jerusalem he wished to go to Rome. So he began to make plans for his journey. But before he could start he very nearly lost his life. This is how it came about:

As I told you the people there all worshiped a goddess that they called Diana. Many of them had beautiful silver shrines in their homes, where they would kneel and pray each day. These shrines were made by the silver-smiths, chief of whom was Demetrius. And he and his helpers were growing very rich selling the shrines.

I wonder if you know what a shrine is? These were made to look like the great temple of Diana, only of course they were a great deal smaller; and there was an image to represent the goddess.

As Paul taught the people of Jesus they learned not to pray to Diana and so they would not buy the silver shrines. This spoiled the profits for the silver-smiths and at last Demetrius called a meeting and said, "Sirs, you know we make our money by this business. But Paul has taught the people from all Asia that gods are not made with hands. It will not be long before our trade is gone and people will not believe in Diana."

When the men heard this they cried out, "Great is Diana of the Ephesians!" They rushed through the city and seized two of the men Paul had baptized, taking them into the theater. Paul would have followed to help his friends, but the disciples held him back; and some of the officers of the city sent him word not to go in, for they knew he would be killed.

The theater and the streets were full of people, some calling one thing and some another. They seized another of

Paul's companions and when they saw he was a Jew they cried out, "Great is Diana of the Ephesians!"

At last the town clerk got the people to be quiet and then he said, "We all believe in Diana so why should we do anything rash? You have brought these men here when they have done nothing wrong. Let Demetrius take his trouble to the courts. We may get into trouble for this day's riot."

After the town clerk had sent the people quietly to their homes Paul sent for the disciples. He bade them good-by, telling them to do their best. Then he quickly left for his journey.

A QUIET hour spent alone with God at the beginning of the day is the best beginning for the toils and cares of active business. A brief season of prayer, looking above for wisdom and grace and strength, and seeking for an outpouring of the Holy Spirit, helps us to carry our religion into the guinness of the day. It brings joy and peace within the heart. And as we place all our concerns in the care and keeping of the Lord, faithfully striving to do His will, we have a joyful trust that however dark or discouraging events may appear, our Father's hand is guiding everything, and will give the wisest direction to all our toils.—Sel.

WE shade our eyes with the hand to shut out the glare of the strong daylight when we want to see far away. God thus puts, as it were, His hand upon our brows, and tempers the glow of prosperity, that we may take in the wider phases of His goodness. It is a common experience that, looking out from the gloom of some personal affliction, men have seen for the first time beyond the earth plane, and caught glimpses of the Beulah Land. Let us not shrink from the Hand which we know is heavy only with blessing.—Sel.

Henry Ward Beecher, in a sermon preached a few weeks since, remarked: "The Bible is like a telescope. If a man looks through his telescope, then he sees words beyond; but if he looks at his telescope, then he does not see anything but that. The Bible is a thing to be looked through to see that which is beyond; but most people only look at it, and so they see only the dead letter." It was by looking through the promises that the patriarchs and prophets saw "afar off." Let us imitate their example.

GOD always gives us strength enough for the day, as he gives it, with all that he puts into it; but if we insist on dragging back tomorrow's cares and piling them on top of today's, the strength will not be enough for the load. God will not add strength just to humor our whims of anxiety and distrust.—J. R. Miller.

## THE GOSPEL AND THE KINGDOM

J. S. Lyon, Citronelle, Alabama.

## Other New Testament Evidence on the Kingdom.

John 14:2. 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.

3. 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.

John 13:33. Then said Jesus unto them, Yet a little while I am with you, and then I go unto him that sent me.

34. Ye shall seek me and shall not find me: and where I am thither ye cannot come.

See also John 3:13, 13:33, 1 Tim. 6:16.

These passages tell us that though the Saviour has left us for the time being, he will come again to be here with us, and that we cannot go where he is now, our High Priest in the Holy of Holies, making intercession for us.

Giving to his disciples the model of a prayer, we are to find first after the adoration of God, he tells us to pray, "Thy kingdom come, thy will be done on earth." Jesus would not have made the mistake of saying we should pray for what had already come, or for the kingdom to come on earth, if he meant in heaven or in the hearts of men.

We are told first to seek the kingdom of God, and all other things will be added to that, when the kingdom comes. Matt. 6:33.

Matt. 11:11. Verily, I say unto you, Among them that have been born of women there hath not risen a greater than John the Baptist. Notwithstanding, he that is least in the kingdom of heaven is greater than he.

The kingdom of heaven is therefore not of this world or any spiritual affair. Those who claim to be in the kingdom now, cannot measure up to John the Baptist, whom Jesus sets higher than Moses, Abraham or any of the prophets. The least in the kingdom will be greater than any of these.

Matt. 26:29. But I say unto you, I will not drink henceforth of the fruit of the vine, till that day I drink it new in my Father's kingdom.

Mark 15:43. Joseph of Arimethaea, an honorable counselor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Here was one who was a Christian, yet waited for the kingdom.

Luke 1:31. Behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus.

32. And he shall be great and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David.

33. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

Luke 13:28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom and yourselves thrust out.

29. And they shall come from the east, and from the west, and from the north,

and from the south, and shall sit down in the kingdom of God.

These are very literal occurrences and hard to understand to mean anything other than the way they read. We have read the passage saying that all the elect would be gathered from the four ends of the earth. There will be, without doubt, a period after the resurrection of the dead that they will have a chance to learn or realize what they have lost by their wickedness, before they go away into everlasting punishment, the cutting off forever from participation in the affairs of the world.

1 Cor. 15:59. Now this I say, brethren. That flesh and blood cannot inherit the kingdom of God.

John 3:5. Jesus answered, Verily, verily I say unto you, except a man be born of water and of the Spirit he cannot enter into the kingdom.

To be born of water is to be baptized in it, to be placed under it so that if one remained there he would be in the death state, but in coming up out of it, he receives life. A beautiful type of the resurrection.

To be born of the spirit, is to be raised from the actual death of the grave, and to be clothed with the spiritual body, as portrayed in 1 Cor. 15. This event occurs at the resurrection and immediately precedes the coming of the kingdom. There is no entering into the kingdom until after the resurrection.

Acts 28:23. And when they had appointed him a day, there came many to him unto his lodging; to whom he expounded and testified the kingdom of God, both out of the law of Moses, and out of the prophets, from morning till evening.

It is the Old Testament that is most pregnant with facts concerning the kingdom, and it was to these that Paul turned when he attempted to teach the truth concerning the kingdom, and ample evidence that the prevalent understanding of the Jews was the true doctrine concerning the kingdom, as far as its literal boundaries and possessions, the place of its being, were concerned. If the Old Testament was sufficient to both Jesus and Paul for exposition of the gospel, and in no single passage do we find them giving a spiritual meaning to literal statements, surely no one today has the right to do so, nor can one by so doing learn the gospel truth.

Matt. 24 Harmonized with Paralel Records of Mark and Luke, the Words of all Being Brought Together into One Version.

29. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven: and upon the earth, distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; and the powers of the heavens shall be shaken.

30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and

great glory.

31. And then shall he send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the uttermost parts of the earth, and from one end of heaven to the other, and when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh.

32. Now learn a parable of the fig tree and all the trees; when his branch is yet tender and putteth forth leaves, ye know of your own selves that summer is nigh.

33. So likewise ye, when ye shall see all these things, know that it, (the kingdom of God,) is near, even at the door.

34. Verily, I say unto you, this generation shall not pass, till all these things be fulfilled.

35. Heaven and earth shall pass away, but my words shall not pass away.

36. But of that day and hour knoweth no man, no, not the angels in heaven, neither the Son, but my father only. And take heed to yourselves, watch and pray, for you know not when the time is, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare it shall come on them that dwell on the face of the whole earth. Watch 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.

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

38. 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,

39. And knew not till the flood came and took them all away; so shall also the coming of the Son of man be.

40. Then shall be two men in the field; the one shall be taken, and the other left.

41. Two women shall be grinding together at the mill, the one shall be taken, and the other left.

42. I tell you that in that night, there shall be two men in one bed. One shall be taken, and the other left.

And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body (Christ) is thither will the eagles (saints) be gathered together.

43. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched and not suffered his house to be broken up.

44. Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch,

45. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household to give them meat in due season?

46. Blessed is that servant, whom his

Lord, when he cometh, shall find so doing.

47. Verily, I say unto you, that he shall make him ruler over all his goods.

48. But if that evil servant shall say in his heart, My Lord delayeth his coming,

49. And shall begin to smite his fellow servants, and to eat and drink with the drunken,

50. The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51. And shall cut him asunder, and appoint him his portion with the hypocrites: There shall be weeping and gnashing of teeth. Watch ye therefore, for ye know not when the master of the house cometh, at even, or midnight, or at cockcrowing or in the morning, lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all. WATCH.

(To be continued.)

### "Jesus And The Resurrection."

Acts 17:18.

Rufus A. Curtis,                      Scottsburg, Ind.

**W**HAT a thrill of joy fills the hearts of believers, as they hear the words of Paul's discourse at Athens,—“Jesus and the resurrection.”

As well might we reason that our sun that sends out its light and heat through the regions of infinite space, could be stricken from the universe, and yet leave our solar system unharmed, as to think that God's glorious plan of redemption can be accomplished without “the resurrection of the dead.” 1 Cor. 15:42. “Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised: And if Christ be not raised your faith is vain; ye are yet in your sins. When they also which are fallen asleep in Christ are perished.” 1 Cor. 15:12-18. Candidly my friends, even at the risk of having “grieved” some of my readers, who may cherish the notion of “going to heaven at death to get their reward.” I will have to “confess unto thee,” in the very words of the apostle Paul, who preached “Jesus and the resurrection,” unto the idol worshippers of Athens, “that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.” Acts 24:14-15.

Christ's faithful followers “shall be recompensed in the earth,” at the resurrection of the just.” Prov. 11:31. Luke 14:14. “He that is our God is the God of salvation; and unto God the Lord belong the issues from death.” Psal. 68:20.

“The last enemy that shall be destroyed is death.” 1 Cor. 15:26. “A ransom for

all,” has been provided. John 4:42, 1 John 2:2. He has “tasted death for every man.” Heb. 2:9. The first Adam entailed death upon the race, the second Adam “abolished death,” and justified the race to life again. 1 Cor. 15:21-22, 2 Tim. 1:10, Rom. 5:18.

“For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those who believe.” 1 Tim. 4:10. “A better resurrection” awaits the believers. Heb. 11:35. God's wonderful plan of redemption, for the “lost” race of Adam, includes both “life and immortality.” Matt. 18:11, 2 Tim. 1:10. “Why should it be thought a thing incredible with you, that God should raise the dead?” Acts 26:8. “But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 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. 10:8-9, 6:3-5.

“A silent murmur of the soul

Tells of a world to be,

As travelers near the beach

Hear the roaring of the sea.”

### HELL—HADES—GRAVE, OR HELL—FIRE, WHICH?

IN our last issue, on the last page and last paragraph was a small item on hell. By an oversight the author's name was left out, and, of course, the article was credited to the editor. Bro. K. J. Lohmann, Cameron, Mo., is the rightful owner. He wanted to write an article on hell and we said, all right, but we will have something to say also.

As there has been so much misunderstanding between both Christian and non-Christian people on the words hell and hellfire, we believe now is the time to ventilate the question, and forever settle the controversy between these two contending parties.

In the King James version the word hell is used indiscriminately either for grave—the place of the dead—or for hellfire—the place of punishment of the wicked—thus there are many good people who believe the word hell always means the lost—doomed and damned estate of the wicked. If the reader has a reference Bible and will turn to Rev. 20:13 he will see the word hell, in the text, and grave in the marginal rendering. Now turn to 1 Cor. 15:55, and you will find grave in the text and hell in the margin. The editor of the “Sower and Reaper” wishes to say to all the readers of this paper, both the wise and the unwise, that the marginal rendering is inspired the same as the text. The translators sometimes saw fit to put in the marginal reading to give a broader and fuller understanding of the text to the readers of the word of God.

The two texts given above, is a sample of the words hell and grave, as used synonymously in the King James version, and have no reference whatever to hellfire, or the punishment of the wicked. In the Emphatic Diaglott and the American R. V. the word hades is used in both the above texts; and it always means the grave instead of hellfire, the place of punishment. The word gehenna in Matt. 10:28, in

the text of the Diaglott and the margin of the R. V. is used to designate the hellfire—the punishment of the wicked, as in all other places when you get the correct translation from the original Greek, the language the New Testament was written in. Most all of us have been taught that the simple word hell always meant the endless punishment of the wicked. Your editor was taught it. To accept such a view from the greatest Preacher, Priest or Rabbi in the world, without investigating and studying for yourself, is to be blindly led by leaders of the blind (concerning this subject) making your religion a kind of second hand religion. We do not recommend that kind to you. If your preacher, or editor, or anyone else teaches you anything purporting to be Bible truth, you get down the old Book, and with prayer and study of the word of God and reliable history, dig it out for yourself; then you will have it first hand; then you will not be deceived; then you will know the truth for yourself, and the “truth shall make you free.” John 8:32-36.

There will be a hellfire—a punishment for the wicked, after the judgment; but the wicked are not being punished now. Neither do you find the word endless hellfire in the Bible; that is another of man's inventions. Eccl. 7:29. The wicked will be punished according to the demands of God's justice; no more, and no less: then they will be destroyed off the earth. Psal. 37:10,20. Prov. 11:31. Mal. 4:1-3. Rev. 20:13-14. So read your Bibles and other articles in this paper on the subject; be convinced of the truth, and quit arguing the errors of an old Pagan doctrine.—Sower and Reaper.

NO MAN is wholly bad, and in all lives some moments come when the vision presents itself of a worthier and a happier life which might be lived. What is needed is courage to make the start; for while life lasts, it is never too late.—E. C. Burke.

JUST whistle a bit if the day is dark  
And the sky be overcast;  
And if mute the voice of a piping lark—  
Why, pipe your own small blast!—Sel.

NO man is born into the world whose work is not born with him. There is always work, and tools to work with, for those who will; and blessed are the horny hands of labor.—Lowell.

RARE is the virtue of self-control. One of the most important, but one of the most difficult things for a powerful mind is to be its own master; a pond may lie quiet in a plain, but a lake wants mountains to compass and hold it in.—Sel.

SOME men want to have religion like a dark-lantern, and carry it in their pocket, where nobody but themselves can get any good from it.—H. W. Beecher.

HAPPINESS is produced, not so much by great pieces of good fortune that seldom happen, as by little advantages that occur every day.—Benjamin Franklin.

THERE are two sorts of content; one is connected with the exertion, the other, with the habits of indolence. The first is a virtue, the other, vice.—Sel.

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S. J. Lindsay, Editor and Manager.

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**THE RESTITUTION HERALD**

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

THIS week we have been away from the office almost the full week. Our editorial mention therefore is necessarily brief.

WE are under renewed obligations to our friends; first, for the happy manner in which they are generally receiving the increased subscription rate, and, second, for the generous contributions that continue to come in.

WE must necessarily slight much correspondence. In the case of money sent in, watch the "Remittances" notice. If your name doesn't appear there, let us know at once.

We expect to begin work on "Where Are the Dead?" the coming week. When they are ready for delivery, due notice will be given.

**REMITTANCES.**

J. H. Luman for W. S. Cooper, Chas. Turpening, J. E. Robbins, Mrs. P. W. Ogan, Mrs. Mittie Chandler, Mrs. Carrie E. Hilsabeck, D. E. VanVactor for Geo. Hodson, H. S. Hunt, Mrs. W. H. Pangburn, Mrs. Abbie Stanley, Mrs. Nettie Daharsh, Geo. W. Shrader, Henry Prentice, Mrs. Sarah E. Ward, Mrs. Cora Tyhurst, Friends in Mich.,

Mrs. M. S. Nichols.

**EMERGENCY FUND.**

Mrs. Carrie E. Hilsabeck, 3.00  
H. S. Hunt, 3.00  
Mrs. Abbie Stanley, 1.00  
Mrs. Sarah E. Ward, 3.00  
Friends in Michigan, 8.00

**Notices.**

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.

**Quarterly Conference Notice.**

THE Quarterly Conference of the Church of God in Michigan will be held (D.V.) in Blanchard, Oct. 29-31. It is hoped a good delegation will be there from other parts of the state.

Let us all work while it is day. There is much to do—no time to lose.

(Written by request in the absence of the Conference Secretary.)

M. A. Woodward.

October 3, 1920.

Dear Brethren:

I am writing you to let you know that I will go anywhere in the United States to preach the gospel of Christ if the brethren will only pay my expenses. I have 108 feet of charts I have made. If anyone wants me to come to preach, write me at Havana, Arkansas, Rt. 2.

Yours in the one hope,

C. E. Weaver.

**Marriages.**

Jeffrey—Margrave.

Mr. and Mrs. James Jeffrey announce the marriage of their daughter, Irena, to Loren Clay Margrave, Thursday morning, September the thirtieth, nineteen hundred and twenty, Herrin, Illinois.

The young people will be "At Home" after October 10th, at 215 S. 12th. We extend congratulations. Irena was baptized at our Moriah meeting a year ago.

Hodson-Strawn.

Brother George Hodson and Sister Myrtle Strawn were married, Thursday evening, Sept. 30, 1920, at the home of Brother Hodson, in the presence of a few invited relatives, and a sumptuous supper served in their honor.

Brother Hodson is one of the Elders of the Roll church and is one of the substantial members, living on a farm in that vicinity.

Sister Strawn was a member of the Hillisburg church and one of the active

and highly respected workers there.

These two good people were bereaved of their former companions about the same time two years ago last July. We are glad they found congenial acquaintance with each other and have decided to share the burdens and joys of life together. May the Heavenly Father add his blessing.

D. E. VanVactor.

**Reports.**

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

	Sermons
Sept. 4,5.—Mulberry Ridge,	3
Sept. 6,7.—Pleasant Ridge,	2
Sept. 11,12.—Kennard,	3
Sept. 11,12.—Kennard, Bible Lessons,	1
Sept. 13,14.—Blair, Bible Lessons,	2
Sept. 15.—Avery,	1
Sept. 19-26.—Plainview,	9
<b>Total Services,</b>	<b>21</b>

Expenses during the month, \$16.00

**Money Received.**

Bro. Wharton,	\$2.50
Bro M. Stehpenson,	5.00
Bro. Harvey Krogh,	30.00
Brethren at Plainview,	5.00

<b>Total,</b>	<b>\$42.50</b>
Salary and expenses,	\$131.00
Received,	\$42.50

Balance Due, \$88.50

T. A. Drinkard.

**Report of Trip.**

I like a vacation after a busy year of work, and have enjoyed many, spending same largely in the past in seeing some of the masterpieces of the Creator of all, and have always tried to make it a recreation in all that the word means. This year, however, being isolated so far as I knew from those of like precious faith, although living in a good sized city, my thoughts turned to where could I go to get some of the spiritual bread, of which we all stand so much in need, and decided to visit some of the conferences, knowing from past experience I would get there what I sought.

I left Denver early in August and went first to Chicago, spending two days with Sisters Leila Whitehead and Evelyn Harsch, whose home has been a resting place for numerous tired travelers, and whose hospitality is unbounded, as many can testify.

I should have liked to have attended all of the Bible School sessions at Oregon, but as such an arrangement was not practicable, I came in on the last day of same, and was soon seeing familiar faces and becoming acquainted with new ones. Conference began the next day, the preachers being Bros. Conner, Blakely and Williams, and they surely are a triumvirate of deep thinkers and plain talkers. Bro. William's Bible classes were of the greatest interest, and his lessons on reconciliation and pride I trust will always be remembered, as they deserve to be, so that we may assure all with whom we come in contact that it is we who need to be re-



conciled to our loving Heavenly Father, who is not willing that any should perish, and not he to us, and when we pray, as did the disciples of old,—“Lord, increase our faith” may we examine ourselves and see how much pride in self is standing in the way of a complete trust in God.

The material things of life were not neglected either, and the rapidity with which the long tables were cleared each meal of their burden of good food showed none were ascetics in that direction.

The weather also was perfect, and the last day's sessions especially were crowded ones, well filled automobiles traveling many miles that the occupants might enjoy the feasts our teachers spread before us. Bro. Blakely talked on character-building in the morning, after which six who had recently taken on the new name were given the right hand of fellowship by Bro. Lindsay, whose interest in and concern for his spiritual children is deep, and then the ordinance in which we fulfill the words of the blessed Master “this do in remembrance of me” was partaken of. Bro. Conner gave an eloquent talk in the afternoon on the Second Coming of Christ, while Bro. Williams used the parting words of Paul to the Ephesian brethren as his theme for the evening lesson, and we realized after this when the time for separation came that “good-by” only meant “God be with you.” Bro. Lindsay said both the school and the conference had been perhaps the largest ever held in Illinois, and congratulated the participants on the spirit of unity and good fellowship which had prevailed throughout, which was extremely gratifying.

The following Saturday found us en route for the conference at Waterloo, Iowa, in the car of Bro. and Sr. Gates of Olewein, the broad fields of that fertile state and the roadsides bordered with many colored wild flowers rapidly slipping past us as we rode along. We reached the camp-ground in the most beautiful part of a perfect day—late afternoon—and were soon establishing ourselves in one of the numerous tents which busy hands had been putting up in the grove of tall trees for the accommodation of visitors to the Iowa Conference, as our “Feast of Tabernacles” here was kept as Israel of old kept theirs. Day by day saw new comers on the grounds, and it was reported by the last Sunday that 293 had been present.

Bros. Austin, Williams and Siple were the preachers here, aided by Bros. Marsh and Eychaner, and much seed was sown in the following week. God grant a large portion of it fell on such good ground that the harvest will be an abundant one. The words stretched across the large tent “Behold, I come quickly” were the keynote of the conference. Each evening before preaching, exercises being held in which all took part when verses were read from the scriptures on the various promises found therein on this most important, and we believe, soon coming event.

Classes were held twice a day when Bro. Austin in the tent, and Brothers Williams, Siple and Jones under the trees, opened new trains of thought in our minds which surely will help in making clear some more or less knotty texts. After attending such gatherings one is led to exclaim with

the Apostle Paul “O, the depth of the riches both of the wisdom and the knowledge of God!” as the plan of salvation was opened up.

The Bereans gave us an enjoyable afternoon of song and recitation, and Bro. Marsh spoke emphasizing the importance of training the children in religious thought so that in later years the remembrance of Sunday might be a delightful one of hours passed with father and mother, and the whole day be a different one from the other six. Bro. Eychaner on another occasion made an earnest plea for the work of the Bible Faith Mission in India, where consecrated men and women are preaching glad tidings of great joy to these people, for whom Christ died just as truly as for us.

It is not always study at these conferences, but a little play time also is slipped in. At Oregon it was a jolly party who took a five mile ride on the beautiful Rock River, while at Waterloo, games and a picnic supper with many goodies were enjoyed in a near-by park, through which flows the majestic Cedar River. Sr. Moore with her able assistants, surely provided bountifully toward the filling up of the little round hole in our faces, and if anybody was hungry it was their own fault. Sunshiny days and moonlight nights were our portion for the entire week, and sleep in the quiet woods was long and deep for the occupants of our tent at least.

Sunday afternoon Bro. Williams administered the rite of baptism to three who had been brought up in Godly homes and who now desired to show to others that they believed on the Lord Jesus Christ as their personal Saviour. After this we gathered to partake of the Lord's Supper, and while we may never all meet again in this world, I am sure the uppermost desire in our hearts was that none may be missing when the Lord takes his children to himself. “God be with you” was the closing hymn of the Iowa Conference, and I trust all felt as I did,—that it had indeed been good to be here to listen, to study, to sing, to fellowship with those of like precious faith.

I had thought soon after this to leave for home, but my experience had been such a happy one I concluded to do as Bro. Williams suggested—“Write to Leota Hanson and ask about the Missouri Conference”—which advice I carried out, with the result that I received such a hearty invitation to make St. Louis my home before starting for Morse's Mill, I was delighted to accept. The Hanson family are “bright and shining lights” in the opinion of many, and while I had never met Sr. Leota before, I found her a congenial spirit and truly a friend in need. It is wonderful the closeness the members of Christ's family have each for the other, and one cannot long feel a stranger when in their midst. Bro. Williams joined us that night and we had a meeting at Sr. Logan's, where it was learned that five desired to put on Christ by baptism.

At 7:20 the next morning Bro. Williams and I were seated in the train with the Mississippi River outside for a companion, and two hours later reached Victoria, Mo., where Bro. J. F. Williams met us, our next stop being at his hospitable house, which was to be home to me for the next

four days. We found Bro. Luman, of Okla., had preceded us, and he, with Bros. Conner and Williams were the preachers at Morse's Mill. Many miles had to be covered in most cases between homes and the church, but some were present at every meeting, notably Bro. and Sr. Williams in spite of the manifold duties at home.

2 Peter 1st and 3rd chapters were the bases of Bro. Conner's talks. Bro. Luman gave many proofs of the return of the Lord as foretold by the prophets of old; while Bro. Williams told of the mission of John the Baptist, and gave his famous “Ecclesiastes sermon,” in which his summing up of a useful and happy life was the same as that of the Preacher of three thousand years before—“Fear God and keep his commandments”—beside three of his interesting Bible studies, texts which he had culled from Genesis to Revelation being read by the class showing clearly and concisely the truth of his statements. We surely have reason to be proud of our preachers as they are workmen that “needeth not to be ashamed, rightly dividing the word of truth.”

The neat little church at Morse's Mill was well filled on Sunday especially, and after the morning service a big picnic dinner with barbecued beef, and dozens of pies, cakes, salads, etc., etc., was served under the trees by the good sisters, who are notable cooks.

At the close of the evening service we assembled at the river's brink and there had the pleasure of seeing five put on Christ by baptism, Bro. Conner performing the service. A young husband and wife went down into the watery grave together, a father and son, and lastly a sister who after fifty years membership in the Baptist denomination has now become one with us in the belief of life only in Christ. May we all strive to walk in newness of life, and may some who must now sorrowfully say, “the harvest is past, the summer is ended and we are not saved” resolve to take the necessary step and look forward joyfully to the future.

The singing was hearty at all the Conferences (as also the handshakes and greeting) and I am sure whenever I hear “Standing on the Promises of God,” “Mighty to Save” or “O, be ye Reconciled” memory will hark back to the voices I heard singing them, and look forward to the time when we shall all sing the song of the redeemed in the Kingdom where separation shall be unknown.

May we who have been privileged to attend any of these conferences, and been benighted by what we have heard, remember that after Christ and his disciples had been on the Mount of Transfiguration, on the way down they found an opportunity for helping the suffering, and so may we, in like manner, after our glimpse of the glories of the future, Work and pray as well as watch and hope for the Master's coming.

Your sister in the Blessed Hope,  
Lottie E. Young.

SUCH triumphs as no mortal ever gained may yet be thine, if thou wilt but be true to thy Creator and thyself.—Sel.

MAN is not the creature of circumstances. Circumstances are the creatures of men.—Disraeli.

# The Sunday School.

By Alta King.

## WHAT THE KING REQUIRES.

Lesson 4, Oct. 24, 1920.  
Lesson Text: Matt. 5:2-10.

Golden Text: Ye therefore shall be perfect as your Father in heaven is perfect. Matt. 5:48.

Memory Verse: Rom. 14:17.

### Questions and Comments.

How and for what purpose were four men "called" in last Sunday's lesson? Later he appointed twelve men, including these four, as apostles. What did these men expect Jesus to do? John 1:41,49.

What scriptural proof do we have that the restoration of the Israelitish kingdom was uppermost in their minds, even during the last few days before his crucifixion, and that they expected him to use force. Do you think from this that they could have fully realized their mission as fishers of men? Is the restored kingdom of Israel a means to an end, the end being the working out of Jesus' mission as Saviour of sinners, or is it, in itself, the great end to be achieved by Jesus? How do you think the apostles regarded it before Jesus' death and resurrection?

Purifying their minds from this fleshly conception of the time, means and purpose of restoring the kingdom was the main object of all Jesus' special training of the apostles.

To whom was Matt. 5, 6, 7 particularly spoken? A careful reading of these chapters shows that Jesus was here teaching the disciples the basic, constitutional laws of the kingdom and the character of the men who should possess it, showing them that the restoration of the kingdom depended upon the spiritual development of its possessors. During the week read and reread these chapters until you have grasped the underlying principle of all its laws and the basic requirement made of those who enter it. Do not lose sight of the purpose of the kingdom.

What is your idea of the "called" ones entering the kingdom—is it similar to entering the British dominion and placing oneself under the protection of its government as a citizen? Do the scriptures warrant the idea of entering as a possessor, and part of the royal family?

The required character of those who enter the kingdom is depicted in the Beatitudes. Matt. 5:2-10. We cannot acquire that character unless we have a clear conception of what that character is. Matt. 5:2-10 has more to reveal than can be gained by a casual reading. It requires study.

Verse 3. The very essence of "poor in spirit" is expressed in Acts 17:28, 1 Tim. 6:17, 1 Cor. 11:12, Rom. 11:32-36, Eph. 4:6. Why should those who have come to realize and acknowledge God's absolute supremacy be possessors of the kingdom?

Verse 4. Does "mourn" here refer exclusively to grief over personal losses? The chief mourner of all humans was Jesus. What was the source of his greatest grief and what is to be the source of his greatest joy? Rom. 5:3-5 and Heb. 12:11 helps us to understand the verse as it touches us more personally. Does com-

forting consist of taking away sorrow and trouble or of strengthening for endurance, that the fruits of righteousness may develop?

Verse 5. Get the correct conception of meekness. Is it a quality or a weakness? Why should the cause of righteousness prosper with the management of the earth in the hands of the meek?

Verse 6. With what and how are these people to be filled? When does the filling process begin? When completed? Heb. 12:11, 2 Tim. 4:8.

Verse 7. Why could God not manifest his mercy to the unmerciful? What effect would such a procedure have upon the progress of righteousness?

Verse 8. Why must one be pure before he can see God? Is mere physical "seeing" all that is referred to? Is it possible to see anyone physically and yet not see him? Can impurity conceive and appreciate purity?

Verse 9. Why should peace makers be called the children of God? What kind of peace makers? There are two kinds.

Verse 10. The restored kingdom of Israel under Jesus will stand for righteousness in every phase of life. Why should those who have been persecuted for righteousness sake be permitted to have the kingdom?

### General Notes.

Daily Readings: Mon., Matt. 5:1-20; Tue., Matt. 5:20-48; Wed., Matt. 6:1-18; Thurs., Matt. 6:19-34; Fri., Matt. 7:1-12; Sat., Matt. 7:13-29.

The Children's Lesson: Confine the lesson to the meaning of the Beatitudes and the meaning of entering the kingdom as possessors. Try to implant in their hearts some of the quality "poor in spirit." Make them see and appreciate God as "all in all" by presenting him to them from the standpoint of His created works. Try to give a glimpse of what a wonderful privilege it is to enter the kingdom as a possessor with Jesus.

After the ascension of Jesus the Holy Spirit came to bring to the minds of the apostles everything Jesus had said to them, guiding them into all truth by showing the true and deep meanings of all Jesus had said.

What light concerning the kingdom must have flooded their minds when the sermon on the mount was brought to their memory? The kingdom was to stand for righteousness and be conducted in harmony with the basic fact that God is all in all, hence it was impossible for the kingdom to be established immediately as they so much desired. Those who were to possess that kingdom must be trained in the ways of righteousness. They must have developed within them meekness, mercy, purity, peace, service to man, in short, love to God and man in its fullest sense.

Humility and meekness are often accompanied by the idea of weak, unresisting, self effacement, lacking ability and gifts. Such an idea is false. Moses was a weak man and at the same time a strong and prominent leader. True humility and meekness, the inner knowledge that God is all in all and the ability to trust fully in that guiding power, results in confidence and assurance in the use of all the ability God has given.

"Father forgive them, for they know not what they do." In these few words

we find the climax of all Jesus' grief and sorrow. Grief, because of the gross darkness and sinfulness of a people's heart that kept them from appreciating the wonderful, loving, power of God that had been manifested through him during his three and one half years of ministry. Such gross darkness that they could kill the man who had done nothing but manifest the power of God to their good.

But for the joy that was set before him, he endured the cross, despising the shame of their taunts and slurs, of permitting himself to appear to his beloved followers as an imposter. And the joy that was set before was the knowledge that as supreme king of the earth, he would be given the power to dispel this gross darkness from the hearts of men so that they might appreciate the power and love of God.

"The Beatitudes are the very essence and pith of genuine manhood. It is the fashion to talk about muscular Christianity. I will declare what requires muscle—it is living up to the Beatitudes. The conquering forces of Christ's kingdom, for time and for eternity are precisely these beatific graces."

"Both for individuals and for the world, the Beatitudes are disturbing, overturning, revolutionary. In the days of Christ and down to this very hour, the world has been in the hands of those who had the ability to take and to keep, not in the hands of the merciful and meek, or the peace makers. Strong, dominant, masterful natures have held power in this world, and have administered its resources. But the Beatitudes are the tenor of Christian prophecy, of which they are a part, predict that in the revolutions of time, the sceptre is destined to pass to other qualities and characters. Surely the Beatitudes must one day be crowned and throned and the ideal become the normal and actual."—Rev. J. S. Jones.

Dear Brother Lindsay:

I am writing this from far up among the snow flakes of the Rockies, Wish you were here to fish.

I have just read Bro. Drinkard's article in the Herald of June 29th discussing 1 Tim. 2:4. I had hoped that someone else would write on this subject. As I am greatly interested and not able myself—For who am I?—to answer the questions he asks. Yet I think, Is it not possible that in our zeal to prove our contentions we may misconstrue some meanings of scripture? We cannot be too careful. Bro. Drinkard states that the idea of some is that God does not intend to give all men a knowledge of Him. (Do all men desire it?) He says too that Paul assents God intends and proposes all men will truly know of him and Bro. Drinkard asserts that (if) God has stated them his chosen men, that all men will be saved and to them will be given a knowledge of the truth and offers proof of the latter. John 9:45. Yes, Jesus said, They shall be all taught of God—But who? He was speaking to Jewish people, who had all heard the scriptures (God's word by the mouth of his prophets) but had all learned? Jesus was sent to Israel, he was speaking to Israel and likely quoted Isa. 54:12. And all thy children shall be taught of the Lord. This then is who. Every man therefore that

hath heard and hath learned of the Father cometh unto me. He had tried to show them that the word of God was the bread of life to believers and the Jews murmured because he said, I am that bread. Verse 27 reads, All that the Father giveth me shall come to me. Yes all who had heard and learned were drawn of the Father. Did the Jews come? Did Jesus expect it? He knew from the beginning who they were that believed not. Verse 34. And he will know when he comes—Whether dead or alive.

Ah yes! How often would I—and ye would not. Does not this not seem to teach that God's children, not all creation, will be taught of him?

What of those who hate instruction, casting God's word behind their backs. Psa. 50:17. That, Though one rose from the dead are not to be persuaded? Is it not God's pleasure that the wicked should die. Ezek. 18:27. But do they not, regardless?

God so warned Adam, Gen. 2:17. He warned by His prophet (Ezek. 18:4,20.) The soul that sinneth it shall die. By Paul, (Rom. 6:23) The wages of sin is death. And so I believe; no hope of future probation for me. God is not willing that any should die—but wills rather that all should come to repentance. 2 Peter 3:9.

And He so loved the world that he sent his Son, not to save the world, but that through him, whosoever believeth might have life. Neither to condemn, for unbelievers were already condemned. John 3:17-18. Why? Because they are of the devil. Unbelief is sin and he that committeth sin is of the devil. 1 John 3:8.

Now Adam sinned and Eve is the mother of all living. What then shall we conclude? The word says not, "by the serpent sin entered the world" but "by one man." Rom. 5:12. In whom all sinned through the weakness of natural man. In Gen. 1:29 God says, Let us make man in our likeness. Ver. 27 states that he did so. Moses wrote by inspiration of God. Paul says, God speaketh of things that be not as though they were, and he says The first Adam was a figure of him that was to come.

I have noticed that God formed every beast of the ground. Gen. 2:19, and I have noticed that the man formed of the dust, Gen. 2:7, is not said to be in the image or likeness of God. But that it became a living soul only, and by verse 30 Gen. 1, the creatures that had life were also living souls. (Marginal reading.) Neither in the book of the generation of Adam, Gen. 5:1-2, or Luke 3:38, is reference made to Gen. 2:7, but to Gen. 1:26-27, and Eph. 4:24, Col. 3:10, pointing us to the "new man" which is evidently not a "figure" but the express image. Heb. 1:3. In whose image were they to whom Jesus said, Ye are of your father the devil?

Now Adam was not deceived. Why? How did he know it was a lie? Why was God more lenient with the woman than with the man? For he pronounced not death on her but life through her seed. No hope for Adam, "to dust shalt thou return." To the serpent, upon thy belly shalt thou go." David says, Psa. 44:25, Our belly cleaveth unto the earth.

These are some of the questions his article brought to my mind. Jesus tasted death for every man. Yes, but who are men? Would that some more able than I would help me to more light.

Hoping that I may be one of the taught.  
Mrs. S. A. Horn.

## 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.

### BEREAN TRAINING AND WHAT IT DOES FOR THE CHURCH.

(The following paper was read at the Berean conference and it was requested that it be published in the church papers.)

**T**HIS is not a question in its experimental stage. It has gone beyond this crucial period. It has proved its advantageous merits by its effective results. It is no longer a question to be considered as to whether a Berean society is advisable. Neither is its work a duplication of the church's allotted field of conquest. It is the lost link of the completion of a successful and progressive movement.

It does not contest any of the church's privileges and advantages; neither does it claim any of the praise deserved by the church as embodied in the many unreasonable objections of would-be opponents of this merited and worthy cause.

It has a field of its own, here-to-fore left undeveloped by the church. It does not work in opposition but in true accord and harmony. Its aims are the same and working for the same goal only through different channels. It is the academy of more efficient church workers.

It is the church preparatory department, Biblically speaking. We have had too few trained workers in the past, inefficient, and unable to instruct the young minds in paths of truth by their old course of dry sermons relative to everything except those necessary to the systematic and consecutive doctrinal growth. This was realized and seen by the fore sightedness of the first Berean organizers.

The benefits derived from the Berean society in the past are an inevitable conclusion of its tasks well accomplished. Every church that has a live Berean society is a progressive factor in religious circles. It never is lacking for workers to perform any thing in the church's field of occupation.

They are prepared, whether in speaking, taking charge of a meeting, or prayer. They are familiarized with the Bible, have overcome embarrassment, and can rightly divide the Word of Truth in clear and unmistakable terms.

It has been stated by some pastors that the Berean society was their greatest source of help in the church work and a much needed encouragement during trying and discouraging times.

A young people's Bible society is the only hope of the future church meeting the urgent demand that is increasing hourly for a protection and a safeguard of the moral and religious life of our young people. They are being enticed and led in paths of evil by the social and educational

paths they must follow. The only safe method the church can employ in keeping abreast of the many, many temptations facing our young is to bring them under Bible instructions. In so doing they not only protect them and keep them from going the way of the world but they prepare the leaders of the future.

In short, Berean training does what the church should do but can't. Hence it has strengthened its weak points and as time goes on the church will be able to do more if the Berean training is kept up.

Clyde E. Randall,  
President of Minnesota Bereans.

#### A New Department.

AT our annual meeting this summer the subject of a "Helping Fund" was brought up and discussed. Our committees in their work have found a great many places where a helping hand would mean so much. As there is no fund from which to draw the committees have been going down into their own pockets. Now in the matter of sharing we should all have a hand and not allow the committees to have all the pleasure. So it was decided to create a fund. Then state societies, local societies, and individuals could all support it and be glad to know that they were sharing with those within the household of faith.

If you wish to contribute to this fund send your money to our treasurer, Mrs. Grace M. Marsh, 311 Park St., Marshalltown, Iowa, and mark it "Helping Fund."

Leila E. Whitehead, Pres.

#### Book Notice.

THE supply of 1919-1921 Berean books is exhausted. We have on hand a supply of books of two previous issues at ten cents each. Sample of each will be sent to those wishing books.

Evelyn K. Harsch, Cor. Sec'y.

BEAUTIFUL it is to understand and know that a thought did never yet die: that, as thou, the originator thereof, gathered it and created it from the whole past, so thou wilt transmit it to the whole future.—Carlyle.

I EXPECT to pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.—Grellet.

AROUND the man who seeks a noble end, not angels, but divinities, attend.—Emerson.

KNOWLEDGE and time shouldn't be much used till they are seasoned.—Sel.

A HEARTY laugh is one of the best soul-restorers in the world.—Sel.

IT is easy to find reasons why other people should be patient.—Sel.

PROFANITY is more or less a profession of your loyalty to the devil.—Sel.

OUR actions of today are the thoughts of yesterday.—Sel.

A MAN becomes what he most desires to be.—Sel.

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Bro. Harry Sheets is now principal of the Lakeview schools in Michigan. He and Ada are brother and sister. Harry is also keeping up his study of the Bible and is busy with Sunday School work.



Miss Ada Sheets has now completed her normal work and is engaged at teaching school. Her home is at Blanchard, Mich. She was a member of our school two years ago.



Miss Margaret Hatch, Chicago, has been a member of our school and this year was baptized. She is now in high school in Austin.

and the stars direct thee, Go with the girdle of man, go and encompass the earth; Not for the gain of the gold, the getting, the hoarding, the having, But for the joy of the deed, for the duty to do.—Phillips Brooks.

THERE is some help for all the defects of fortune; for if a man cannot attain to the length of his wishes, he may have his remedy by cutting them shorter.—Sel.

THE SUNDAY SCHOOL LEAFLET The Sunday School Leaflet is published by The Restitution Publishing Co., Oregon, Illinois,

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I THINK we want to urge most strenuously upon young men the need, the absolute necessity, that it is the appointed and demanded work of their life that they should look for and should find the joy of their life. To do your work because you must; to do your work as slavery; and then, having got it done as speedily and easily as possible, to look somewhere else for enjoyment—that makes a very dreary life. No man who works so does the best work. No man who works so lingers lovingly over his work and asks himself if there is something he can do to make it more perfect. "My meat is to do the will of Him that sent me, and to finish His work," said Jesus. Go from the east to the west, as the sun

# THE RESTITUTION HERALD.

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Oregon, Illinois, October 19, 1920.

Number 3.

## 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 HAS MORE ADVENTURES. Acts 20 and 21.

AFTER Paul had escaped from the people at Ephesus, he and his helpers spent several months traveling from one church to another. Sometimes they would stay two or three months, and sometimes they stayed only a few days in a city. The people were, all of them, glad to see Paul, and listened with interest to the long sermons he preached.

At one town the disciples all gathered in an upstairs room to listen to Paul preach. They also held a communion service. Paul had a great deal to tell them and he preached for many hours. I am afraid you would have gone to sleep, for our Bible says that he talked all night.

About midnight a young man who was listening began to grow sleepy. He was sitting in the window for there were many people in the room and the night was warm. Several times he rubbed his eyes and tried to keep awake; but at last his eyes closed and his head nodded sleepily.

His body tipped farther and farther out until at last he fell to the ground. Then what a stir there was! The people hurried down the stairs but when they reached the young man he was dead.

But Paul had followed the others down the stairs; and when he saw what had happened he said, "Trouble not yourselves, for he shall live."

Paul put his arms round the young man, and gave him back to his friends alive. Of course they were very glad. Then Paul went quietly up the stairs and preached to them again until morning, when he left them.

He and his friends visited several more churches, stopping only a day or two at each one. He did not go back to Ephesus, but sent for the elders of the church to come to him. He told them that he did not expect to see them any more, and asked them to do the best they could to care for the church.

He knelt and prayed with them and then he said goodbye. They were sorry to hear that they would see him no more and they wept as they kissed him goodbye.

Several weeks later, when Paul and his friends reached Caesarea, they went to Philip's home to stay. While they were there a prophet named Agabus came to them. He took Paul's girdle and bound

## GOD, THE POET



FOR us, the poem of this world  
God wrote,—  
The blank verse of the heavens,  
the remote  
And the awful rhythmic measures of  
the sea;  
All nature's discords wrought to  
harmony.

His brooks that run instinctively  
in rime,

His leafy boughs that beat ac-  
cordant time,

His rolling seas, His hills and  
plains of verse,

His rhythmic stars, that still in  
song rehearse

The epic of creation—these in-  
deed,

In God's own language, teach  
our human need,

Our need of Him.

—Grace Adele Pierce.

his own hands and feet and said, "The Jews at Jerusalem shall bind the man who owns this girdle, this way, and deliver him to the Gentiles."

When his friends heard that, they tried to persuade him not to go to Jerusalem. But Paul answered, "Why do you weep and break my heart? I am ready to be bound, or to die, for the name of the Lord Jesus."

When they reached Jerusalem Paul found that some of the men who had been his best friends were now his enemies. He tried to win back their love, but he could not.

One day while he was in the temple some of the Jews cried out, "Help! This man preaches against the law, and brings Gentiles into the temple."

The people ran in and drew Paul outside and shut the temple doors, and intended to kill him. But the captain of the soldiers heard that the people were having a riot. He took some soldiers and hurried to them.

When the people saw the soldiers they stopped beating Paul and he was bound with chains. There was so much noise the captain could not hear what Paul had done so he ordered him put in the castle.

## THE ETERNAL QUEST.

ALL men are seekers, all traverse the wide world with hungry eyes, reaching out dumbly, vaguely, for something, often they cannot tell what, but always something. With some it is practical success, fortune, reputation, useful achievement; with some it is the mad, long desire to create what is beautiful, to leave work behind them for the delight of men and the perpetuation of glory; and some seek love—the affection, esteem and admiration of their fellows, the devoted tenderness of a few who may be near them and cherish them. But of all the wide

searches of life the most important, the most enduring, the most deeply fruitful is the search for God.

Yet how we neglect it in the hurry and bustle of more trivial things! Most of us would readily admit that without God all our minor ends are nothing. Yet we think of them passionately, and of God, alas! too seldom. And sometimes we urge that it is reverence that keeps God out of the too degrading rattle of our daily life. Yet there have been ages when men treated Him like a familiar friend, took their little troubles to Him as to one who would and could and did help them. It is a poor plea of reverence that simply reveres God out of our lives.

To be sure, no one urges that the search for God should interfere with useful action. The Orient drowned itself in contemplation and perished. The dreaming monk of the Middle Ages let the rapture of God divert him from all the busy variety of human care. If God put us here, He surely put us here to work, not to dream. But by dreaming, at any rate of God, would not seem to be the pressing danger of America today.

It is true also that the restless activity of the search for God sometimes defeats itself. If we inquire too much, if we analyze too much, we are likely to lose ourselves in a wilderness of vain speculation and to roll up clouds that put God farther off from us than ever. A very wise man has lately written the story of his own education in which he shows how he educated himself into absolute ignorance not only of God but of everything else. Yet we are told that we should become as little children, if we would enter the Kingdom of Heaven.

But, no matter in what spirit we undertake the search for God, it remains the one great thing of life. All other problems and struggles pale beside it. It alters, enobles, transforms, transfigures common thoughts, common sufferings, common hopes, common souls. It is like a sudden light thrust into a great vase of alabaster, which turns cold nothingness into a wide radiance of transfusing glory. What the world needs today even more than peace, even more than leagues of nations, is to acquire an overwhelming consciousness of the all-absorbing, the all-enfolding, the eternal quest for God.—Sel.

LIVE for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with, year by year. Good deeds will shine as the stars in heaven.—J. Chalmers.

NOBLE examples stir us to noble actions, and the very history of large public souls inspires a man with generous thoughts.

—Seneca.



**THE GOSPEL AND THE KINGDOM**  
J. S. Lyon, Citronelle, Alabama.

**E**NCYCLOPEDIA Britannica, Article Millennium. Though written by one who disbelieves in the literal establishment of the kingdom on earth, he is compelled to make the following admissions: "First in point of time, came the faith in the nearness of Christ's second advent and the establishing of his reign of glory on the earth. Indeed, it appeared so early, that it might be questioned whether it ought not to be regarded as an essential part of the Christian doctrine."

"A genuine and living revival of chiliastic (the reign of Christ for one thousand years on earth) hopes is always a sign that the church at large has become secularized to such a degree that tender conscience can no longer feel sure of their faith within her. In this sense all chiliastic phenomena in the history of the church demand respectful attention. But when attempts are made to find room for millenarianism in a dogmatic system, it must always assume a form in which it would be utterly unrecognizable to the millenarians of the ancient church, who, just because they were millenarians, despised dogmatic, in the sense of philosophic theology. The claims of Chiliasm are sufficiently met by the acknowledgement that in former times it was associated to all appearance inseparably associated with the gospel itself. Those who try to remodel it, so as to conserve its "elements of truth" put contempt on it while they destroy it; for it was in its day the most uncompromising enemy of all remodelling, as it can only exist along with the unsophisticated faith of the early Christians."

Mosheim's Ecclesiastical History. "Among the controversies that divided Christians in the third century, the most considerable were, concerning the millennium, the baptism of heretics, and concerning Origen. That the Saviour is to reign a thousand years among men, before the end of the world, had been believed by many, without offence to any. All, however, had not explained the doctrine in the same manner, nor indulged in hopes of the same kind of pleasures during that reign."

Gibbon's Rome: "In the primitive church the influence of truth was very powerfully strengthened by an opinion, which however it may deserve respect for its usefulness and antiquity, has not been found agreeable to experience. It was universally believed that the end of the world and the kingdom of Heaven were at hand. The near approach of this wonderful event had been predicted by the apostles. The tradition of it was preserved by the earliest disciples, and those who understood in their literal sense the discourses of Christ himself, were obliged to expect the second and glorious coming of the Son of man in the clouds. . . . The ancient and popular doctrine of the millennium was intimately connected with the second coming of Christ. . . . That Christ with the triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appointed for the last and general resurrection. . . . The assurance of such a millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus, who

conversed with the immediate disciples of the apostles down to Lactantius, who was the preceptor to the son of Constantine. Though it might not have been universally received, it appears to have been the reigning sentiment of the orthodox believers."

There is no need to investigate the other early writings of Christian authors, of which we have many that have come down to us. Gibbon is reliable, and accepted universally as the greatest investigator into the facts of the period in which the early church commenced its growth. Since his writings are void of any prejudice concerning one Christian doctrine or another, as he was an infidel himself, we can depend on it when he says that it was the accepted doctrine of the early church that there would be a millennial reign of the Lord on the earth following his second coming.

Dissentions concerning the Revelation of John commenced as early as 170 A. D., less than a hundred years after the book was written. It was the Greek church that first became a doubter of the truths of the kingdom and its acceptance was a matter of dispute for two hundred years, until in the fourth century the Apocalypse was by them discarded from the canon of the scriptures. The causes are easily to be found in the Platonic doctrines that even as early as Paul's day were corrupting the church as we see by his letter to the Corinthians.

The churches in Armenia, Arabia, Ethiopia preserved the doctrine to a much later date than did the Greek church, as they were Semetic in their descent, having the heritage of no such heathenish doctrines as imbued the whole fabric of Grecian culture and learning.

The western church was also slower to discard the millenarian doctrine than the Greek church and kept it intact until the third century was half gone. In the fourth century, however, the influence of the Grecian philosophies for one reason, and the changing conditions of times wrought the downfall of all belief in the millennium of John. The emperor Augustine himself held the view in his youth, but as the church more and more gained the ascendancy in the affairs of the Roman Empire, and was about to step into the place of that tottering ruin, it seemed that the church was about to accomplish all that had been expected of the kingdom of God. The need for another kingdom, to their notions, had expired, and the doctrine that the church is the kingdom became the accepted faith of the Roman church.

It is not necessary to point out, that the Bible should be our source of doctrine. We have here shown that the Bible doctrine and the record of the earliest churches are harmonious as to the view herein expressed concerning the kingdom of God. It is only necessary to show how and when the doctrines of the Church kingdom arose, to cause the earnest seeker after truth to doubt the truths of anything we have received as heritages from the Catholic church, the church of Rome.

"Among other decretals of the dunghill of the Roman Catholic church" as Luther expressed it, may be found the doctrines of the Trinity, immortality of the soul, sabbath observance, infant baptism and sprinkling, observance of holy days.

Strange as it may be, all of these doctrines have been rejected by various reformers, who were the founders of the great Christian churches of today, but in the few hundred years that have elapsed since, their followers have lapsed back into the old doctrines of the Catholic church, as the early church again took up the doctrines of heathendom.

**Inconsistencies of the Church Kingdom Theory.**

1. The church kingdom is supposed to have been set up at the time of the descent of the Holy Ghost upon the disciples at the day of Pentecost.

The Bible says that it is not to be set up till Christ comes the second time.

2. The church kingdom is set up in the hearts of men, and is spiritual in its nature.

The Bible says it will be set upon the literal earth over all peoples, good and bad.

3. The church kingdom has Christ for the ruler, but has no visible sight of him, nor is the visible church, or the invisible church, in the same place as their king.

The Bible says the Lord will be king, but present bodily among the people of his kingdom.

4. The boundaries of the church kingdom are limited to those who are saved.

The kingdom of God has for its boundaries the whole world.

5. The church kingdom has no political power over nations, governments or cities.

The kingdom of God has all these, and will rule the nations with a rod of iron.

6. During the growth of the church kingdom it has been subjected to the most terrible persecutions the world has ever had to offer. Its members have been killed and tortured under the most revolting of circumstances. The whole history of the church has been one of heart rending efforts, sorrows, disappointments and misfortunes.

The kingdom of the Lord is set up with power and authority. It will meet no obstacle it does not easily overcome. It will be free from persecutions and peace and happiness its portion throughout its days.

7. The church kingdom has had erratic growth. It has never kept pace with the growth in population of the world, and in the dark ages it almost completely expired. Even today after the great advances made by Christianity, the church kingdom does not keep pace with the increase of the world's population. It is today losing in membership.

When the kingdom of God is set up it will have steady, rapid growth until it has filled the whole earth, and all sin, and sinful men have been removed.

8. The church kingdom, though it seeks to influence the governments of the world, does not have power or authority over them.

The kingdom of God, upon its establishment, overthrows all other governments.

9. In the church kingdom the book of authority is the Bible.

In the kingdom of God, the Lord and the associated Saints will be the authorities of government, and another gospel will be the one preached, The Everlasting Gospel, seen in the hand of the angel by John.

10. The church kingdom has already

been in existence nearly nineteen hundred years.

The Lord's kingdom will endure for one thousand years.

11. The church kingdom assures us that the saints will go to heaven and be with God.

The kingdom of God results in the coming of God himself to dwell on the earth, after the thousand year reign of the Lord Jesus.

12. The church kingdom does not require or conceive the necessity of resurrection to become a member of it, nor do its members need to have spiritual bodies, as distinguished from mortal bodies.

To enter the kingdom of God, requires the resurrection of the dead, and to have dominion with the Lord requires the spiritual body of immortality that is only given when the Lord comes the second time.

13. The kingdom of the church was never heard of till about the year 150 A. D.

The kingdom of God was promised to Abraham, Isaac and Jacob. Moses knew about it and all the prophets of God told about it. Christ and all the apostles and disciples for a hundred years after him, taught and believed in it.

#### Conclusion.

In this day the second coming of Christ is gradually securing greater attention of Bible students, and preachers of all denominations are found believing and declaring it. Among some of the most noted to openly advocate it was Moody. Alexander Campbell was a firm believer in the coming reign of Christ. Eminent Baptist, Methodist and Presbyterian advocates of the doctrine may be heard in the land, and a large number of sects now include the doctrine in their beliefs.

But the churches at large will have none of it, and go on deeper and deeper into the worldliness of thought and action. Jesus gives us a sordid picture of the times that shall be just preceding his coming and we must expect as he expected that there will be few who are pure in faith when he comes again. His words were:

"When the Son of man cometh, shall he find faith on the earth?"

The church of Christ will be the Saints who rule with him in the kingdom, and it has been the aim of every Christian since the first convert was received into the church, to live a life that would entitle him to the blessings promised by the Lord. It is our belief that the Bible holds no promise of life in the kingdom to those now dead unless they have believed the gospel and lived in accordance with their belief. Those who have held to wrong ideas and doctrines contrary to the teachings of the Lord, but have lived earnest lives of service to God as best they knew how to live, in accordance to all the light they had,—they will not have part in the kingdom, but they may have a chance to be judged by their works, to see whether they are entitled to eternal life, at the time of the second resurrection. The saints are saved through their faith, and faith in the things that have been spoken to you in these addresses is all that is required to give you a part in the glories of the kingdom, provided you acknowledge your faith in the ordinance of baptism, and live a life of obedience to the gospel thereafter.

The time is short according to all the signs of the times, in which we may have an opportunity to accept and obey the gospel. It is the greatest of follies to put off till tomorrow the acceptance of the wonderful gospel of God. It does not require any weeping and waiting for some wonderful feeling of forgiveness. At the day of Pentecost Peter preached to the multitudes, telling them of the promises to David, that he would raise up to him an heir to sit on his throne, that this same Jesus they had crucified had been raised from the dead as they had all been witnesses, and that this Jesus had ascended to God to remain until God had made a footstool of the enemies of the Lord, and that Jesus was the Messiah. When the Jews, convinced of the truth, asked what they should do, he replied, "Repent and be baptized."

No mourners bench was there, no pleading with God for the token of his forgiveness. Just simple faith and obedience was required.

Repentance is a matter of change of views and the acceptance of new truths. Many who accept the truth are not approved by God, since we are told that many are called, but few chosen. The choosing depends upon how worthily you carry on in the Christian life. The true church is a little flock, the very jewels of all the Christian lives of the world. To become an heir of the kingdom is to be a joint ruler with Jesus Christ in the governing affairs of the kingdom. Judgment will be given the saints, and it may be that they will be the ones who will pass on the sins and good works of all those dead who remain in their graves during the reign of the Lord. It will be a great and glorious privilege, and it is given only to those whom the Lord chooses for this work. The book of life is not opened until the end of the millennium, and those who have part in the first resurrection are blessed and holy, having partaken of the better resurrection of which the true believer has hopes.

Heb. 11:35. And others were tortured, not accepting deliverance, that they might obtain a better resurrection.

Is there one who reads this whose heart and mind are opened by the Lord to receive his truths? Search your own hearts. Many are blinded that they cannot see however much they may be in earnest. We know that the number of the Lord's saints is almost completed, and you, my friend, may in this message hear the Lord calling you out from the darkness of unbelief unto the knowledge of the truth, unto the fellowship of this glorious throng that has been given to the Lord.

#### CHRIST'S SEAMLESS GARMENT.

I HAVE been reading a little tract entitled "Christ's Seamless Garment," and some of the thoughts presented seemed beautiful and scriptural.

What did the seamless coat of Christ represent? Our garments are our outward covering; they make up our outward appearance, and ought to signify one's character as it appears to the world and to those most intimately connected with him in his business and pleasure every day in the week. In scripture the apparel is referred to with the above significance, both to denote the wicked and the right-

eous; thus pride and violence are represented as the garments of the wicked. (Psa. 73:6.)

On the other hand the righteous are clothed with the garment of praise and robe of righteousness, they keep their garments and their garments are not defiled. (Rev. 3:4.) They hate even the garment spotted by the flesh, (Jude 23) and they shall walk with God in white. All this shows the symbolical significance of the garments, the character, the real nature as expressed in word and act, and lived from day to day. No one can live a pure, holy life, unless they possess the Spirit of holiness and purity within; hence the outward character indicates the inward nature or spirit.

If the entire outward life of a person is known, his real spirit and nature is known, as surely as a tree is known by its fruit. Many people will have many character garments with frequent changes and variations. Their apparel in this respect will have many rents and patches, with numberless seams, because of the many shapes and forms that have to be accommodated and fitted for various occasions and different persons.

But Jesus wore one unvarying, beautiful, rich seamless garment. He had no need to make himself up for any particular occasion or to meet any particular person. He did not have to put on or put off. He possessed one perfect, flawless character, for all occasions and all persons; he wore a seamless garment.

The many seams in a garment indicate the extreme effort to make it fit, or they might indicate the scantiness of the original material.

In all these respects the many seamed garments would well represent the character of the natural man. How shall mortal man be just before God? By accepting the righteousness provided—The Lord Jesus Christ,—who of God is made unto us wisdom, righteousness, sanctification and redemption. As perfect love is the love of God, so the perfect righteousness is the righteousness of God, which is the righteousness of the perfect man, even that which is through the faith of Christ, the righteousness which is of God by faith, (Phil. 3:9) for Christ who knew no sin, was made sin for us, that we might be made the righteousness of God in him, and thus having his righteousness, we have his character, and wear his seamless garment, not to perfection as yet, but we follow on.

How long, oh Lord, shall thy children wait for deliverance? How long before they awake in thy likeness? Where is the seamless garment which was so beautiful that even thine enemies would not rend it? Let it fall upon thy Joshua, for verily his soul doth exceeding long to be clothed upon with the house from heaven.

Even so, come Lord Jesus.

Sister Wyman.

COUNT that day really worse than lost  
You might have made divine,  
Through which you scattered much of  
frost

And never a speck of shine.—Sel.

THE direct misery is the result of a self-centered life. Unhappiness cannot exist in its keenest form where self is forgotten.—Hugh Black.

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S. J. Lindsay, Editor and Manager.

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## Editorials and Church News.

It has been a long time since "Where Are the Dead?" appeared in our columns that we have thought best, while running it for the tract, to give it to the many new subscribers who probably have never seen it. We are now at work on the tract and will get it out as soon as possible. Due notice will be given when it is ready.

WE have received from Eld. E. H. Carman, Nooksack, Wash., samples of songs and tracts of which he is the author, all good so far as we have examined. The songs are printed in a leaflet form convenient for pasting into any song book, and the leaflet of four songs may be had for ten cents.

Sr. Lillie Dauntler, of our Dixon Illinois, church, is visiting her daughter at Wichita, Kansas. On the way, and at a point in Missouri, the Burlington train on which she was riding was derailed and all of the coaches but the one which she occupied were overturned. We are glad to report that she was unharmed.

A sister writing from Detroit, Michigan, says that the lawless element has become so strong and so bold there that the regular police force admits its inability to cope

with it and volunteers are called for to work with the police. Not only in Detroit, but everywhere it is the same. It is only to be expected in a world where for four years people have been officially justified in killing one another. Only the Lord's coming can put an end to it.

There is much talk of voting down the money power and curbing the activities of trusts, monopolies, etc. The talk makes us think of the young philosopher who tried to lift himself by the boot straps. As long as men are mortal they will be selfish and as long as they are selfish conditions will remain so.

A Sunday School convention at Adeline, Illinois, on the occasion of our recent visit there, limited the number to our own people in the attendance at service, but there were a goodly number present at that.

A letter recently read by us states that the writer is now ready for baptism after having read Bro. W. H. Wilson's books on various themes. How the voice, though stilled by death, still speaks!

### REMITTANCES.

Mrs. M. E. Bray, S. E. Baird, George Rahn, Mrs. O. W. Umphrey, Syrrillas Trump, Mrs. Bert Sheets, J. R. Updike, Hugh Forsythe, Mrs. Mary Wolf, Mrs. E. H. Wyman, Earl Gesin, E. F. Gesin, Mrs. Jane Pyper, T. A. Drinkard for Mrs. Minnie Peters, J. A. Dickinson, E. E. Warren, J. A. Railton, C. B. Elliott, F. L. Austin, T. A. Weldon, James Weldon, Mrs. Sadie Damude, J. P. Eastman, Edw. Clark, Edw. L. Elliott, Alta King.

Mrs. Bert Sheets,	4.00
Mrs. E. H. Wyman,	2.00
E. E. Warren,	1.00
J. A. Railton (with exch.)	5.00
T. A. Weldon,	4.00
Edw. Clark,	2.05
Alta King,	3.00

### EMERGENCY FUND.

## Notices.

October 3, 1920.

Dear Brethren:

I am writing you to let you know that I will go anywhere in the United States to preach the gospel of Christ if the brethren will only pay my expenses. I have 108 feet of charts I have made. If anyone wants me to come to preach, write me at Havana, Arkansas, Rt. 2.

Yours in the one hope,

C. E. Weaver.

### Quarterly Conference Notice.

THE Quarterly Conference of the Church of God in Michigan will be held (D.V.) in Blanchard, Oct. 29-31. It is hoped a good delegation will be there from other parts of the state.

Let us all work while it is day. There is much to do—no time to lose.

(Written by request in the absence of the Conference Secretary.)

M. A. Woodward.

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.

## Obituary.

### James W. Dickinson

was born March 2nd 1834, in Boone Co., near Eagle village, Indiana. He later moved with his family to Tipton Co., Ind. and was converted when quite young and became a member of the Church of God, and was baptized by a Bro. Purvis. He later moved to western Kansas and from there emigrated by wagon to the Palouse country in Washington near Tekoa, where he lived until his death. His death was very unexpected and a great shock to his friends and family. He, in company with his wife and son-in-law's family were going by auto to Spokane from Oakesdale, Washington, to visit a son. In some unknown way the car ran into some loose gravel and turned over, throwing them all out. My father's shoulder was broken and my mother suffered severe scalp wounds and nervous shock.

Father lived two days after the accident and died Tue., Aug. 24th from the shock. He was buried beside a son in Tekoa, Aug. 26th. He often expressed the wish that he might live to see Jesus come but it seems an allwise providence decreed otherwise. He was a devout Christian and one like Job who feared God and eschewed evil. He loved to talk of things of God. Now he sleeps in Jesus awaiting the resurrection morning when eternal life will be given to the worthy of the human race. We sorrow not as others who have no hope and like Martha we believe he will be raised again in the resurrection at the last day.

J. A. Dickinson.

## The Sunday School.

By Alta King.

### PRINCIPLES OF CHRISTIAN LIVING.

Lesson 5. Oct. 31, 1920.

Lesson Text. Matt. 6:1-7, 10-12.

Golden Text: Seek ye first his kingdom and his righteousness and all these things shall be added unto you. Matt. 6: 33.

Memory Verse: Matt. 7:12.

### Questions and Comments.

IN today's lesson we continue our study of the character of those who are to enter the kingdom as possessors with Jesus, as the disciples wished so earnestly. Why is it necessary for Jesus to spend so many years teaching such truths before he can establish the kingdom? What were some of the things we learned about the character of kingdom possessors in last Sunday's lesson?

In today's lesson we have:

First, Giving. Matt. 6:1-4. The Greek word for, "to be seen," is the one which gives us our word "theatre." The word "alms" is rendered "righteousness" in the revisions. Discuss the meaning of these verses and quote other scriptures on giving. Are there other things in religion we may do for show besides "giving?" Should we be always judging the spirit back of the large gifts of the wealthy as being the spirit of the hypocrite? Who is the true and safe judge? Against what particular sin are these verses a warning?

Second, Prayer. Matt. 6:5-15. This is warning number two against hypocrisy. What marks the prayer of the hypocrite? Study the sample prayer which Jesus gives and note the marks of the prayer of one who is truly communing with God. Do you think Jesus gave this prayer as a set form of prayer to be used only in secret? Did Jesus ever use it again or did he or the apostles ever instruct others to use it in this way? Should we conclude from these verses that all public prayer or prayer in unison with others is wrong? Give scriptural evidence for your answer. Discuss the idea of secret prayer. Is it "vain repetition" to ask more than once for anything? What parable teaches us to ask repeatedly? In the light of verse 8 what would you say is the purpose of prayer? Why should we pray at all?

Third, Fasting. Matt. 6:16-18. Warning number three against hypocrisy. What virtue is there in fasting? How would true fasting be rewarded? (Think of its purpose.)

Fourth, Laying up Treasures. Matt. 6:19-21. Does Jesus condemn the laying up of treasures or the laying up of treasures on earth? How may such treasures as money, health, education etc., be laid up in heaven? Show that everything done in service to God through service to man (in Jesus' name,) is a treasure laid up in heaven. Matt. 25:34-40. (Note: All these things must be done in Jesus' name, which means that God gets the praise and honor through Jesus, else they do not become treasures in heaven.) What one great treasure do all these little treasures go to make up? Col. 3:2-4, 1 John 5:11. The full beauty and value of this treasure is seen in John 17:3.

Fifth, Seeing Single. Serving one master. Matt. 6:22-24. In normal physical vision our eyes work in unison. They see single. Both optical nerves concentrate upon one picture. What would be the result if this were not true? Would the rays of light that enter our eyes be a source of joy, or would they be worse than no light at all? Make the spiritual application concerning our attempt to serve two masters, one contrary to the other, keeping one mind's eye upon one master, and one mind's eye upon the other. Can it be done? If we try it, what is the result? Identify the master mammon.

Sixth, freedom from worry. Matt. 6:25-32. When does working for our bread and clothing become a service to mammon? Of what basic Christian quality is Christian freedom from worry? Proof? Is freedom from worry always Christian? (There are many people in the world who do not worry but at the same time they have no definite faith in God.) What reasonable and tangible foundation has God given us upon which to base our faith in his care

for our physical needs? In verses 33-34 we see the foremost thought and aim of Christians.

Seventh, judging and fault finding. Matt. 7:1-5. Must one be faultless before he can follow Paul's instruction in Gal. 6:1? or is the spirituality here spoken of the spirit of love and the ability to see and admit one's own weaknesses? How may one overtake a brother in a fault and correct him without being the fault-finder condemned in Matt. 7:1-5? Discuss taking a beam out of your eye before you can help to take a mote out of a brother's eye. In the light of Gal. 6:1, does it mean that one must be entirely free of a fault before he attempts to help another? Compare the size of a "beam" and a "mote."

Eighth, Faith in the Father's willingness to give. Matt. 7:7-11. In verse 12 we find a complete summary of the Sermon on the Mount as it deals with man's relationship with man. See also Matt. 22:37-40.

#### General Notes.

Daily Readings: Mon., Matt. 5:1-26; Tues., Matt. 5:26-48; Wed., Matt. 6:1-18; Thurs., Matt. 6:18-34; Fri., Matt. 7:1-12; Sat., Matt. 7:13-28.

The Children's Lesson: The point of contact between this lesson and the children is God's care of our material needs. They can see and grasp his care for the birds of the air and the flowers of the fields. And from this may be developed in their minds the idea of his much greater care for his children. Show that the response to this care is love and that this love prompts us to give to others in the same way in which God gives to us.

Blessed are ye when men shall revile you, and persecute you and say all manner of evil against you falsely, for my sake.—Ye are the light of the world.—Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Matt. 5:11, 14, 16.

When we want to urge "good works" we are in the habit of quoting Matt. 5:16. Thus making the "light" equal "good works" and placing the gospel truths, which must be the basis of true faith, in the back ground. Such an interpretation cannot be right, for we know that our deeds of love, kindness, meekness, etc. do not, in and of themselves, lead men to glorify God. They only lead men to praise and glorify man. There is a truer interpretation of this scripture. Going back to verse 11 we see that the ones who were the light of the world were to be persecuted for Jesus' sake. The record of Jesus' life shows that he was not persecuted because of his good works, but because of the cardinal doctrine for which he stood—the doctrine that he was the Son of God, the Christ, the King of the Jews. This was the Light which darkness, sinful man, fought and resisted, not comprehending it. John 1:5. This same doctrine in the hearts and minds of the apostles is what constituted them the Light of the world. They, too, were persecuted for representing it. The gospel truths are always the Light. Jesus brought life and immortality to light through the gospel. The "light" in verses 14 and 16 of our text is the gospel light, the gospel truths, all of which are summed up in the term "Jesus, the Son of God, the Christ, the King of the

Jews."

The meaning then of verse 16 is this: "Let your light (the gospel truths which I have planted in your minds) so shine before men, that they may see your good works and glorify your Father which is in heaven." The good works which we do, seen in the light of the gospel truths, leads men to glorify God. The same good works seen without the gospel light, lead men to glorify man. The gospel is the only thing that reveals God to man. This interpretation of the verse places faith and works in their proper relationship of cause and result, foundation and building.

We must not deceive ourselves into thinking that we can light men to God by our works and participation in "uplift" movements. These are necessary, but they must be preceded and continually accompanied by a definite teaching of the gospel truths. It may be a slow process but it is God's way and the only truly successful way.

#### STEADFAST.

Lyman Booth, Dixon, Illinois.

**F**OR We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. Heb. 3:14. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. 1 Cor. 15:58.

The foregoing texts are but samples of the Apostle's continual exhortations to endure to the end of the Christian warfare, let it end at death or at the coming of our Lord.

Some kinds of exhortations may be overdone, but the ones to which the apostles refer is not that kind, for they are based upon the word of God. Their exhortations teach us that we should exert one another, in a Christian spirit, coupled with love, in honor preferring one another, and with earnestness, without bitterness, without respect to persons. Not merely once, but as often as occasion is offered. How much is comprised in this, and how far short of it do we come? Paul's exhortations to the Corinthian brethren were to steadfast confidence on one hand; and to inflexible, unswerving loyalty on the other. Be ye steadfast, immovable in your most holy faith. Steadfast against every influence, whether from without or within, which may undermine and shake your confidence in the promises of God. Always abounding in the work of the Lord. Never negligent of duty. Though it may be difficult, our strength feeble, the temptation to do evil great and pressing, we must remember that to him that endureth to the end will be given the crown of life. Loyalty will never fail of its reward, nor labor in the Lord be in vain.

To be steadfast we must be firm, solid. Solid by faith in the Lord. Solidity is necessary to resistance. He who is not solid, firm in the faith, is more easily shaken in the hour of temptations and trials. Soft materials offer slight resistance. He cannot fight well who stands on quicksand. There is no standing except on solid footing. By faith our feet are placed upon the solid rock, Christ Jesus. Our faith in him and the promises of God makes us ever



sure and steadfast. The power of the Father which giveth us the victory through Christ, by which we are to overcome the world, is our faith. It is by our faith that we overcome all difficulties and all enemies. Coleridge has fittingly said, "When the soul is beleaguered by enemies, weakness on the walls, treachery at the gates, corruption in the citadel, then by faith, she says, Lamb of God, slain from the foundation of the world! thou art my strength, I look to thee for deliverance."

By reason of our many necessities and frailties we need much continued help. Such, indeed, we have in our Heavenly Father who is the God of all grace, or favor. His grace is like a perpetual fountain, that cannot be drawn dry nor diminished, but from which the more is drawn the more remains to bless others. The work of salvation from the first saint to the saving of the last is all through his grace. He is the God of pardoning grace that blots out our transgressions, for his own name's sake. Likewise of sanctifying grace, by which he refines and purifies those whom he has selected by his gospel to become vessels of honor and glory in his house not made with hands, which is accomplished through afflictions and outward trials. The Apostle, in summing up the riches of God's mercy and love, makes use of this title, "The God of all grace." This includes all others. It is the same at the beginning of his work of redemption as at the ending, because he is unchangeable.

The first effect of his grace or loving favor upon us is in the effectual calling, and continues steadfastly all the way with us until we stand before his throne, clothed upon with eternal life and glory. Peter has written, "The God of all grace, who hath called us unto his eternal glory by Jesus Christ." 1 Peter 5:10. Consider this well what it contains. Is it not worthy of our affections, worthy of steadfast, earnest and fixed look, of every hopeful heir of this excellent glory. Who, with Paul, would refuse to suffer awhile, just a few years, any outward or inward afflictions to gain an entrance into his glory and enjoy forever the good things which God has prepared for them who love him. All our sufferings and afflictions, in the flesh, will soon be overpast, which will be much overpaid the minute we enter that glory which shall never end. If our reaching such a blissful destiny should depend upon our own strength and wisdom we would never reach the goal, nor will we without exercising the little strength we have. For while he does much we must do the best we can. It is through his free grace, which he has so mercifully extended toward us, while yet we were sinners, that our faith is firmly fixed upon the solid rock, and upon which we build our hope of eternal salvation; relying altogether upon his promises to perfect, stablish and strengthen us, and to lead us into the presence of his ineffable glory.

All this we may see now through a glass darkly, but the time is fast hastening on when we hope to see face to face. What afflictions and ills may befall us we can not foretell. What may be most expedient, we know not; but this we do know, that God will shape us as vessels for his own glory whether he employs the discipline of sorrow or joy. If we are truly his choice he

will make us perfect, as he is perfect. If we are his disciples we will find much reward as we press onward toward the destiny to which we have started. His yoke will rest lightly upon us and his burden will grow lighter and lighter until lost in pleasant and patient toil. Our love for truth and righteousness will increase until our charity will suffer long before thinking evil. When we can endure our struggles with uncomplaining patience then we can smile on pain. When, with Paul we can say, we have fought a good fight, we have kept the faith, the horrors of death will fade before the gleaming crown, the darkness of the tomb will flee before the coming glory, and our rest will be the sweeter when we behold the King in his beauty, for having suffered.

In view of all the promises made by our loving Father who would not give diligence to make his calling and election sure? It is perfectly right and proper to exhort one another to good works, to make their calling and election sure in order that we may enter into rest.

By rest I do not mean a state or condition of idleness. Remember that the age of coming glory will not be one in which we may recline on easy couches and make melody on harps of gold; but there will be work, pleasant work. Work without pain, without weariness. It will be the mission of the glorified to help carry blessings to the remotest corners of the earth, until love and joy canopies the world, and over all will shine the eternal glory of God.

Who would not desire such a destiny, who would not delight in such a mission? If this be our desire, our hope, we must be humble, seeking not our own glory nor boast of our own strength and might; but we must cling close to the precious word, hope in God, and like the fathers of old, live in the world as strangers and pilgrims, and labor, and wait patiently, and endure steadfast unto the coming of our Lord.

## WHERE ARE THE DEAD?



ANY have been the replies to this question, and numerous are the pages that have been written in answer to the inquiry. There is hardly a home in all the world from which there has not been some loved one carried forth to return thither no more. Where are they? is the great question to many.

Time so far has revealed but one reply; and the Bible, the only record man has of his origin and destiny, gives to us the same answer to our question. It is to that volume alone we turn. But before we go further, let us say that these pages are written and directed to those only who are willing to believe the Bible to be the Word of God and are desirous of knowing its truths and believing that it says what it means and means what it says to the children of men, even to the "Whale story."

No opinions of men and no long-spun theories of ancient times from learned commentators shall enter into any of the following pages as evidence to prove our position. The Bible alone shall be the authority. We know that it is sufficient, as the reader will discover, and cannot be overthrown or set aside, unless the scriptures are denied altogether.

It is obviously true that a living man cannot be in two places at the same time. Does it look reasonable to suppose or believe that a dead man can do what the living man cannot do? If we therefore can show, by abundant Bible testi-

mony, where they are at present, shall we not have fairly answered the question? But in order more easily to prepare your mind to receive the Bible account we shall first show where the dead are not, and that the modern idea of their present condition is untrue.

The popular theology of our day tells us that "Blessed are the dead that die in the Lord," for at death they begin to know more than ever before and are capable of enjoying far more than when living; that at the hour of death they are immediately wafted by angel hands up to heaven to dwell forever in unending bliss in the presence of their God. But if on the other hand they have died sinners, they are immediately cast into a burning hell and there tormented through the ceaseless ages of eternity. Does such a religious theory as this, which has made more infidels in the world than any other doctrine Christianity has ever taught, appeal to your affection, sympathy and love? And is it taught in the scriptures?

While we firmly believe that a glorious reward is awaiting the overcomers in the battle against sin and wickedness, and a terrible punishment is as surely awaiting the ungodly for their transgressions, yet we greatly differ with many concerning the time and place where the reward is given and the punishment inflicted. But to discuss these two points is not a part of our purpose in writing these pages.

## Where Are the Dead?

FIRST the negative side of the question. According to the Bible the dead are neither in heaven nor hell, as the modern theory pictures them. Under the type given in the law of Moses (Lev. 16:17), the high priest went into the Holy of Holies alone. For all the congregation (the world) to follow our Lord and great High Priest into heaven, the Most Holy of all, would come far short of teaching the true idea and greatly mar the beauty of the antitype referred to in Lev. 16:17 and Heb. 9:24-28.

If the dead, good and bad, go to heaven and hell at death to receive their reward, why should there be a resurrection and a future day of judgment to decide what shall be the nature of their recompense? Please answer this question.

The scriptures tell us that God hath appointed a day in which he will judge the world (Acts 17:31). Will he punish and reward before that day arrives? Is God less logical, just and merciful than earthly rulers?

Another proof from the Bible is found in John 3:13. The Savior says, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." A great many people had died before that day but Jesus says they have none of them ascended to heaven.

Addressing the Scribes and Pharisees in reference to his returning to his Father he said, "Ye shall seek me and shall not find me; and where I am (at that time) ye cannot come." John 7:34. But I hear the objector suddenly exclaim, "Christ was there speaking to the wicked Jews!" Oh, yes, I know it. The poor Jew! But read the following scripture: "Little children (his disciples), 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." John 13:33. What, Christ's disciples shut out of heaven! If they cannot go there any more than the unbelieving Jews, is it safe for us to believe and teach that those who now "die in the Lord" are permitted such a happy experience? Who is granting such a privilege? Certainly it comes not from the scriptures.

Again, Peter, on the day of Pentecost declared, "David is not ascended into the heavens." Acts 2:34. If the ancient worthies and the apostles are not in heaven, little hope have we of going there.

## Now About the Wicked Dead.

THEY are not now in hell as some are teaching. They are not now being punished. Listen "The wicked is reserved (kept, laid up) to the day of destruction, they shall be brought forth to the day of wrath." Job 21:30. What day is that? 2 Peter 2:9 defines that day very clearly to be the future day of judgment. It reads thus: "The Lord knoweth how to deliver the godly out of temptation and to reserve (keep)



the unjust unto the day of judgment to be punished." Has that day come yet? If none of the wicked are now suffering the tortures of a burning hell, I hear you ask, "Where are the dead?" Now the answer: "They are all good and bad, in one place and in one common condition—**in the grave.**"

Jesus said, "Marvel not at this (some do) for the hour (or time) is coming in which all that are in the graves (not in heaven or hell) shall hear his voice and come forth; they that have done good, unto the resurrection (raised up not brought down) of life and they that have done evil unto the resurrection of damnation." John 5:28-29. It is from the grave that humanity comes forth to the day of judgment because it is there humanity is placed at the close of life. If ever they are raised to life again, they come forth from the tomb and not from heaven or hell.

After Lazarus had been dead four days and decomposition had taken place, Martha, his sister, heard that Jesus was coming back to Bethany and she went out to meet Him. Then when Mary was also come where Jesus was, she fell down at his feet and said unto Him, "Lord, if thou hadst been here, my brother (not the house he lived in) had not died." Jesus said unto her, "Thy brother shall live again." Mary said unto Him, "I know that he shall rise (not come down from heaven) again in the resurrection at the last day." Then when Jesus saw her weeping, He said, "Where have you laid him?" They said unto Him, "Lord, come and see." These weeping sisters had not forgotten where they had buried their brother. They had no thought of his being in heaven. These sisters knew as well where their brother was that day, as we all know when we turn from the grave of our buried dead. And when that little company of mourning friends reached the grave, Jesus said, "Take ye away the stone," and when it was removed Jesus said, "Lazarus, come forth," and their brother that was dead, came forth, not from heaven or hell but from the tomb where four days before he had been buried.

Here we find two sisters, living away back in the history of our world nearly 2000 years, who could point the Son of God to the grave where they had buried a beloved brother, and Christ could say, "Lazarus, come forth;" and strangely, in the light of modern teaching, the dead obeyed the voice of Jesus and came, not down from heaven, but up from the tomb.

Should Jesus come to your home and say, "Where have you laid your loved ones? I have come to restore them to you," would you begin to look for Jacob's ladder or would you say, "Come and see," and then walk with Him to yonder cemetery? Would not the Lord find your long lost loved ones yet in the graves where you placed them, just as Jesus and the sisters found their loved one?

When Mary Magdalene had brought sweet spices to anoint Jesus after his death and burial, where did she go expecting to find her Lord? The little company at early dawn went to the sepulcher where three days previously Jesus had been buried. And in the journeying thither there was but one question that troubled their minds. Was it, "Who will bring Christ down from heaven that we may be able to perform our deed of love and devotion to our Lord?" No, no, not that. But it was, "Who shall roll away the stone from the door of the sepulcher?" where their Lord and Master had been buried.

The little company expected to find Jesus where the sisters and Jesus found Lazarus not long before, and they would not have been disappointed, had he not been raised from the dead.

#### Where Are the Dead?

ALL are now in the dust. In Gen. 3:19, God, speaking to Adam, pronounces the following punishment upon him for disobeying his commandment: "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it (the ground) wast thou taken; for dust thou art and unto dust shalt thou return." To whom is God here speaking? Man—Adam, or Adam's house? He was speaking to the Adam that sinned by breaking God's law; the Adam that was ever to earn his living by the sweat of his brow; the Adam God declared he created out of the dust of the ground; the Adam that was

to return to the same place at death. We have no Bible account of any other Adam but the one that sinned and should die for his disobedience and return unto the ground from which he was taken when he was created.

When God would warn Nineveh of its destruction on account of its wickedness, he commanded Jonah, the prophet, to go and carry the message. When he refused, it is stated (Jonah 1:17) that God prepared a great fish to swallow him as a punishment for his disobedience. What did God punish? We think it was the MAN JONAH.

In the days of the prophet Isaiah, God commanded him to go and tell Hezekiah to set his house in order for "thou shalt die and not live." Isa. 38:1-4. To whom was God speaking? Was it the house in which Hezekiah lived, as we are sometimes told, or was it he who "wept sore" because of the message that came to his ears from Isaiah? I am foolish enough to believe it was Hezekiah unto whom God added fifteen years of life because of his prayers and tears.

We read in Luke 7:11-12 that as Jesus came into the city of Nain he saw a dead man carried out and he was the only son of his mother and she was a widow. "When the Lord saw her weeping he had compassion on her and he came and touched the bier and said, "Young man, arise, and he that was dead sat up and began to speak." Here, it is declared Christ saw a dead man carried out for burial. Was it a man or the house in which he had been living? The scriptures teach that it was a MAN and he was DEAD and Christ said unto him, "Arise," and he that was dead sat up and began to talk. Do you believe these words of scripture to be true?

And Abraham said, "I have taken upon me to speak unto the Lord, which am but dust and ashes." Gen. 18:27. But it has been asked, "Must we lie down and die like the beast of the field?" God has not left us to choose in all things. It is very evident to an observing eye that we brought nothing into the world, neither can we carry anything out. It is also apparent that we had no voice in the manner of our appearance here or the particular style of our departure. We have only to bow to God's purpose or plan revealed to us, by holy men of God as they were moved by the Holy Spirit. 2 Pet. 1:21. Whether his plans are pleasing to our sensitive natures or not we must submit to God's arrangement, even though we "die like the beasts of the field," if that is his will. What saith the scriptures on this particular point? Hear it: "For that which befalleth the sons of men, befalleth the beast, even one thing (the same thing) befalleth them; (what is it?) as the one dieth, so dieth the other (no difference in the nature and manner of their death), yea, they have all one breath, so that man hath no preeminence above a beast: (why?) for all is vanity. All (man and beast) go unto one place (do you believe it?). All are of the dust and all return to dust again." Eccl 3:19-21. While death and their resting places are the same for man and beast, yet for mankind there is hope and a promise of a resurrection from the dusty grave to a future life, which the beast has no promise or hope of enjoying.

Again, as the book of Job is a favorite authority on funeral occasions in order to give comfort to mourning friends, let us also turn to see what Job has to say on the question. "And why dost thou not pardon my transgressions and take away my iniquity? for now shall I sleep in the dust and thou shalt seek me in the morning, but I shall not be," Job 7:21. He would be found if in heaven or hell.

"All flesh shall perish together, and man (not his house) shall turn again to dust." Job 34:15. He could not return to dust if he had never been there or come from there.

Again, "If I (Job, not his house) wait, the grave (not a palace in heaven) is my house: I have made my bed in darkness, I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister.... They shall go down to the bars of the pit when our rest together is in the dust." (Not in heaven). Job 17:13-16. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Psa. 103:13-14. But man has forgotten that.

Again, "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. The writer of the words just quoted well knew, as we also do, aside from our religious theory, that when we reach our grave our knowledge and our wisdom cease and our work is finished. "For to him that is joined to all the living, there is hope (because he is among the living): for a living dog is better than a dead lion (why?). For the living know that they shall die; but the dead know not anything." Eccl. 9:4-5. Many do not believe this now-a-days, do you? "Why died I not from the womb? For now should I have lain still and been quiet. I should have slept; then had I been at rest (in the grave) with kings and counselors of the earth (great men), which built desolate places for themselves; or with princes that hath gold, who fill their houses with silver; or as an hidden untimely birth I had not been; as infants which never saw light. There (in such a condition) the wicked cease from troubling (as in life) and there the weary be at rest. There the prisoners rest together; they hear not (can neither hear nor speak) the voice of the oppressor. The small and great are there; and the servant is free from his master." Job 3:11-19.

"Are not my days few? Cease then and let me alone that I may take comfort a little before I go (to heaven? no) whence I shall not return, even to the land of darkness and the shadow of death, a land of darkness as darkness itself; and of the shadow of death, without any order and where the light is as darkness." Job 10:20-23. This is not very much of a heavenly city of light or a glorious land for Job when his life is ended.

—o—  
Cross Timbers, Mo., 9-25-20.

Mr. S. J. Lindsay,

Oregon, Illinois.

Dear Friend and Brother: I see the time on my Herald has expired. Inclosed find check for same. Trust this may find you enjoying good health.

We are still looking for the King in his beauty. He said, To this end was I born; for this cause came I into the world. Art thou the King of the Jews, said Pilate.

When he shall reign in Mount Zion and Jerusalem and before his ancients gloriously. Then every man can sit under his vine. No one will dare to molest or make afraid (glorious day!). Paul says, Let us run the race with patience, looking unto Jesus the author and finisher of our salvation. Unto him who by patient continuance in well doing, seek for glory, honor, eternal life, immortality, which is the gift of God.

We are a poor people at Jordan. If it ever happens so you can some time when you are in Missouri, come and hold us a meeting.

I am well pleased with the Herald. May the Lord bless the cause.

Alfred Driskill.

—o—  
MAN'S great fault is that he has so many small ones.—Sel.

—o—  
I WONDER why it is we are not kinder than we are? How much the world needs it. How easily it is done. How instantaneously it acts. How infallibly it is remembered. How superabundantly it pays itself back—for there is no debtor in the world so honorable, so superbly honorable as love.—H. Drummond.

—o—  
IF you your lips would guard from slips,

Five things observe with care:—

Of whom you speak, to whom you speak.

And how, and when, and where.—Sel.

OUR greatest glory consists, not in never falling, but in rising every time we fall.

—Goldsmith.

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Leland Hanson

is now teaching school near Oregon, Illinois, where he has been doing successful work for some time. He comes from a family of boosters for the truth.



Paul Hatch

is doing office work in his home city, Chicago. Paul's grandfather, J. S. Hatch, was one of the first ministers of the faith that we ever listened to. The preaching was done in our old home. It would not surprise us much if some day Paul will catch the spirit of ministry and do what he can to take his grandfather's place in the ranks.

HAPPINESS pursued is never overtaken, because, little as we are, God's image makes us so large that we cannot live within ourselves and be satisfied. It is not good for man to be alone, because, rightly, self is the smallest part of us. Even God found it not good to be alone, but to create objects for his love and benevolence. G. W. Cable.

THE true way to humble is not to stoop until you are smaller than yourself, but to stand at your real height against some higher nature that will show you what the real smallness of your greatest greatness is.—Phillips Brooks.

PROSPERITY is a great teacher, but adversity is a greater. Possession pampers the mind; privation trains and strengthens it.—Sel.

IT is virtue, not ancestry, that makes men noble.—Sel.

CONSCIENCE is the highest of all courts.—Victor Hugo.

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Sisters Vena and Phebe Densmore, Rushville, Illinois. Phebe is a nurse in the Holmes Hospital at Macomb, Illinois, and Vena is employed by the Davisson Whole-

# 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 CAPTAIN IS PAUL'S FRIEND. Acts 22 and 23.

YOU remember I told you that the chief captain commanded Paul to be taken to the castle until he could learn what he had done. The soldiers carried Paul on their shoulders to keep the mob from hurting him, and when they reached the stairs, he turned to the captain and asked, "May I speak to you?"

Paul spoke in Greek and the captain was surprised. He said, "Can you speak Greek? I thought you were the Egyptian who caused us so much trouble and led four thousand murderers out into the wilderness."

Paul explained that he was a Jew and asked again to speak to the people. The captain said he might, so Paul stood on the stairs and spoke in his own language. A great silence fell on the crowd and they listened eagerly as Paul told them of his boyhood and young manhood. He told them how Jesus had called him to preach but when he said that God had sent him to the Gentiles they would no longer listen.

They cried angrily, "Away with such a fellow from the earth! For it is not fit that he should live." At the same time they threw off their garments and threw dust into the air.

The captain could not understand what Paul had said for he had spoken in the Jewish language. Now when he saw how angry the people were, he commanded the soldiers to bind Paul and beat him until he would tell what he had done. As the soldiers bound Paul's arms and legs he turned to the officer who stood near and said, "Is it lawful to beat a Roman citizen without a trial?"

Now the officer knew that it was not lawful; and he went at once to the captain and said, "Be careful what you do, for this man is a Roman!"

The captain was surprised and went quickly to Paul and asked, "Tell me, are you a Roman?"

Paul answered that he was and the captain was afraid. He ordered the soldiers to let him go, and the next day he called the Jewish council together and took Paul before them, so that he might learn why they hated Paul.

The council said many evil things, but Paul was patient and finally said, "I am a Pharisee, and so is my father. It is be-

## WATCHMAN, TELL US OF THE NIGHT



WATCHMAN, tell us of the night,  
What its signs of promise are.  
Traveler, o'er yon mountain height  
See that glory beaming star!  
Watchman, does its beauteous ray  
Aught of hope or joy foretell?  
Traveler, yes; it brings the day,  
Promised day of Israel.

Watchman, tell us of the night,  
Higher yet the star ascends.  
Traveler, blessedness and light,  
Peace and truth, its course portends,  
Watchman, will its beams alone  
Gild the spot that gave them birth?  
Traveler, ages are its own,  
See, it bursts o'er all the earth!

Watchman, tell us of the night,  
For the morning seems to dawn.  
Traveler, darkness takes its flight,  
Doubt and terror are withdrawn.  
Watchman, let thy wanderings cease;  
Hie thee to thy quiet home!  
Traveler, lo! the Prince of Peace,  
Lo! the Son of God is come!—Sel.,

cause I teach the resurrection of the dead that I am a prisoner."

Now part of the council were Pharisees and believed in the resurrection. Some of the others did not. They were soon quarreling among themselves, and at last it grew so fierce that the captain feared they would tear Paul into pieces so he had him taken back to the castle.

Sometime in the night while Paul was alone, an angel came to him and said, "Paul, be of good cheer. You shall get safely to Rome and preach there as you have here."

Just think how glad Paul must have felt. He knew then that God would help him to know and do the right thing.

The next day about forty Jews met together and swore that they would neither eat nor drink until they had killed Paul. They formed a plan to have the council send for him and then they would kill him before he could get to the council chamber.

Somehow Paul's nephew learned of their evil plans. He went straight to the castle and told Paul about it, and Paul sent him to the captain. The captain took him by the hand and led him away where others could not hear and then the boy told him what he had heard. The captain let him go, saying, "Don't tell anyone that you have seen me." And the boy kept the secret.

That night about nine o'clock the captain sent Paul away on horseback. But he did not send him alone. He sent two of his trusted officers and four hundred and seventy soldiers to see that Paul came safely to the governor.

When the governor saw Paul and read the letter the captain had sent he put

Paul in Herod's judgment hall to await his trial.

## THE CHURCH AT PLAY.

THE church of the living God comes together in the name of Christ to do business in his name, proclaiming salvation. It seems sometimes that the church of Christ has fallen upon a play day, has come to believe that its great business is to have a good time. In Pennsylvania a little lad came rushing home one day after Sunday-school and said:

"Mother, mother, what do you think, what do you think?"

She said, "I don't know; what is it?"

He said, "Jesus is coming back to this earth; what do you think, he is coming."

"How do you know?" she said.

He said, "Mr. Bass told me at church this morning."

She said, "When is he coming."

He said, "Oh, I don't know, but soon; he is coming."

The next day after school the little fellow came rushing home, and flinging himself with joy into his mother's arms, said,

"Mother, is he here, is he here?"

And she said, "Who?"

He said, "Oh, Jesus, of course; did he come?"

She said, "Why, of course not."

Over the little lad's face there was intense disappointment, and then he drew aside and said,

"I guess he must have stopped at Mr. Bass' house; he will come later." Then he said, his face brightening a bit, "I guess I'll go out and play," and she never heard him speak of it again.

When I heard that story it seemed to me that that very thing has happened to the church of Christ. We have thought of it, and dreamed of it and been discouraged. Not a single man who has been corrupted by the modern method of thought believes for a second that Christ will ever come back; and the church has gone out to play, with a lost world going down to hell for want of the word about him.—Rev. J. C. Masee, in Christian Worker's Magazine.

LET every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—Sydney Smith.

OF one thing we may be certain, that our times of sorrow and dismay are but the natural signs that we are mounting fast—we need not fear them! What we have rather to fear are the times when we recline in indolent content.—Benson.

QUARRELS would not last long if the fault were only on one side.—Sel.

Knowledge is more than equivalent to force.—Samuel Johnson.

## "BEHOLD THY GOD."

Alice B. Curtis, Scottsburg, Ind.

THE above words may be found in the fortieth chapter of Isaiah, the ninth verse. There Jehovah speaking through the prophet says, "Say unto the cities of Judah, Behold, thy God!" In Isaiah sixty-five, verse one, God speaks to the Gentiles in a similar manner, saying, "I said behold me, behold me, unto a nation that was not called by my name." The command therefore, to behold God, includes all mankind. The word behold, as here used, has a deeper meaning than merely to look upon; it carries the meaning to consider, to think earnestly upon. Perhaps we get about the right understanding of how we should behold God from Job 22:21. He says, "Acquaint thyself with God, and be at peace." To become acquainted with a person, we become familiar with the appearance and characteristics of that one. It is through the Bible we may become acquainted with our great Creator. We are told that "No man hath seen him or can see him;" but we have caught glimpses of him through the eyes of the prophets. Who, in visions have beheld his glory.

We read with awe the description Daniel gives of God, "Who sat as the Ancient of days, whose garment was white as snow, and the hair of his head like pure wool; his throne was like the fiery flame, and his wheels as burning fire: A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened." Dan. 7:9-10. Never an earthly monarch approached even faintly the regal splendor described here.

In 1 Tim. 6:16 Paul calls him the "Blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality; dwelling in the light which no man can approach unto; whom no man hath seen or can see." Isaiah saw a vision of this great King of kings, in whose presence the seraphim stand with veiled faces, crying out one to another, "Holy, holy, holy is the Lord God of hosts; the whole earth is full of his glory." Could we but realize the majesty and holiness of this mighty Sovereign we should be filled with consternation over our sinful natures and would echo Isaiah's words when he saw the vision. He exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." But Isaiah's lips were made clean and his sins were purged. We, too, are of unclean lips, and unless we behold our Heavenly Father, and admire his lovely character enough to hate our sins and imperfections, we shall remain in a woeful and undone condition.

In Heb. 1:3 we may read that Christ is the "brightness of his glory, and the express image of his (Father's) person." This passage is said to be a metaphor taken from sealing; the die or seal leaving the full impression of every part on the wax to which it is applied; so that we understand that Christ is a true representation of his Father.

In Gen. 1:26 we find God saying, "Let us make man in our image, after our like-

ness., So that man, sinful though he is, was made in the image of his Creator, after his likeness; but not in his likeness; that is, he has some of the divine characteristics in a limited measure, such as wisdom, love, compassion, and others. But we learn from Eph. 4:24 we must "Put on the new man, which after God is created in righteousness and true holiness." This constitutes the new birth or creation, and we grow in this new life to more and more resemble the blessed Father.

Passing from the form and unspeakable glory of God as revealed in the passages given, we study his characteristics. Character is the essential part of a person. 1 Tim. 1:17 says, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, amen." Here we learn some of God's characteristics, and we notice they differ altogether from those of man. To use these adjectives truthfully in connection with man, we should need to use a negative before each one; for man is not eternal, not immortal, not invisible, and not all wise. God's life, like a golden circlet, knows no beginning or end. How different his eternal years from man's short and troubled life! David says, "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." Psal. 103:15-16. Our days are as a "hand breadth." Psal. 39:4. "Swifter than a weaver's shuttle." Job 7:6. But "God is the same and his years have no end." Psal. 102:27. If the present life were all, it would hardly seem worth the living for most of us. 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." Job 14:1-2. Always "Remorseless time fierce Spirit of the scythe and glass," keeps crowding us toward our relentless enemy, death, which is "never satisfied," and never says, "It is enough." Prov. 30:15-16. Since Adam's time man has been going down under his power, until millions have been claimed by him. But God has said of his people, "I will ransom them from the power of the grave, I will redeem them from death." Hosea 13:14.

Through his favor we may enjoy "length of days forever and ever." Paul when addressing the Athenians urged, "They should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us." Acts 17:27. So that God though invisible, is near us. Everywhere, everywhere he is with us. Realizing that you stand in his august presence, could you flippantly quote scripture or take his holy name in vain? His name, Jehovah, means self existing, and was held in such veneration by the Hebrews that they never pronounced it, but called him "Adonai," which signifies my Lords, or "El," meaning strong. Speaking of God's omnipresence, David beautifully expresses this truth as follows, "Whither shall I flee from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there; If I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Psal.

139.

God is omnipotent, and omniscient. But if a being were all wise and all powerful, and we could not escape from his presence, it might not bring us good but untold misery. But when we learn that he is also holy, (Psa. 99:9,) good, (Psa. 25:8,) compassionate, (2 Kings 13:23,) true, (Jer. 10:10,) faithful, (2 Cor. 10:13,) immutable, (Psa. 102:26-27,) just, (Isa. 45:21,) but above all, that he is love, (1 John 4:8,) we feel that nothing more could be desired or said, except what is said in Matt. 5:48, that he is perfect; and if we could enlist his love and protection, nothing could possibly harm or destroy us. Reader, he loves you. He desires your salvation. If you behold him you will be enamored of his beauty. "How great is his goodness, and how great is his beauty." Zech. 9:17.

## WHERE ARE THE DEAD?

## The Dead Are Asleep.

Proof: "And when thy (David's) day be fulfilled (or spent) and thou shalt sleep with thy fathers (asleep, not in heaven), I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish his kingdom." 2 Sam. 7:12. "And Hezekiah slept with his fathers and they buried him (in heaven?) in the chiefest of the sepulchers of the sons of David." 2 Chron. 32:33. "And why dost thou not pardon my transgressions and take away my iniquities? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." Job 7:21. "But man dieth (does he?) and wasteth away: yea, man giveth up the ghost (life. See margin, Job 11:20) and where is he?" Now listen to the Bible answer. "As the waters fail from the sea and the floods decayeth and drieth up, so (in like manner) man lieth down and riseth not (until when?) till the heavens be no more, they shall not awake nor be raised out of their sleep." Job 14:10-12. Do you need more proof that the dead are asleep? We have it. "For David (a good man) after he had served his generation by the will of God, fell on sleep, and was laid unto his fathers (in the grave, not in heaven), and saw corruption." As did Lazarus.

In speaking of Christ's resurrection, Paul in 1 Cor. 15:6, says, "After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some (have gone to heaven? Oh no) are fallen asleep." Quite a difference in the wording and quite a difference in the meaning conveyed by the language. Let us take the Bible rather than man's theory, for that will do us no good.

"But I would not have you to be ignorant, brethren, concerning them which are asleep (very many are ignorant concerning them today) that ye sorrow not even as others which have no hope. For this we say unto you by the word of the Lord (note the authority), that we which are alive and remain unto the coming of the Lord, shall not prevent (or precede, see Diaglott) them which are (in heaven? No) asleep (in their graves). For the Lord himself (personally) 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 (not come down) first, then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thes. 4:13, 15-16.

The dead praise not the Lord. "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Psal. 6:5. "The dead praise not the Lord (many claim they do) neither any that go down into silence." Psal. 115:17. How different this language is from that we have so often heard from modern teachers on funeral occasions.

Again, "Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he (the man) returneth to



his earth; in that very day his thoughts perish." Psa. 146:3-4. Again, "For the grave cannot praise thee; death cannot celebrate thee; they that go down (not up) into the pit cannot hope for thy truth. The living (O, yes, the living), he shall praise thee as I do this day, the father to the children shall make known thy truth." Isa. 28:18-19. "His sons come to honor and he (the dead father) knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

Death is not a friend to the living, as the poet teaches us, when he says, "Death is the gate to endless joy, the opening scenes to heaven," etc. If that thought be true, why, WHY do we one and all, when we see the death angel hovering above our homes, do all we can to prevent his entering our dwellings and taking our loved ones from us? Why do we not greet him as we do all our dear friends who come to our homes and say to him, "God bless you, take them home to glory"? It is because away down deep in our better, truer, more enlightened natures we do not believe a word of such a religious theory.

If it is true that death is the opening gate to heaven for the righteous, it is equally true that it is the opening door to hell for the ungodly. Is such an idea pleasing for your mind to dwell upon, providing any of your relatives and friends were taken from the world unprepared to go? As long as I have lived, I have never heard a person advocate this doctrine who for a moment believed that any of his dear ones had gone to such a place. It is always the unfortunate across the way that has gone there. I cannot call to mind any marble cutter who has placed this epitaph, "Gone to Hell," on any tombstone I ever examined. Why should he, as it is not true? We all in our sober moments, always (unconsciously perhaps) reach out beyond our religious theories and look upon death as an enemy and not a friend. The Bible teaches this, if the hymn book does not. Listen, "The last enemy that shall be destroyed is death." 1 Cor. 15:26 and Rev. 20:14.

Death came into this world as a punishment for transgression (Gen. 3:19) and not as a reward for righteousness. When its mission is ended, as stated in scripture, Christ is to come and destroy death. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague: O grave, I will be thy destruction." Hosea 13:14. Why all this work of Christ, if there is nothing of particular importance in the tomb except the house in which the real man once lived?

Man is mortal. "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" Job 4:17. Man must seek for immortality in order to obtain it, or perish in corruption. 2 Pet. 2:11-12. "To them who by patient continuance in well doing, seek for glory, honor, immortality, eternal life," is the reward. Rom. 5:7. Why seek for immortality or anything else if we already possess it? Immortality is received and put on at the appearing of Christ when he returns to earth. "Behold, I show you a mystery (It is no longer a mystery after it is revealed), we shall not all sleep, but we shall all be changed 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 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 (not before) shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54. "The first man Adam was made a living soul (not an immortal soul); the last Adam (Christ) was made a quickening spirit. The first man (Adam) is of the earth earthy: the second man is the Lord from heaven. As we have borne the image of the earthy, we shall (future) also bear the image of the heavenly." 1 Cor. 15:45-49. But we cannot bear both the earthly and the heavenly at the same time. Proof: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." "First that which is natural (or mortal), afterwards that which is spiritual (or immortal)." 1 Cor. 15:46.

The change from one to the other comes, not at death as many teach, but at the resurrection. But I hear you say, If no one as yet has

gone to heaven or hell, how can any be rewarded at death? The Bible says nothing about any ones being rewarded at that time. Yes, you know it is stated in Rev. 2:16, "Be ye faithful unto death and I will give you a crown of life." Yes, my friend, that is the promise. The faithfulness must continue until death, but does that determine the time when the reward is given? Certainly not. We must look to another scripture to determine that. Here it is: "And behold I come quickly; and my reward is with me to give to every man according as his works shall be." Rev. 22:12. "Behold his reward is with him and his work before him." Isa. 40:10.

Is not this sufficient proof to settle the point as to when men are to receive their reward for their deeds in this life? But again you say, "It is stated by Christ in Matt. 5:12, Great is your reward in heaven." Because Christ at the time he spoke these words, declared that the reward was then in heaven, many people have concluded that they must go there to obtain that reward; and they have also made up their minds that at death is a very good time to go. But because it is reserved (preserved) in heaven for you, does it follow that you must go there to obtain it? Paul in 2 Tim. 4:8, tells us just how he expects to secure his crown of life. Hear it: "Henceforth (from now on) 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." Of what day is Paul speaking? The day of Christ's return.

Should you receive word from a Chicago banker that there is a large fortune reserved in his bank for you, would it be absolutely necessary for you to go to Chicago to secure that fortune?

Where, then, are the rewards to be given? "Behold, the righteous shall be recompensed (in heaven? No.) in the earth, much more the wicked and the sinner." Prov. 11:31. "Blessed are the meek, for they shall (future) inherit the earth." Matt. 5:5. "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Psa. 37:11. How long shall the meek inherit this earthly possession? As yet they have never possessed and enjoyed many corner lots nor beauty spots of earth. Listen: "The righteous shall inherit the land and dwell therein forever." Psa. 37:29. "The righteous shall never be removed." Prov. 10:30. If these statements be true, we see no opportunity for them to go to heaven. But one says, Such a home, such a reward, would be far too gross for me.

O consistency! Perhaps for more than half a century you have been struggling against thorns, thistles, disease, tears, sorrow, pain and death, and yet, with all this before you, you toil on striving to add acre to acre and farm to farm, never once feeling that these earthly possessions, though resting under the curse of God for the sins of man, are in the least degree gross. But when we give you the Bible picture of the earth 'made new,' the curse removed, a home where there are to be no more tears, sorrow, pain nor death (for the former things are passed away, behold I make all things new. Rev. 21:4-5.); and when we picture to you the city fair with streets of gold and gates of pearl, with river broad 'where goes no galley with oars,' and in the midst of the city and on either side of the river the tree of life with its monthly fruits, and God and the Lamb dwelling in it forever (Rev. 22:23)—all this perfection of beauty and glory, yet such a home is far too gross for you! O consistency! thou art a jewel!

We will now answer a few objections often urged against our position. Time, and the size of this booklet will not permit us to answer all that might be urged against our position and which are as easily answered as those noted.

(To be continued).

### TOO NARROW.

YES, Jesus said, "He that believeth, and (he that) is baptized, shall be saved." (Mark 16:16.) "Go ye therefore, and teach all nations, baptizing them." (Matt. 28:19.) Peter said, "Repent and be baptized . . . for the remission of sins." (Acts 2:38.) These are plain Bible statements aren't they? Can anyone possibly misunderstand

them?

In Mark 16:16 Jesus says that faith and baptism are married; and withered be he who tries to divorce them!

In Matt. 28:19 we are commanded to teach and baptize. Why should we obey the command to teach, and pay no attention to the command to baptize?

In Acts 2:38 we are told that repentance and baptism are necessary in order to the remission of sins. Who dares to say that repentance is "all-important" and necessary, and baptism is not?

And yet we read from the pen of an A. C. preacher: "While along with believing, baptism MAY (emphasis ours) deserve to be classed with all-important matters, the exact mode (emphasis ours), seems to us at least to be important." "On the other hand, if we had a church membership generous and broad-minded enough to distinguish between important and all-important things, we should be willing to grant the request and receive such a party to membership."

And the "request" is that a man be received into the A. C. church, though he has never been immersed, and may never be, that "he is satisfied with infant baptism he received in the M. E. church."

What are we coming to now? Have we reached a place among our thinkers when things commanded by Jesus and Peter, that are essential, can be carelessly set aside by uninspired men; and that all because we are "broad-minded"?

Even the "exact mode" can be shelved in the interest of broad-mindedness! Truly, we must be getting "broad" when we can take the liberty to make "buried with him" (Christ) in baptism, read, "sprinkled with him"!

We Adventists accuse the church of Rome of "turning and twisting the Bible. Well, if Rome can do a better job of turning and twisting than the above, she must be an expert at it! But—hush! Now, be careful! You must not insist on taking it just as it reads, you know. You will be called "Too narrow!"

What will not this toning-down policy do among us? What havoc has it not already wrought? May God help us to get above the childish cry of "too narrow", to a place where we can with the apostles and reformers, believe God, and teach men to do so. We are getting thoroughly sick of this milk and water diet! This pussy-footing! This eternal hammering on one thing, viz, "be broad!" Some folks get so broad they are all flattened out and spread over acres, and there is neither depth nor quality to them. To them it is as serious to be called "narrow" as it is to be called a murderer! Jesus was narrow. He preached a narrow gospel and talked of a "narrow way." But he obeyed his Father in doing this. And Adventists, who are speckled birds anyway, need not try to get so "broad" after all!—Messiah's Advocate.

SUFFERING becomes beautiful when anyone bears calamities with cheerfulness, not through insensibility, but through greatness of mind.—Sel.

GRATITUDE is a fruit of great cultivation; you do not find it among gross people.—Samuel Johnson.

GOD is the perfect poet—Who in his person, acts his own creations.—Browning.



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S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

A REPORT has come 'way 'round to us that Bro. F. L. Austin of Fonthill, Ont., is now grandpa. We extend congratulations to all those directly interested.

Bro. and Sr. Lewis Weaver, Casey, Ill., are spending some time on their farm in Arkansas, near Hoxie.

REMITTANCES.

Mrs. Evaline Storrs, A Friend, Harry Sheets, S. J. Wilson, Mrs. A. Leola Clark, Jos. Sears, Miss Zola Stedman, Glenn M. Birkey, Weldon McCoy, Miss Lillian King, Miss Lillian Myers.

EMERGENCY FUND.

A Friend in Indiana, 10.00  
Jos. Sears, 2.00

Notices.

October 3, 1920.

Dear Brethren:

I am writing you to let you know that I will go anywhere in the United States to preach the gospel of Christ if the brethren will only pay my expenses. I have 108 feet of charts I have made. If anyone wants me to come to preach, write

me at Havana, Arkansas, Rt. 2.

Yours in the one hope,

C. E. Weaver.

Dear Bro. Lindsay:

The Lord willing, we hope to be at Gallimore Gap, six miles east of Hendersonville, N. C., for special meeting, Nov. 10-14. Then at Liberty, from the evening of Nov. 14-18. These meetings have been changed from the 5th Sunday in Oct. to the 2nd Sunday in Nov. because of special meetings in Virginia.

J. H. Anderson.

Reports.

Report of Meeting.

OCTOBER 10 closed a series of enjoyable meetings held at the Restitution church near Moriah, Illinois. Bro. S. J. Lindsay presided over the first Sunday and Bro. L. E. Conner through the remainder of the meeting.

The subjects presented in Bible Class and preaching services were instructive and profitable and we hope some may be brought into the light of the gospel thereby.

The weather was ideal and attendance good. There were several from a distance.

Bro. and Sr. Jeffrey from Murphysboro, Ill., Sr. Mae Miller, St. Jacob, Ill. and several from the Salem church near Clarksville, Ill., also Charles and Sr. Amy Weaver from Terre Haute, Ind.

May we be blessed with many more such meetings if the Lord tarries.

Lucy E. Lansbery.

Delayed Report of the Tuttle Meetings  
Held in South Tuttle School House  
at Stratton, Colorado.

THE meetings planned for July 29th to Aug. 1st were postponed until Thursday, Aug. 5th to 8th inclusive in order that Bro. J. W. Williams might be with us. Bro. T. A. Drinkard of Holbrook, Nebr., not knowing of the postponement, arrived here Wed., July 28th and favored us with an appropriate sermon the following Sunday.

Bro. Drinkard opened meetings on the evening of Aug. 5th with an instructive treatise on the Bible. Friday morning our own servant Bro. Cowles, gave a forceful talk on the "Second Coming of Christ." In the afternoon Bro. Drinkard again held the audience.

In the evening Bro. J. W. Williams of Illinois, who had stopped over on his way from California, gave us some new thoughts to ponder on, "Pride." The following morning Bro. Williams presented us with some more timely thoughts. In the afternoon Bro. Drinkard preached and in the evening Bro. Williams on "Self-righteousness," to an ever growing congregation.

Some of the ladies of the neighborhood had decided to serve a picnic dinner on Sunday; Bro. Williams giving us a short talk just before noon. Then followed proof that Colorado women folk are second to none in the culinary art of which fact not one dissenting voice could have been raised—such was the contented feeling.

In the afternoon Bro. Drinkard gave a more lengthy sermon on the "Dream of Nebuchadnezzar," portraying it very nicely to those present.

The meeting closed Sunday night by a talk on "Faith" by Bro. Williams. Besides the attendance of the people of the neighborhood, Bro. and Sr. Good and daughter of Fondis, Colorado were with us.

Everyone enjoyed the meetings and I am sure all of us profited greatly thereby, since many new thoughts were brought to our minds and many old ones were presented in a new and convincing light.

This report should have been in a long time ago but when the responsibility rests upon all no one attends to it.

Your Bro. in Hope,

Quintin A. Vose,

Oct. 14, 1920, Stratton, Colorado.

Holbrook, Nebr., Oct. 17, 1920.

Bro. S. J. Lindsay, Oregon, Ill.,

Please print the following report:

Auxiliary report of the Church of God committee in Nebraska. The reason that this was not sent in with the conference report is, we don't hold our annual meeting and election of officers until October. Therefore could not send a complete report until now. All rules were suspended and the old officers were re-elected.

Financial Report:

Receipts:

Money on hand at conference time	\$42.63
From table,	\$268.96
From conference dues,	118.10
From auxiliary dues,	20.60
From donations,	5.00

Total, \$455.29

Expenses:

For table, labor and other expenses, \$329.26

Balance on hand, \$126.03

Mrs. C. A. Stone, Secretary-Treasurer.

Obituary.

Amanda Brook Legg,

daughter of Lewis and Melvina Legg, born Mar. 13, 1855 in Lowden Co., Vir., and died in Buena Vista township, Schuyler Co., Ill., at the home of her daughter Mrs. C. A. Thomas, Oct. 13, 1920, being 65 years and 7 months of age.

She was married to Austin Campbell, Aug. 19, 1880, who departed this life June 17, 1918. To this union were born three daughters, namely: Mrs. C. A. Thomas, Mrs. Fred Chapman and Mrs. Roy Doyle. Sister Campbell leaves besides these, six grandchildren and one sister, Mrs. Ed. Garrison of Rushville, Ill., and other relatives.

Sister Campbell has been a patient sufferer for two years, but for the past eight months her suffering was intense, her malady being a cancer and there was no help for it from human skill.

She was tenderly cared for by her children and especially by Jennie who responded to her every call from the earliest hour of morn until the darkest hours of night. She was baptized by S. J. Lindsay of Oregon, Ill., Dec. 8, 1907 during a meeting held at Independence school house. She was faithful unto death, her faith and hope being of the kind that gives comfort even in the midst of great suffering and the hour of death.

One has gone from us whose influence will live long to do others good. We hope

to live so that we may meet her in the resurrection morning.

The depth of our sorrow cannot tell  
The loss of one we loved so well;  
And while she lies in peaceful sleep  
Her love and memory we shall always  
keep.

Friends may think the wound is healing,  
But little they know of grief  
How sweet are the memories of one we  
loved,

Though sad was the parting—it filled us  
with pain—

Thank God for the promise we shall  
meet her again.

We will live in the dawning  
Where life's night has passed away,  
But we will meet her on that resurrec-  
tion day.

Funeral services were held at the home  
of her daughter by J. W. Williams of Rip-  
ley Ill.

Mrs. Lawrence Vincent.

—o—  
**C. F. Freeman**

was born Apr. 15, 1845 and died Oct. 1, 1920, at the age of 75 years, 5 months and 14 days. He was married twice. His first wife died several years ago leaving seven children. His second wife, whom he married Dec. 25, 1882, is still living, with three children whom God gave her and Bro. Freeman. He also leaves 33 grandchildren. Bro. Freeman served three years in the Civil war as a Confederate soldier. About the close of the Civil war he learned the truth under the teaching of Bro. Newell Bond and the writer's father, E. M. Anderson. However, for some reason he did not obey till the summer of 1909, when the writer was called to Liberty, N. C., Bro. Freeman's home church. About the beginning of the meeting we held at Liberty that summer his daughter, Sr. Jennie McMinn, and his son, Ransom, requested baptism and we went home with them and after dinner Bro. Freeman and his wife also requested baptism, so we went to the creek near his home and buried them, their son and daughter, and one of their granddaughters, into Christ. Bro. Freeman loved the truth and was willing to support it. He led his children all into the truth. His daughter, Sr. Rachel Pryor is one of the best workers we have at Liberty, N. C. Bro. Freeman's funeral was conducted by Eld. Jacob Lyda at his home church Oct. 3, after which he was laid to rest in the Liberty cemetery till Jesus comes.

During our last meeting at Liberty we spent a great deal of our time with Bro. Freeman. Little did we think when we said good-bye that it would be till Jesus comes. We loved Bro. Freeman and the tears will come as we pen these few lines.

We have agreed to work at Liberty every 5th Sun. and now one who was one of our best helpers is asleep. In the future when we stand in the Liberty church we shall not see him but when we stand in the kingdom we shall. I wish to say to the wife and children, we must keep up the work if we would ever see him again. Thank God, we sorrow not as those who have no hope for we believe Christ died and rose again and we also believe he will come again and the dead in Christ shall arise first and then the living will be changed to immortality, never to die again. Then, with God's people will come the time spoken of in Rev. 21:4. And God

shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And now the voice of the Holy Spirit comes to me down through the ages, saying unto me, Write, 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. Rev. 14:13.

J. H. Anderson.

—o—  
**Letters.**

Genoa Junction, Wis., Oct. 16, 1920.

Mr. Editor:

In regard to the letter of Mrs. S. A. Horn in the R. H. of Oct. 12th. Subject, "Who (God) will have all men to be saved and come to a knowledge of the Truth."

The "saving" I understand is to be from the grave and that is accomplished by the "ransom for all" to be fulfilled in two resurrections.

The Lamb of God taketh away the sin, (singular number) of the world. He gave his life for the life of the world, so it is his justly and honestly to do as his plan. He is the resurrection and the life of all mankind. The resurrection first, then the continuing life. As to all men coming to the knowledge of the truth is another and wonderful subject and is shown in the gospel of the age-lasting Kingdom and the history of fleshly Israel is an excellent blue print of the way it will be done. The saving out of Egyptian slavery, the pass-over of the firstborn, the selection of the Levites for a company of mediators under a high priest, the Ark in its tabernacle is the exact way that the great mass of mankind will have to learn of God, but now the selective draft goes on for the Royal priesthood and "many are drafted but few chosen"

Faternally,

S. J. Wilson.

Union, S. C.

Dear Brethren:

Our brother, Marvin Becknell, whom we have aided financially, feels very grateful toward us. Out of nine children, he has buried eight, one each year in succession. His ninth child, that has had two operations, is now in a hopeless condition, expecting to die at any time.

Mr. Becknell has recovered from the wound in his legs and is at work again. It is our duty to help a deserving man who has tried through his troubles and afflictions to do his best. Even a small donation from anyone willing to help will still be appreciated. Everyone wishing to help, write Bro. Becknell at Jonesville, R. F. D. No. 1.

I. W. Maness.

—o—  
**The Sunday School.**

By Alta King.

—o—  
**MEETING THE KING'S REQUIREMENTS**

Lesson 6.

Nov. 7, 1920.

Lesson Text:

Matt. 7:13-29.

—o—  
Golden Text: Every tree that bringeth

not forth good fruit is hewn down and cast into the fire. Matt. 7:19.

Memory Verses: Matt. 7:13-14.

Matt. 7:24-29.

—o—  
**Questions and Comments.**

IN the last two lessons we studied some of the requirements which God makes of those who are to possess the kingdom, as they are revealed by the king in his sermon on the Mount. Review this briefly. In today's lesson we shall see just how strict the king will be in accepting only those who will have met these requirements.

The ethical teachings of the Sermon closes with Matt. 7:12. Matt. 7:13-29 is Jesus' exhortation to the disciples to enter into the way that leads to possession of the kingdom.

What two ways does Jesus contrast in verses 13 and 14? Which one must be sought for and found? What about the prominence of the other way? Compare this to the way people are born into the world (Psa. 51:5) and how, if left to themselves they continue willingly in that way.

The broad way is the natural, flesh life which results in corruption and death, unless someone interferes and takes us out of that way. Gal. 6:7-8.

To what does the narrow way lead? (Keep in mind that the narrow way has already been pictured by Jesus in his Sermon on the Mount.) What life is referred to? John 17:2-3. Should not the term "eternal life" convey to our minds something more than the idea of unending life? Why should the "way" that leads to this life be called narrow, when each step in it puts us in closer harmony with the God of the universe, thus permitting us to enjoy more and more fully the breadth and depth of His knowledge and love? Why should those who come into this divine life, life in harmony with God, be given an abundant entrance into the kingdom, as is stated by Peter in 2 Peter 1:1-11.

Why do so few find the narrow gate that opens up to so free and untrammelled a life? (Keep in mind that the narrow gate and the way is the spiritual, true meanings of Jesus' instructions.) John 8:43-47, 1 Cor. 2:11. From these scriptures we conclude that the flesh mind is unable to grasp spiritual things.

God is spirit. God is love. Spiritual things are those things permeated with God's love. How does God manage to make flesh minds spiritual, so that they may grasp spiritual teachings? 1 John 4:19. It is only as man is made conscious of God's love that he can enter the narrow gate.

Jesus knew that the disciples to whom he was talking would find and enter the narrow gate that opened to life and possession of the kingdom. Hence the warning in verses 15 and 20. Study the warning and be able to explain what constitutes the sheep's clothing, the ravens' wolves and the identifying fruit. Interpret these figures of speech in the light of the fact that the Sermon on the Mount is the narrow way.

Read verses 21-23. What is God's will toward man? John 6:28. Show that this "will" requires both faith and works. 1 John 3:23. Should Matt. 7:21-23 ever lead us to emphasize the value of works above the value of faith in God's scheme of salvation, as people sometimes do when they want to argue that "belief"

is a secondary matter? What is the relationship between "works" that are pleasing to God and "faith?" What is the relationship between "faith" and knowledge of truth?

In verses 24-27 of the lesson, Jesus likens the walk in the narrow way of the Sermon on the Mount, to building a house. Explain the figurative meanings of house, floods and winds, sandy foundation and rock foundation.

Notice that the Sermon on the Mount is descriptive of the "building" which is erected in the doing of its instructions. What, then, is the rock foundation? Eph. 2:20-22. Matt. 16:18. What did John say is the foundation "work" of all other works pleasing to God?

Suppose we accept of and mould our characters by the Sermon on the Mount, but regard them as the precepts of man, not regarding the author as the Jewish Christ, the Son of God. Will the character thus built, hold through the winds and floods which will come in the last days and test to the uttermost men's faith in God? (When man's faith in God is gone his character of good works crumbles.) Why is conviction that Jesus, the Son of God, is coming to be the Christ, the king of the Jews, so necessary to man's faith in God, especially during the last days?

Read verses 28 and 29 of the lesson. What, concerning Jesus' discourse, caught the attention of the people who were listening to him? Was it the beauty and wonder of the love which it contained?

#### General Notes.

Daily Readings: Mon., Matt. 5:1-26; Tues., Matt. 5:26-48; Wed., Matt. 6:1-18; Thurs., Matt. 6:18-34; Fri., Matt. 7:1-12; Sat. Matt. 7:13-29.

The Children's Lesson: Compare the living of our lives to building a house, each thought and act being a brick in the house. Teach that in the Sermon on the Mount Jesus has shown what bricks he wants us to put into the house. Review and explain some of the precepts that come within the comprehension of children, such as letting our lights (gospel lights) shine, love of enemies, (by doing good to them) purity, and any others that may be put into child language.

The older children may consider the rock foundation work of belief in Jesus as the Christ, the Son of God and the wonderful life that opens up to those who enter the narrow way of his teachings, the life that finally brings full knowledge of the true God and His universe.

The way that leads to possession of the kingdom is the kingdom way of living. Each one who walks in that way is bringing that much of the kingdom conditions "at hand" during this age. They are living, prematurely from the view point of time, in the kingdom age. They have been translated into the kingdom of His dear Son. Their hearts and minds and manner of living are there.

Spiritual life has a rather vague meaning to most of us. Perhaps it is because the word "spirit" is so closely associated with intangible, mysterious things. The Bible interpretation of spirit comes more within the range of our comprehension. God is spirit. God is love. A spiritual life is a life permeated with God's love and radiating that love.

"Beware of false prophets which come to you in sheep's clothing."

John, in 1 John 4:1-2, identifies a false prophet as being anyone who denied that Christ had been born, thus denying the Christship of the man Jesus, as the Jews were doing in his time and as "orthodoxy" is doing today by denying that "Christ" means that Jesus was born to be the literal king of the Jews, to reign on David's throne.

These false prophets were to come in sheep's clothing. Before Jesus said this, he had described the clothing of his sheep in the Sermon on the Mount. Today we find those organizations which foster and encourage the old Jewish anti-christ doctrine, teaching and wearing the garment which Jesus said his sheep should wear. More and more they are referring to the "works" they have done in Jesus' name, to hospitals, home and foreign missions, the prohibition movement etc, as proof of their Christianity, even claiming that these are the "greater works" which Jesus promised his disciples they should do. At the last., when they plead their case before Jesus, saying, "Lord, Lord have we not done many wonderful works in thy name?" Jesus will turn from them because of their one great work of iniquity—their work of laying a sandy foundation for faith in God by not teaching the literal kingship of Jesus.

The time is coming when it will be evident to all that all these wonderful works cannot save the world. They will crumble with the governments that protect them, in spite of the high hopes and claim of the church (?). Then the world will be left without faith in God. Only those who know in their hearts that God has something far better with which to replace present governments, missions, temperance organizations etc., (this something being the literal reign of Jesus on earth.) can maintain their faith in God through the last day shaking of earth and heaven

This one fact, Jesus, the Son of God, the Christ, the King of the Jews reigning on David's throne is the rock foundation of faith in God. Is our faith resting on this foundation and are we trying to get others to place their faith on the rock foundation, or are we merely helping them to build according to the Sermon on the Mount pattern, paying no heed to their foundation? If so our work counts for little.

#### THE TIME OF THE LORD'S COMING.

L. V. J. Kimball, San Antonio, Texas.

SINCE the days of William Miller, adventists have set the date of the Lord's appearing, and waited in vain for fulfillment of their desire. Today the Advent churches are full of Millerism upon the most vital questions of prophecy, as well as on this time question.

Yet, God has revealed the "secrets of the times;" to Moses, while he was a judge of Israel, and again to Ezra, or Esdras, a priest of Levi. Moses was not permitted to teach them to his people, owing to their rebellious spirit in the wilderness.

Ezra, (whose Persian name was Esdras,) was born in exile, and a slave of the court of Artaxerxes. "The secrets of the times," were made known to him after he had been sent to Jerusalem by Artaxerxes, to

set the "House of God in order," by instruction of the law and the ordinances. This was at, or near, the close of the seventy years which followed the seventy years of Israel's captivity in Babylon. The book of Ezra contains a history of his people in Babylon, while the book of Esdras, has "the secrets of the times," which God told him to hide, after showing them to the wise of his people. 2 Esdras 12:36-38. Ptolemy was used by God to hide these books when the seventy learned men were called to Alexandria, to compile the books of the Bible. The books of Esdras were among those discarded, as uninspired. What better way could have been taken, to preserve them unto the "time of the end?" Though rejected by a heathen king, today they give us the key to God's chronology.

Ezra was shown the "secrets of the times" when told that the "world was divided into twelve parts, and that ten and one half parts had passed." This was soon after the end of their exile in Persia. At that date 3535½, ten and one half parts of the twelve, were finished, leaving one and one half parts, 505 years, to be completed. The whole twelve parts containing 4040 years, we find that each part of the twelve contains 336 years, and 8 months. Now it is these 505 years, that unlock the "secrets of the times," as well as the mysteries of the kingdom of great Babylon.

A knowledge of these things will free us from the bondage of the "Babel" the congregation is now in, and the "God dishonoring" traditions extant.

About the end of the exile in Persia, 3535½, Nehemiah received the command of Artaxerxes to "restore and rebuild Jerusalem unto the Messiah." He, Nehemiah, governed Jerusalem twelve years; it took eleven years of this time to execute the command, which fulfilment marked another important event in the history of Israel—the beginning of Daniel's seventy weeks determined upon his people."

A symbolic week is seven years. Translated into years, these seven weeks will make 490 years. These years begin eleven years after 3535½, or 450 B. C., or 3546½. Mark this: 450 years takes us to the birth of Christ, 3996½. Add to this 43½ years, and it gives us Ezra's full time, 4040 years. Christ was thirty three years old when cut off at the end of the 69th week. (4029½.) Here God parted asunder the time, leaving the last week of seven years of the allotted time of the Jews, (Daniel's people,) setting it over till the gospel age (with no time limit,) should run its course. We say, "no time limit," for God's chronological clock stopped when the Lord of Lords and King of Kings died to redeem a lost world.

The beginning of the seventieth week is marked by the signing of the covenant with the Jews. How long will be the time of the end? Ten years. 4029½ plus seven years, equals 4036½, and three and one half years (the time of the Antichrist,) bring us to 4040 years, Ezra's full time, or the full time of the seven seals, with seven months of the time shortened under the sixth seal.

Let us now examine all scripture, setting in order the days, as given to Daniel. "Then I heard one saint talking, and another saint said to that certain saint that spake, How long shall be the vision concerning the daily sacrifice, and the trans-

gression of desolation, to give both the sanctuary and the host to be trodden under foot?" "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:13-14.

These days begin when the daily sacrifice is taken away, and the sanctuary cast down. Dan. 8:11-12. Dan. 9:27 places the beginning at the middle of the week, (the seventieth week,) when he, the Prince, causes the sacrifice and the oblations to cease, and the over-spreading of the abomination. In this time, twenty three hundred days, Daniel includes the seven months shortened time, under the sixth seal; thus setting back the whole time of the end seven months, or to the seventh trumpet. The twenty three hundred days end with the sixth trumpet, leaving seven months for the cleansing of the sanctuary under the seven vials of indignation, and final destruction of Babylon. Reduced to years, the twenty three hundred days are six years, four months and twenty days. They end seven months, or two hundred and ten days short of seven years.

"I heard, but I understood not; then I said, O my Lord, what shall be the end of these things?" Dan. 12:8. In the eleventh verse Daniel was given further understanding. Starting where the daily sacrifice was taken away, and the abomination set up, there shall be twelve hundred and ninety days, which will reach thirty days beyond the opening of the seventh seal, to the abomination set up by the false prophet, an idol, or image that should speak. Rev. 13:14-15. Hab. 2:18-19.

The angel continues in Dan. 12:12., saying, "Blessed is he that cometh to the thousand, three hundred and thirty and five days." Following the twelve hundred and ninety days, these cover the remaining time, three months and fifteen days beyond the time of the end, into the Millennium, to Daniel's reward, at the "end of the days."

Read now, the sixth and seventh verses of Dan. 12. "How long shall it be to the end of these wonders?" And the Angel made statement, under an oath, "that it shall be for a time, times and a half." This is three years and one half, just the length of the seventh seal.

We will now turn to the "Revelation" to the beloved disciple, John. In the 9th chapter, verse 5, he gives his first record of time: the duration of the fifth trumpet, as five months. (150 days.) The forty two months of Rev. 11:2 begin with the sixth seal. Under the second, third, fourth and fifth seals will be enacted the four-fold judgment of Ezekiel 14:21. The opening of the sixth seal ends the last persecution of Israel, the time being shortened seven months during this seal, and Gentile time to continue forty two months.

The 1260 days, (three and one-half years,) also end with the sixth trumpet, with Daniel's 2300 days.

Note the harmony of these two witnesses! "And power was given to the two witnesses, to prophesy a thousand, two hundred and three-score days." Rev. 11:3. These days begin with the sixth seal, ending with the sixth trumpet.

The little horn power, which brings such havoc upon the Jews, or Zionists, is to continue forty two months, as ruler and blasphemer. He constitutes the fourth uni-

versal empire of Babylon. The great and dreadful nondescript beast, the eighth head out of the seventh, and the little horn are one, and the same power which will soon make a covenant with the Zionists for one week, the last remnant of time of the Jews. Rev. 13:5.

Under the sixth seal many notable events take place. First, the sealing of the 144,000 from the twelve tribes; the woman, symbol of the Jewish congregation, flees into the wilderness for safety and protection for 1260 days. These days end at the end of the sixth trumpet, corresponding with the "time, times and a half" of Dan. 12:7 and Rev. 12:14.

John was not permitted to write the utterances of the seven thunders which were at the end of the sixth trumpet. Here the angel swore that "time should be no longer." And during the seven thunders, the mysteries of God should be finished. Rev. 10:6-7.

When does Christ come as a thief? At the close of the sixth trumpet, when he claims his own, from among both living and the dead. 1 Thes. 5:4. He comes again after the seventh trumpet, all the saints and angels with him. Rev. 1:7; Deut. 33:2.

I wish to impress upon the household of Faith this most important command, "Study to show thyself a workman, that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. We certainly should be able to do this, as God has not only given us the whole time, carved out of eternity, but has so divided it that we may not go astray in setting these divisions in their proper order, as arranged to unfold His great plan and purpose. He who deviates from this order has taken a step backwards into darkness and confusion.

Many in the congregation of Christ today are deceived, not only on the time question, which has been clothed in mystery by the traditions of men, leaving us in ignorance of the time of our Lord's return, but also of the prophecies concerning the world's greatest empire, Babylon.

Two great kingdoms have been the burden of prophecy, that of Israel, and great Babylon. When we are able to divide correctly, and cement together, according to God's order, and in harmony with the blessed hope of the glad tidings, all mysteries vanish; the revelations of our God become words of wisdom and instruction, instead of delusions and uncertainties.

How natural the question of the disciples, "What will be the sign of thy coming?" Did he tell them? Yes. By referring them to the prophet Daniel. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand.)" Matt. 24:15.

Does Daniel tell us at what time in the "covenant week" the abomination is set up? Yes. 1260 days after the Prince signs the covenant, or in the middle of the week. Dan. 9:27. Who is this prince? The little horn of Dan. 7:8, 20:21. He cannot be the Roman prince, Titus, as we have been taught; Titus did not make a covenant of one week with the Jews, nor did he break one in the middle of the week. The work Titus did in destroying Jerusalem, and the temple, had no connection with the taking away of the daily sacrifice, for God had rejected the worship of

the Jews 29½ years before, at the death of His Son at their hands. From that event the worship in the temple was vain; since 4029½, no favor has been shown to Israel, (see Lev. 9:6-7, Deut. 4:26-27,) and there has been no sanctuary that God has recognized. Not until the seven year covenant is signed and the new temple erected, the sanctuary with its daily sacrificial offerings restored, will God recognize and show favor to His returning people.

The little horn will be an Assyrian prince, whose signature, with that of the president of the Zionists, (under British sanction,) is given to the covenant. This event marks the beginning of the "seventieth week," and the date God has set to finish the "time determined on Daniel's people." This also marks the opening of the first seal, of Rev. 6, with a time of peace for the Zionist people. This will continue 1260 days, when the covenant is broken, and such a time of trouble will overtake the Jews, "such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21. And except these days should be shortened, there should be no flesh saved; but for the elect's sake these days shall be shortened." 22nd verse. This tribulation is under the second, third, fourth and fifth seals, and will be of 1050 days duration. The time shortened, 210 days, is taken from the last half of the seventieth week.

This 210 days covers the sixth seal, of seven months duration. I want to make this plain. Daniel's 2300 days date from the beginning of this great tribulation, and the taking away of the daily sacrifice. The seven months cessation of the tribulation upon the Jews does not in any manner lessen the time of the Gentiles, or time of the Antichrist; their time will be the full measure of forty two months, (1260 days, or three and one-half years.)

This time of the beast begins with the sixth seal, and will end with the sixth trumpet, where Daniel's 2300 days end, and when the angel swore "there should be time no longer." Rev. 10:6. The seventh seal will be 1260 days in duration, with seven months for judgment on Babylon, under the seventh trumpet.

We have been shown that ten months, and fifteen days from the seven thunder blasts, all of God's and Christ's anointed will stand with Daniel in their reward. Dan. 12:13.

Therefore when we see this abomination spoken of by Daniel the prophet, stand in the Zionist's temple at Jerusalem, (it will not be far in the future,) we may know that the Lord's return is at hand.

Hoping that I have been able to give you some profitable food for prayerful thought and study, I submit the above.

Search the scriptures and hold fast the truth.

Yours, waiting for the sign of His coming,

MIND is a magnet; that which it continually thinks, it will draw to itself. Keep the mind fixed on strength, power and love, and you will draw strength, power and love to you.—Sel.

REFLECT upon your present blessings, of which every man has many; not on your past misfortunes, of which all men have some.—Dickens.

WE lose our griefs by making others cease to grieve.—Sel.



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A FARMER’S ADVICE.

A GOOD hearted farmer was studying the program of a church convention and as he looked over the various topics that were to be discussed on the program, he chuckled to himself and when he had an opportunity to interview his pastor he gave him the following wholesome advice. His comments do not need much elaboration. His point is well made:

“See here parson,” he said to his pastor, “there’s one thing always amuses me about the way you church people go at the business. You’ve had papers and discussions all day on how to get people to attend your meetings. I’ve never heard a

A company of our young people making a visit to The Restitution Herald office while attending a recent Bible School.



single address at a farmer’s convention on how to get the cattle to come up to the rack. We put all our time on the best kinds of feed. I sort of have a notion that if you put more time on discussing what to put in the rack you wouldn’t have to spend all that time discussing how to get your folks to attend.”—Sel.

WANTING to have a friend is altogether different from wanting to be a friend. The former is a mere natural craving, the other is the life of Christ in the soul. —Miller.

GOD does not comfort us to make us comfortable, but to make us comforters. —Jowett.

LOVING words will cost but little,
Journeying up the hill of life;
But they make the meek and weary
Stronger, braver for the strife.
Do you count them only trifles?
What, to earth and sun and rain?
Never was a kind word wasted—
Never was one said in vain!—Sel

IT is indeed a desirable thing to be well descended, but the glory belongs to our ancestors.—Plutarch.

A WRONGDOER is often a man that has left something undone, not always he that has done something.—Sel.

A FRIEND may well be reckoned the masterpiece of nature.—Emerson.

THE talent of success is nothing more than doing what you can do, well, and doing well what ever you do, without a thought of fame.—Sel.

PEOPLE seldom improve when they have no other model but themselves to copy.—Sel.

- YOU will never be sorry:—
For doing your level best.
For hearing before judging.
For thinking before speaking.
For standing by your principles.
For being generous to an enemy.
For promptness in keeping your promises.—Sel.

Idleness breeds anarchy.



# 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.

### PAUL REACHES ROME Acts 24 to 28.

YOU remember the Heavenly Father told Paul one night in the prison that he would not be harmed, for he was to preach the gospel in Rome. I shall tell you today how he finally reached that great city. Many unpleasant things happened during that long journey over sea and land, but Paul never forgot the words of God and finally he reached Rome.

Five days after Paul had been brought to Caesarea by the soldiers, a large number of Jews came to the governor to testify against Paul. One of them, who was a great speaker, said to the governor, "We have found this man to be a nuisance. He has even done wrong in the temple. But, when we took him and would have judged him according to our law, the chief captain came and took him away from us and said we must come to thee."

Then governor Felix asked Paul to speak for himself and Paul said, "These men cannot prove any of the things they say. I have kept their law and I was alone in the temple when they accused me of causing trouble. It was only because I believed in the resurrection of the dead that they arrested me."

Felix had heard a good deal about the Jewish disputes over the resurrection so now he said, "When captain Lysias comes down I will hear what he says about it."

He then placed Paul in the care of an officer who was to see that he was well cared for. Paul's friends were allowed to bring him food when they liked, and they could visit him when they chose.

For two years Felix kept Paul a prisoner. Very often he would send for Paul to come to him, hoping that Paul would pay him money to gain his freedom. But Paul knew this was wrong and he would not do it.

Then a new man named Festus was sent to take Felix' place. When he had heard Paul's case, he could see no wrong that Paul had done, but the Jews were so anxious to have Paul punished that Festus asked him if he was willing to go back to Jerusalem to be judged. But Paul said, "No, I appeal to Caesar."

Caesar was the emperor of many countries. He lived in Rome and there were other kings appointed who lived in the various countries. One of these kings came with his queen to visit Festus while Paul

## FAITH



FAITH is like the sunshine,  
Bright as bright can be;  
Doubt is like a storm cloud,  
'Twixt the sun and me.

Faith makes all things lovely,  
E'en the darkest place;  
Doubt makes all things dreary,  
For it hides God's face.—Sel.

was a prisoner. Festus told him of Paul and the king asked to hear Paul speak.

"Tomorrow," said Festus, "you shall hear him."

The next day when the king and queen had proudly taken their seats in the great judgment hall Paul was called before them and allowed to speak.

Paul told of his life as a Christian, and how he had become one. Then he told of the death and resurrection of Jesus. When he had told that much Festus cried out, "Paul you are beside yourself! Much study has made you mad."

But Paul answered, "I am not mad, most noble Festus. I speak only the truth. The king has heard of it."

And the king said, "You almost persuade me to be a Christian."

After this Paul was started on his journey to Rome to appear before Caesar. He and his friends had to cross the sea. The first part of the voyage was very pleasant but after a few weeks fierce storms arose that lasted many days. The sailors could do nothing but wait for the storm to stop. The boat was blown far out of its course and at last wrecked on a strange island. All those on board escaped to land.

The savages on the island were kind to them and soon had a fire going to warm them and dry their clothing. Paul threw a bundle of sticks on the fire and a snake came out of the fire and bit his hand but he shook it off into the fire without being hurt. When the island people saw that they thought he must be a god. He healed many sick people for them.

After three months they left the island and in a few weeks more they reached Rome. There Paul was allowed to live in his own house with a soldier for a guard. He taught many people the way of truth for they would come in crowds to listen. And so it happened that Paul reached Rome.

### WHO ARE HEIRS OF THE KINGDOM

Joseph Hutchinson, Houston, Texas.

**F**EAR not little flock for it is your Father's good pleasure to give you the kingdom. Luke 12:32. These are the ones that are washed, sanctified and justified in the name of the Lord Jesus. 1 Cor. 6:2.

Know ye not that the unrighteous shall not inherit the kingdom of God. Be not deceived neither fornicators nor idolaters

nor adulterers nor effeminate nor abusers of themselves with mankind nor thieves nor covetous nor drunkards nor revilers nor extortioners shall inherit the kingdom of God. 1 Cor. 6:9-10.

Above scripture excludes drunkards from inheritance in the kingdom of God. What is a drunkard? A drunkard is one that imbibes intoxicating liquors. According to the science of physicians intoxicating is the absorption of poisons from without or the generation of poisons from within. (Auto-intoxication.) A drunkard is one that absorbs poisons from without. Therefore one that absorbs poisons from without has no inheritance in the kingdom, but a tobacco fiend also absorbs poisons from without, nicotine being poison. Therefore a tobacco fiend has no inheritance in the kingdom.

The number of cures of the tobacco habit advertised by doctors prove it to be a pernicious vice. The use of tobacco is prohibited in Zion City and sign boards are posted of which the following is an extract: "Whenever and wherever you see a man using tobacco either smoking or chewing, you are hereby informed that man is an enemy of Zion. Mark him." Cancers, tumors and smoker's heart are caused by the use of the weed.

The same logic applies to morphine, heroin, cocaine, opium, theine, caffeine, chloral and drug addicts.

A glutton eats more food than he can digest. This undigested food ferments in the bowels causing auto-intoxication or producing poisonous effects like intoxicating liquor (drunkenness).

"The colon drunkard" contaminating the blood and causing rheumatism, gout, neuralgia, heart, kidney and liver troubles. Therefore we conclude that no drunkard, glutton, tobacco, cocaine, morphine, opium, heroin, caffeine, chloral, theine, or drug fiend has any inheritance in the kingdom of God. The Salvation Army hitherto have tried to reform drunkards; now (1920) they are going to build a home for drug addicts.

It would be unjust judgment to condemn one for absorbing alcohol poison and to release another for absorbing nicotine poison or any other poison. But indulgence in above mentioned poisons at once indicate that the user does not belong to the Royal priesthood, princely class or heirs of the kingdom. But are classified as aliens, strangers, goats, etc. Jesus said, If any man will come after me let him deny himself and take up his cross daily and follow me. Matt. 9:23. Indulgence is the opposite of denial. If a man indulges in tobacco he is violating above scripture and cannot be a disciple of Jesus. Matt. 14:27.

Let us cleanse ourselves from all filthiness of the flesh. 2 Cor. 7:1. The use of tobacco weed, a vice born in paganism, is an unclean and filthy habit and unclean-

ness is classified among the works of the flesh and those who do such like things shall not inherit the kingdom. Gal. 5:19-21.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance and they that are Christ's have crucified the flesh with the affections and lusts. Gal. 5:22-24.

Paul heroically said, I will eat no flesh while the world stands, lest I make my brother to offend. 1 Cor. 8:13. He also said, I keep my body under lest having preached the gospel to others I myself should become a castaway. 1 Cor. 9:27. Who then will say, I will use no tobacco while the world lasts lest I miss the prize and make my brother to offend.

We must keep ourselves unspotted from the world if we would be among the number "who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God." Rev. 7:14-17.

#### THE GOSPEL IN ITS COMPLETENESS.

D. C. Robison, Salem, Ohio.

**I**N our seeking for the truth we find many men made gospels. In the study of the scriptures we find but one that is declared to be the power of God unto salvation. In order that this gospel may be effectual it must be believed. Rom. 1:16. The apostle calls this the gospel of Christ. The definite article "the" defines the word gospel. It becomes a definite gospel. The phrase "of Christ" modifies it and it becomes the gospel of Christ.

To be able to fully understand their gospel we must search the scriptures diligently. The first phase then of this gospel must be Jesus, the Christ. We are required to seek for the promise made concerning him. The prophetic word presents him in symbol, viz., The seed of the woman, Abraham's seed, the son of David who is to establish his throne forever. In later years he is manifested in Jesus, the Son of Mary. In this promise he is called the Son of the Highest and that the Lord God will give him the throne of his father David and he will rule over the house of Jacob forever and of his kingdom there shall be no end. This phase of the gospel is a very important one. He is the prophetic seed manifest in Jesus, the Son of Mary. This person was not born of royal parentage nor to become a king among the kings of the earth but to become the King of kings. Before he could become the recipient of such a great blessing he must prove himself worthy. He must be perfected through the flesh. To become the captain of our salvation he must be perfected through suffering.

There are many proofs in the scripture that he perfected his work and was approved of by Jehovah. There were opinions concerning Jesus of Nazareth during the years of his ministry. One class accepted him as the true Messiah. Another, as a prophet or a teacher sent of God. The third class, as an imposter. The scribes and Pharisees constituting the majority of the Israelitish people. They, being the official class, became inveterate enemies to him and the gospel which he preached. They based their opposition on the thought that he was the son of Joseph and Mary. By them he was an im-

poster and worthy of death. They therefore sought to kill him, which the finally accomplished. In his teaching and preaching he claimed to be the prophetic Messiah. On one occasion he entered the synagogue on the Sabbath day and there was given him the prophetic words of Isa. 61, from which he read a portion of this chapter. After reading he said, This day is this scripture fulfilled in your ears. This scripture declares him to be God's anointed. This constitutes him the seed of the woman and of Abraham and of David. In him is fulfilled all righteousness. John the Baptist proclaimed him the royal majesty of the heavens, and the lamb of God who boareth away the sin of the world. In God proclaiming him his Son he became his royal Son. As a lamb slain he became the sin bearer under the law. The law could make nothing perfect, so the sins committed could only be covered and in symbol be borne away once a year on the day of Atonement. Jesus became the true sin bearer and through him the "sin of the world" will in the consummation of all things be destroyed. The last enemy will be destroyed. The gospel that does not contain these sacred truths cannot be the gospel of Christ Jesus and is not God's power unto salvation. Paul calls it an accursed gospel. Gal. 1:8-9. When Jesus returns to the earth he will become Jehovah's royal majesty with the title of Lord of lords and King of kings. In concluding this phase of the work of Christ we have presented him as the prophetic Messiah and the Son of God who brought immortality to light through the gospel. Jesus in his ministry preached "the gospel of the kingdom of God."

Permit us to give a brief analysis of the above phases. The definition of "gospel" is good news, and may be applied to any message that rejoices the one to whom it is sent. "The gospel" constitutes a definite gospel and must be applied to a definite subject.

The phrase, "of the kingdom," must have an application to some kingdom. It could be applied to the kingdom of Great Britain. The phrase "of God" gives it but one application and that is the kingdom God has promised to set up and fully establish. It will be an everlasting kingdom and will not pass away. This kingdom must possess five elements, viz., A king, associate rulers, territory, subjects and laws. If one of these is omitted or something substituted, it cannot be the kingdom promised. "A gospel" that heaven is our future home destroys every covenant which God has made with those of the race. "A gospel" that proclaims that the saints will inherit the earth without a literal kingdom does not possess the power of God unto salvation. The literal destruction of the earth with fire belongs to the same class. A kingdom without Israel restored is a gospel made by man and has no power to save. Such gospels carry with them a curse and are not the gospel of Christ. We, therefore, declare that God has promised the saints a kingdom, a dominion which will embrace the whole earth and will be located "under the whole heaven."

This is the kingdom that will be given to the people of the saints of the Most High and will stand forever and all dominions (governments) will serve and o-

bey him. Dan. 7:27. The five elements that constitute this kingdom are: 1. Jesus as King. 2. The saints as associate rulers. Isa. 32:1. 3. The land promised to Abraham. Gen. 15:18; 17:7-8. 4. Israel restored as subjects. Matt. 19:28; Ezek. 20:33-38. Many other proofs may be gleaned from the prophets who were moved by the Holy Spirit. 5. The laws will be enacted by the chief executive, Jesus, and his associate rulers, Isa. 2:1, and will establish universal peace. The gospel in its completeness must contain these five elements.

#### WHERE ARE THE DEAD?

##### First Objection.

##### "Hath Everlasting Life."

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

Here we have the possession of everlasting life depending on a certain belief. Would believing or disbelieving a certain proposition change the nature of an individual being? "He that believeth hath everlasting life." Is it now in the believer's possession? No, is our answer. Where is now that life? Col. 3:7 answers the question. Listen. "For you are dead (to the world) and your (eternal) life is hid with Christ in God." Not in our mortal bodies.

Again in 1 John 5:11, "This is the record that God hath given to us (believers) eternal life, and this life is (now in us? No.) in his Son." It is not yet bestowed on us, but God has promised it to us if we are faithful. When? When his Son returns. "And this is the promise that he hath promised us, eternal life." 1 John 2:25. Again Christ says, "And this is the will of him (the Father) that sent me that every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up (not bring him down) at the last day." John 6:40. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Thus we see from the Bible that eternal life is a gift to only a portion of the human family and is not a part of the present nature of any man. You must know your Bible to understand God.

Away back in the garden of Eden, just after our first parents had disobeyed God's law in partaking of the tree of knowledge of good and evil, "Now lest (in that sinful condition) he put forth his hand and take also of the tree of life and eat and live forever (become immortal sinners), God drove man out of the garden and placed a flaming sword, which turned every way to guard the tree of life." Gen. 3:22-24. "Lest he also eat of it and live forever." Now please tell us when man passed this flaming sword and partook of the tree of life, thereby changing his nature from mortal to immortal.

Again in Matt. 19:16 we read of a young man who came to Jesus, saying, "Good Master, what good thing shall I do that I may have eternal life?" Did Jesus say to that young man, "Son, you have that immortal life nature already in you"? No; he said nothing of the kind, but he did say, "Go, sell all that you have and give to the poor and come follow me." "But the young man went away sorrowful, for he had great riches."

As yet, no man has passed the flaming sword and partaken of the tree of life.

##### Second Objection.

##### The Transfiguration.

The second point the objector urges is this: "If Moses and Elias appeared with Christ, Peter, James and John on the mount of transfiguration, they must have returned from the spirit world." There is nothing of the kind even hinted at in all the Bible. As Christ and the apostles were coming down from the mountain after the transfiguration, Jesus charged them, saying, "Tell the vision to no man until the Son of man be risen from the dead."

Jesus called that scene which inspired the hearts of the apostles with joy, devotion, and astonishment, a VISION. Did he not know? Is a vision a reality, or a representation of

what has been or may be? In Acts 10:11, Peter declares he saw heaven open and a certain vessel descending unto him as it had been a great sheet knit at the four corners and let down to the earth, wherein were all manner of four-footed beasts and creeping things and fowls of the air. And there came a voice to him, "Rise, Peter, kill and eat." Was all this a reality? And did Peter kill and eat as he was commanded? In the 17th verse we read, "While Peter saw all this, he doubted in his mind what the vision should mean." We all know it was a vision, and yet it taught Peter a great fact, as he afterward stated. Again (Dan. 7:13-14), "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 bro't him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve and obey him." Was that which he saw a reality at the time Daniel saw it in his 'night dream'? Has the time yet arrived since the days of Daniel, when "all nations, people and languages have served him"? But the time will come when that vision will become a reality. The same is true of the vision on the mount of transfiguration. Jesus there revealed to his three disciples the glory and power of his coming kingdom.

Be careful how you hear, what you hear, and how you read, and do not jump at conclusions in order to sustain a theory of long standing. Error is of no account to anyone, but truth is golden to all and loses nothing by examination and exposure to the light of investigation.

### Third Objection.

The Thief on the Cross. Lu. 23:42-43.

Next we will venture to notice the oft repeated and much abused request of the dying thief on the cross.

As we approach the subject we are reminded of a sign a carpenter once hung out over his shop door. It read as follows: "All kinds of twisting and turning done here." It is much the same in regard to the above quotation by many religious expounders.

The plainness of the request and the promise given are so apparent to anyone desiring the truth that we shall consume very little time and space in its consideration. The passage referred to reads as follows: "Lord, remember me when thou comest into thy kingdom." Remember the exact language of the request. It was not, When thou goest to heaven, remember me; but, When thou comest (back) into thy kingdom, Lord, remember me. "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." With many, these words forever settle the question and prove that all good people go to heaven as soon as they die, notwithstanding the many passages of scripture we have already quoted to the contrary. Well, let me say this and remember the same: If the thief went to paradise, or heaven, THAT day, he went alone. Proof: On the morning of the resurrection, when Mary sought the grave of Jesus to anoint his body and found the tomb empty, Christ appeared before her and said, "Mary." She turned toward him and said, "Master." Jesus said, "Touch me not for I have not yet ascended to my Father." John 20:16-17. Did Christ tell Mary the truth and deceive the thief in not going to paradise with him on the day of his death, as orthodoxy teaches he promised? The word 'today' was used, not to denote the time when the request was to be granted, as many claim, but to give emphasis to the words of the promise. The thief did not ask for a home in heaven, nor to go to paradise; but his great desire was, "Lord, remember me when thou comest into thy kingdom." Their condition and surroundings on the day of their crucifixion did not warrant the thought that they were about to enjoy a home of glory, joy and happiness in paradise. Oh, no, not that; but after the suffering on the cross is over; after the dark night of death is past; after the resurrection morn has come, "Lord, remember me when thou comest into thy kingdom." This thief seemed to know something about Christ's going into a "far country to receive for himself a kingdom" from the Father and then to return as King, as recorded in Matt. 13:34. It was at that point of time

that the thief asked to be remembered.

The original scriptures contained no punctuation marks. Our system of punctuation was invented by Aldus Manutius, a printer of Venice, in the 15th century, and is not inspired. We therefore have a right to place the comma after 'today' instead of before it. This gives the true meaning of the Savior's answer and makes the passage harmonize with other scriptures instead of contradicting them, and according to Rotherham's translation.

But right here I hear you ask, "If Christ did not go with the thief to paradise on the day of their crucifixion, where did he go? We read in Matt. 27 that "When the even was come." Joseph took Jesus from the cross and laid him in his own new tomb, and a seal was placed upon the door. If Jesus did not remain in that tomb the following three days and nights, but went to paradise with the thief, or went to preach to the antediluvian world that perished centuries before, then the words of the Savior spoken to the Pharisees and recorded in Matt. 12:40 could not be true. They read as follows: "For as Jonah was three days and three nights in the whale's belly, so the Son of man must be three days and three nights in the heart of the earth."

We think Jonah did very little missionary work for the people of Nineveh during the time he was in the whale's belly. As the Roman seal was not broken and the door of Christ's tomb was not opened until angel hands rolled away the stone from the door of the sepulcher on the morning of that third day, we think Christ's journey with the thief to paradise, or his missionary effort among the 'spirits in prison,' the inhabitants of the old world, must have been very short and greatly disappointing to all. Oh, give us the Bible and the words of Jesus and not theory without proof.

Now, a few words about paradise that we hear so much about. That word is found only three times in the Bible. The first occurrence of the word is found in Luke 23:43 as previously quoted. "I knew such a man, whether in the body or out of the body I cannot tell (God knoweth), how that he was caught up (snatched away—Diaglott) to the third heaven." How he was caught up into paradise and heard unspeakable words which it is not lawful for a man to utter. The third use of the word is in Rev. 2:7. "He that hath an ear to hear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." This tree which is here spoken of as being in the midst of the paradise of God, was at the dawn of creation placed in the garden of Eden on the earth and not in heaven above. Gen. 3:22. We know of no account in all the book of God of its being transported to any other clime. The tree of life and paradise have ever been earth's most beautiful and valuable adornings.

In earth's Edenic state, the tree of life was there, and paradise was there, NOT in heaven. And when the new earth's condition appears to gladden the hearts of the overcomers, it will then be there. Rev. 2:7. "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Then the prayer of the penitent thief, "Lord, remember me when thou comest into thy kingdom," will be answered.

### Fourth Objection.

The Third Heaven and Paradise.

Now for a few moments let us look at the third heaven and paradise of which Paul speaks in 2 Cor. 12:2-4, which reads as follows: "I knew a man in Christ about fourteen years ago, whether in the body or out of the body I cannot tell, God knows, such a one caught up (snatched away—Diaglott) into paradise and heard unspeakable words which it is not lawful for a man to utter."

From these words of Paul it is claimed by many that heaven and paradise spoken of here are one and the same place; and that heaven is a kind of a three storied place, one above the other, the third one being paradise, the abode of all the saints. That the third heaven and earth and paradise are inseparably connected we are free to admit and believe, but we do not accept the popular combination and ar-

rangement of them.

Does the Bible teach a three storied heaven, one above another? No, it does not. Let us see if we can learn how the scriptures have them arranged. The Bible does speak of three heavens and three earthly conditions, and the order in which they occur. That order is very different from the one given in these days.

Here is the Bible order. "For this they (the scoffers, verse 3) are willingly ignorant of (we find such now), that by the word of God the heavens were of old (Gen. 1:6-9) and the earth standing out of the water and in the water; (To be continued).

Let us Consider the Question Again

T. A. Drinkard.

Holbrook, Nebr.

IN the Restitution Herald of Oct. 12th, is a letter by Sr. Horn of Colo., referring to an article of mine written sometime during the month of June, on 1 Tim. 2:4. In closing her letter she says, "Would that some more able than I would help me to more light." I do not say that I am "more able" than some others on the question involved, but perhaps I may be instrumental in bringing forth a little light to enable others to see the simplicity of the text and others that can be arrayed as proof of affirmation heretofore given. In Sr. Horn's letter I find this statement: "God is not willing that any should die—but wills rather that all should come to repentance. 2 Pet. 3:9.

That is exactly the point we are after, and the same one I sought to impress upon the mind of the reader in my discussion of the question. And that is the same thing that Paul was fighting for when he very forcibly declared, "Who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:4. On this point it is asked, "Do all men desire it?" It matters not if they do not desire it, if God wills that they will have the truth presented to them it will be nevertheless. No doubt it can be seen that the salvation spoken in 1 Tim. 2:4, is a salvation before the knowledge of the truth, while the salvation of Heb. 2:3, is a salvation for us, the result of faith and obedience. Heb. 5:9. The salvation of 1 Tim 2:4 to my mind is the same as referred to in Jude, 3rd verse, as "common salvation" and is a salvation from the "common death," which begins in this life and reaches its culmination in the resurrection. 1 Cor. 15:21-22; Jno. 5:28-29; Num. 16:29; Rom. 5:12,18. Was Paul speaking to the Jews alone when he wrote his letter to Timothy? Is everything that is written just specially to them and them alone? I hardly think so, and I am sure if you examine the record very closely you will readily agree with me. Why should Heb. 2:9 be taken as referring to a few men when Paul says, "That he by the grace of God should taste death for every man." Did he taste death for Christians or did he die in order that men might become Christians? If he died in order that men might become Christians, then does it not follow that the sinner is as much entitled to be benefitted by the death of Christ as you and I? Jesus died for you and for me while we were in sin, not after we received redemption. Remember this thought.

To say that Christ only died for those that obey him is to mar the simple statements of scripture and place them in a complicated condition that the common

(Continued on page 39.)

## 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. Porter, formerly of Plymouth, Ind., are now located in South Bend, Ind.

Sr. Leota B. Hanson, 106 S. 2nd St., St. Louis, Mo., has a copy of the Herald of Sept. 14th issue which someone may have to complete the year's file if necessary.

Bro. and Sr. Wm. Hanson who, since their marriage, have been making their home with Sr. Hanson's parents, Bro. and Sr. Geo. Holley, at Dutton, Mich., may now be addressed at 1018 Cass Ave., Grand Rapids, Mich. Bro. and Sr. Holley will make their home with them for a time.

Sr. (Mrs.) Viva Moore Stuhler writes that they have now located at 3822 Livingston St., Chevy Chase, D. C. They have been making their home in Washington, D. C.

Blessings upon all who, living in cities, are thoughtful enough to put their street number at the head of their letters when they are sent to this office. It saves the editor so many steps.

We have just received from a sister, a poor washerwoman, \$4.00 for her own and her sister's subscription to the Herald. This is but one of many evidences of her

faithfulness. When we are inclined to be discouraged and think of her, we feel ashamed. That kind of faithfulness is worth emulating.

We regret to learn of the serious illness of Sr. Selma Samuelson, of Long Island, N. Y. Her sight is gone and her health is gone and her case is sad indeed. She rests contented in her faith. May our Father be her comfort continually.

## REMITTANCES.

Mrs. Allen Claypool, Miss Leota B. Hanson, Mrs. W. C. Ratliff, Mrs. Minnie B. Porter, Miss Lena Huffmon, Mrs. Marie Coffman, Mrs. Emma Boerger, Mrs. Lillie H. Willis, Miss Lillian Peck, Frank C. Dielman, A. E. Rennaker, A Friend in Mo., J. F. Carpenter for self and another, B. F. Skeels for another, Miss Lottie E. Young.

## EMERGENCY FUND.

Miss Lottie E. Young,	1.00
Mrs. Allen Claypool,	1.00
Frank C. Dielman,	3.00
A. E. Rennaker,	2.00

## Notices.

Dear Bro. Lindsay:

The Lord willing, we hope to be at Gallimore Gap, six miles east of Hendersonville, N. C., for special meeting, Nov. 10-14. Then at Liberty, from the evening of Nov. 14-18. These meetings have been changed from the 5th Sunday in Oct. to the 2nd Sunday in Nov. because of special meetings in Virginia.

J. H. Anderson.

Church of God, Bosworth, Missouri. Bro. Siple will begin a series of meetings at this place about Oct. 29th, and continue eight or ten days.

We invite all who are in reach of this place to come and be with us. Feel welcome and at home.

Frances W. Williford, Sec.

## FROM CALIFORNIA.

Southern California is a great resort for those who wish to escape the severe cold weather of the winter months in the eastern and northern states, also of those who wish to escape the severe hot weather of the summer months in the inland southern states. The principal diversion of the many tourists is sight-seeing but of course there are amusements of all kinds and it would be difficult to find a locality where seeking after pleasure seems to be the strongest desire of the masses. However, there are many who come for the benefit to their health, of the change in climate. These are not seeking after the "pleasures of sin for a season," but want something more enduring. There are members from many of our churches who have taken up their permanent abode here in L. A. and these have united in a small organization with the hope of promoting the truth and especially of holding their children from drifting into the worldly pleasures which are so alluring in this pleasure-loving city. A Berean class is held each week at homes of members, which is doing a good work. Sunday School and church services are held each Sunday now in Grant Hall, Walker building, 730 So. Grand Ave. Bro. Al-

Bro. Allard resigned as pastor about July 1st, since which time Bro. J. C. Smith of Burbank has been our principal speaker. He is an earnest devoted worker in the Master's vineyard. Since Bro. Lindsay, in seeking relief from voice trouble, has been persuaded to try California climate, we have the promise of some preaching during Dec. and Jan., that we hope will strengthen the little body of believers here.

Since Bro. Allard, having also resigned from evangelistic work at the conference in July, there is at the present time no other work being done except at Pomona, where Bro. J. E. Adamson is the principal speaker. They meet regularly to observe the Lord's supper and keep up a systematic study of the Word.

Bro. Carol Hatch, son of our beloved Bro. J. S. Hatch of Ind., is a resident of Santa Ana, as are also Bro. and Sr. Enos Elton, Bro. Elliot and Sr. Dresser.

There is no organized body at this place as it seems there should be with such an efficient leader as Bro. Hatch would make. We hear of Brethren from different states who are contemplating a visit to this city during the winter. We wish all such visitors would look up the brethren here, also the meeting place, and lend a helping hand during their sojourn with us. For further information call or address,

Mrs. E. H. Wyman, Sec.,  
1624 Baxter St., or  
Ezra C. Railsback, Eld.,  
1020 So. Burlington Ave.,  
Los Angeles, California.

## Reports.

## KENTUCKY--OHIO TRIP

Leaving home on Oct. 5th, we arrived at Brumfield, Ky. the morning of the 6th, and began a series of meetings that night. Our brethren have a good-sized comfortable church building in the rural district there among the hills, and we enjoyed our two weeks work with them very much. Weather conditions for our work could not have been better.

Fair sized audiences greeted the first service or two, and gradually grew in volume until the building could not accommodate the crowd the latter part of the series—many sitting in cars, or standing outside the open windows. The kindest of respect and attention prevailed, not only from our brethren, but from the dozens of others who came out to hear our line of thought.

This locality has heard some of our best preachers in the past, and the brethren are thoughtful in their consideration of scripture as well as open-hearted in their hospitality.

On Wednesday morning, Oct. 20, we went to the waters of Chaplin River, and there assisted Mrs. Bruce Gibson and Mr. Bert Bottom in the act of baptism. Sr. Gibson was formerly a member of the Baptist denomination, and Bro. Bottom had never affiliated himself in any church work. We are glad to introduce these two new members to the household of faith, and we pray that their Christian lives may be a blessing to themselves and to the church there.

After the baptism all gathered at the Bradley home and observed the communion



service, and then we bade them farewell and wended our way to Ohio. There were others "almost persuaded," and we regretted leaving them thus, but we pray they may yet obey while there is time. Three auto loads, composed of Bradley, Carpenter and Skeels brothers and sisters went with me to Danville, Ky., where I boarded a train and made my way to Dayton, Ohio.

After spending a pleasant day with Bro. and Sr. Garard we went with them to the Brush Creek church, and continued services over Sunday. We are making this point a regular monthly appointment for a while. We always enjoy our work with these people. They do not swallow everything that one may say, but will fight for what they believe to be the truth, which is a very commendable trait. People that accept things too readily do not defend them so valiantly later on.

Returned home Oct. 25th, and this leaves us preparing for our meetings at Bosworth, Mo., to run from Oct. 29th over Nov. 7th.

Frank E. Siple.

## Obituary.

Luella H. Staley

was born in Millbrook, Mich., Aug. 25th, 1870, and died after a very short illness, Oct. 15th, 1920. She was married to W. J. Main, May 15th, 1890. To this union were born two children; Wesley S. and Nora M. Main. They with their father and aged mother, Sr. A. West, survive her, with a large number of relatives and friends. She will be greatly missed at the home, and we can only pray the husband and children may find the safe refuge in this, and every time of sorrow and trouble.

Sr. Main was baptized in early life and united with the Church of God at Millbrook. She was of a very quiet, retiring disposition. God knew her heart and the trials of her life. She rests from her labors, and those sleep well who sleep in Jesus. Funeral services were held in the Decker school house by Sr. Woodward.

M. A. Woodward.

## Baptisms.

The home of Mr. Wisner, near Millbrook, was the scene of a happy event, Sunday, Oct. 10th.

Mrs. Wisner has for many years been a believer in the things pertaining to the kingdom, but had neglected the important act of baptism. Sickness of a serious nature has come to her and she could not rest until she knew she had done her whole duty. So on Sunday, Oct. 10th, preparations were made. A short talk by Sr. Woodward on the importance of baptism, its type etc., was given and Sr. Wisner was laid in the waters of baptism. As she was lifted from the water, and carried to her bed, she shouted, "Glory to God, it is done."

What a burden is removed when we have done all that has been required of us to do by him who carries all our burdens and promises eternal life to his children.

May the hearts of her dear ones all be turned to the true source of life, is our prayer.

M. A. Woodward.

## Letters.

Cross Timbers, Mo., 9-25-20.

Mr. S. J. Lindsay,

Oregon, Illinois.

Dear Friend and Brother: I see the time on my Herald has expired. Inclosed find check for same. Trust this may find you enjoying good health.

We are still looking for the King in his beauty. He said, To this end was I born; for this cause came I into the world. Art thou the King of the Jews, said Pilate.

When he shall reign in Mount Zion and Jerusalem and before his ancients gloriously. Then every man can sit under his vine. No one will dare to molest or make afraid (glorious day!). Paul says, Let us run the race with patience, looking unto Jesus the author and finisher of our salvation. Unto him who by patient continuance in well doing, seek for glory, honor, eternal life, immortality, which is the gift of God.

We are a poor people at Jordan. If it ever happens so you can some time when you are in Missouri, come and hold us a meeting.

I am well pleased with the Herald. May the Lord bless the cause.

Alfred Driskill.

## The Sunday School.

By Alta King.

### THE AUTHORITY OF JESUS.

Lesson 7,

Nov. 14, 1920.

Lesson Text:

John 5:30-37.

Golden Text: The works that I do in my Father's name they bear witness of me. John 10:25.

Memory Verses: John 10:24-25.

### Questions and Comments.

IN our recent lessons we have been considering the kingdom of God. We have studied about the King and his mission to the world. We have studied the basic law of the kingdom and have seen what requirements are made of those who are to enter the kingdom as possessors with the King.

In today's lesson we are going to note three claims which the king made and the proof of his authority to make such claims.

Claim 1. What claim did Jesus make concerning his origin and relationship with God? John 3:13; 5:19; 6:46; 8:23,38,42; 14:9-11. How did Jesus designate this origin and relationship and permit others to designate it? John 1:32-34,49; 3:16-17; 6:67-69; 9:35-38. Has any man before or since Jesus, lived in the perfect harmony and communion with God in which Jesus lived? What does Luke 1:35 say is the reason that this one man, out of the whole human race, held this beloved Sonship relationship with God?

Claim 2. What did Paul say concerning the authority of Jesus as compared with the authority of Moses? Heb. 3:1-6. When and how did Jesus actually use his authority in setting aside the authority of Moses? Recall the sermon on the Mount. See also John 8:4-11.

Claim 3. See John 4:25-26; Matt. 16:15-17. Jesus made these three very far reach-

ing claims which would have been blasphemy, just as his enemies interpreted them, (see John 10:33) if he could not have proven their truth. What did he put forth as proof of his authority from God to make such claims? John 5:36; 10:25,38; 14:11.

Did he consider this as sufficient proof to warrant belief in what he said, or did he refer them to his miraculous begetting as proof of his Sonship, and to the genealogical record of his birth as proof of his Christship?

To what did the apostles later refer as proof of Jesus' Sonship and Christship? John 20:30-31.

What is the basis of our faith that Jesus came into the world the beloved Son of God, a sinless human being, living in complete communion and harmony with God and therefore fully able to teach and lead man to know God the Father, whom he so thoroughly knew?

What is the basis of our faith that we can rely wholly upon Jesus as God's lawgiver? Need we fear that anything essential to our salvation is left out of the teachings of Jesus? If God, when he expressed his will, concerning us through Jesus, left unsaid any part of his will concerning Israel as he expressed it through Moses, need we go to Moses for fear we will be found not yielding full obedience, or can we rely wholly upon Jesus' teachings?

What is the basis of our faith that Jesus is the Jewish Christ, the descendent of David and heir to his throne?

Name some of Jesus' contemporaries who considered his miracles as sufficient evidence to warrant their belief in his claims? John 9:24-38 is a good illustration. What effect were his miracles having upon "the people," especially as the hour of his death drew near? John 7:31-32; 10:21,41,42; 11:45-48.

### General Notes.

Daily Readings: Mon., John 3:12-21; Tues., John 6:32-46; Wed., John 7:27-31; Thurs., John 8:42-59; Fri., John 9:15-38; Sat., John 10:19-26.

The Children's Lesson: Discuss with them the mission of Jesus as Saviour of men, and show that the best possible proof that he can do this work lies in the fact that he actually carried the work on while here on earth. The best proof of his Christship are the works of the Christ which he performed. The best proof of Sonship is the perfect harmony and communion between himself and God which was revealed by his sinless life.

It is impossible for anyone to deny that Jesus' relationship to God was peculiar to himself alone. No other man has ever lived a life of sinless, perfect communion and harmony with God as he did. Why? Luke 1:35 gives the reason Jesus was not called the Son of God, before his death and resurrection, because of his perfect obedience. He was called the Son of God before he was tempted and tested as to obedience. He was called the Son of God because he came into the world a "holy thing" through the operation of God's holy spirit, God's holy power.

Luke 1:35 is not proof of Jesus' Sonship. The proof of Jesus divine Sonship is the miracles he performed. They were the evidence that God was with him and that



therefore all he claimed for himself was of God and true.

Luke 1:35 is the explanation of how such a human being as Jesus was brought into the world. It is the explanation of the miracle of a sinless man—not necessarily the only possible explanation. Jesus says God could have raised up children to Abraham out of stones. In the face of this statement we cannot limit God's power to bring a man into the world who could be the Saviour and the heir to David's throne, to any one method. However, the miraculous begetting is the explanation given and we should accept it, since denying its truth means the picking to pieces of a book that has been, and is yet, the only means of learning about the God of Israel and the Saviour he has provided for the world. When we begin to pick it to pieces we begin to weaken our only foundation of faith in God. In many cases it results in the destruction of that foundation.

"Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?" John 10:36. This was Jesus' answer to the Jews when they accused him of making himself equal to God, in other words of blasphemy. His answer reveals why he called himself the Son of God. It was because God sent him into the world a sanctified person, a person set aside to a special work.

#### NON-RESURRECTION DOCTRINE

It originated in a struggle, which has been going on for centuries, in the minds of thinking men, who have been held in chains by the doctrine that this present life is the only probationary state for any of the human race, and that at death their final state was unalterably sealed, without regard to their unavoidable ignorance or lack of opportunity "to know the only true God and Jesus Christ."

It was assumed that men were immortal by nature or birth; and as this life was the only period in which reconciliation with God could be effected, if they died unreconciled they must be the subjects of eternal and hopeless torments; and that, as only a few were supposed to be thus reconciled at death, the vast multitudes of the race were to be the subjects of endless misery, without any mitigation of their woe. Such doctrines were promulgated by the apostate church for centuries; and when the "Reformation" as it is called, broke upon the world, these same horrible tenets were retained, though good and pious men struggled hard to reconcile their minds to what was apparently so irreconcilable with the truth that "God is love." Tradition and priestly authority, however, prevailed, and these horrible views of the character and government of God seemed destined to continue as "the law and the testimony" to which all must submit, though not without many minds calling them in question.

At length the Bible was translated into the language of the common people, and these hard views of the Divine administration caused many to search diligently to see if these things were so; still, the fear and dread of error, which might make our eternal torments a certainty, held men from exercising the faculties of their

mind on these subjects as they would on other topics. This dread was cultivated by the priesthood for good or bad reasons, of which God is the judge.

Agonizing centuries passed on from the time of the Reformation down to a late period; while pious minds turned in every direction to find relief from sorrows which overwhelmed them, in view of the multitudes around them, many of whom were intimate friends, neighbors, and even their own children, who were hastening to remediless woe. Such was the impenetrable darkness that overspread the Christian world, even the most pious and devoted among them. This fact is remarkably illustrated in the case of the late Rev. Albert Barnes, of Philadelphia, a most pious and intelligent student of the Bible, who published extensive comments on the same. In his "Practical Sermons," speaking of the ordinary "Evangelical" theology, in its bearing on the unconverted, he utters the following language:

"These and kindred difficulties, meet the mind when we think on this great subject, and they meet us when we endeavor to urge on our fellow-sinners to be reconciled to God, and to put confidence in him. I confess, for one, that I feel them, and feel them more sensibly and powerfully the longer I look at them, and the longer I live I do not know that I have a ray of light on this subject that I had not when the subject first flashed across my soul. I have read, to some extent what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments, for my soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewed with the dying and the dead, and why man must suffer to all eternity."

"I have never seen a particle of light thrown on these subjects that has given a moments ease to my tortured mind, nor have I an explanation to offer, or a thought to suggest, that would be of relief to you. I trust other men—as they profess to do—understand this better than I do, and that they have not the anguish of spirit which I have: but I confess, when I look on a world of sinners and sufferers, upon deathbeds and graveyards, upon the world of woe, filled with hosts to suffer forever, when I see my friends, my parents, my family, my people, my fellowcitizens,—when I look on a whole race, all involved in this sin and danger, when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet he does not do it, I am struck dumb. It is all dark, dark, dark to my soul, and I cannot disguise it."—Practical Sermons, pp. 123-5; 4th edition, Boston, 1858.

Such is the natural result of the theory of inherent immortality, probation ending at death, and endless misery to the unregenerate. Such is the anguish wrung from the heart of pious, thinking minds; such in some form and degree are the feelings of all sober men. From these awful reflections many have sought relief equally in vain as Albert Barnes.

Those now involved in the Non-resur-

rection theory, first found relief from Mr. Barnes' difficulties in the rejection of the doctrine of inherent immortality and endless misery, and the adoption of the final destruction and annihilation of all the wicked, who die in their sins, still retaining their resurrection for the purpose of being judged and suffering more or less according to their deeds, and then to die the second death in the lake of fire, having no opportunity, after their first death, to secure exemption from the second death. Such views gave relief from the horrible doctrine of eternal torments, but retained the shocking element of hopeless torture for an unknown period.

At length this latter view became almost as irreconcilable to the minds of thoughtful men as the previous one of eternal torments. They could see no reason for, nor object to be gained by the reliving of the wicked dead merely for the purpose of inflicting pain on them not intended nor allowed to produce any state of mind beneficial to the sufferers, and it seemed wholly inconsistent to their minds to suppose that "God" who "is love" could so administer his government over the creatures his own hands had made. This led them to further investigations to relieve their views of such an unseemly load as that of a hopeless revival from death only to torment and inevitably destroy, in a most awful manner, those who had not formed a spiritual union with the Life-giver, Jesus Christ, in this life.

The result of this investigation was, that none would be revived from the dead but those only who had formed this spiritual union with Christ in this life; still retaining the doctrine that the present life was the only period of probation for any of the race, and that all raised from the dead would be immortal, deathless; thus excluding all suffering from a future or resurrection state. That this theory is far more honorable to the character and government of God, than either of the previous ones, I have not to this day a shadow of a doubt; but that it is, therefore, the truth does not follow. It was in advance of the others, but when viewed in the light of the perfections and character of God, as brought to view in his word, it has great and terrible defects.

1. It represents the all-wise, all-loving, and almighty God, the Creator of all men, as giving over the mass of the human family to the eternal dominion of evil—devil. Evil triumphs over the mass of the work of God's hands; which implies defect in his wisdom, knowledge, power, love; or, in his administrative abilities: none of which implied defects can for a moment be admitted without planting the seeds of Atheism.

2. The theory of Non-resurrection makes void the declaration of God to the Serpent in Eden, that the seed of the woman should bruise its head. The head of that serpent is evil, with death as its result. God is pledged to destroy death, and that which has the power of it. (See Gen. 3:15; Heb. 2:14; and 1 John 3:8.)

3. The theory overlooks the promise and oath of God to Abraham, that in him and in his seed all families, kindreds, and nations, should be blessed; which promise has never yet had a fulfillment and never can if the "Non-resurrection" is true.

4. The next defect is, the theory neces-

sarily excludes all children, dying in infancy, from the mercy of God, and shuts them up in eternal bondage to evil; thus excluding them from Christ's embrace, who said "Suffer little children, and forbid them not, to come unto me"—"And he laid his hands on them and blessed them." (Matt. 19:14-15.) But Non-resurrection, like the disciples in their ignorance, forbids it.

5. The doctrine makes God's professions of love for "the world" liable to the impeachment of insincerity, if not, of hypocrisy and willful deception; professing to love the world so that, for their rescue from evil, he gave his only begotten Son to bestow on men life everlasting, if they would believe in him; and at the same time, so ordering his administration that the mass of men should never have an opportunity to believe in the Son of God, as facts clearly demonstrate, if the present life is the only probationary state.

Such are some of the defects of the "Non-resurrection" theory; defects which speak to condemnation of the theory, as such, and make it irreconcilable with the general testimony of the Bible in relation to the character of God and his government over the creatures he has made. I repeat, it is more honorable to God than the two previous theories named; but nevertheless, not defensible. It overlooks the union of Christ with the race as a whole, whereby he "tasted death for every man;" (Heb. 2:9) was the "propitiation for the sins . . . of the whole world;" (1 John 2:2) "gave himself a ransom for all;" (2 Tim. 2:6) "died for the ungodly;" (Rom. 5:6) and like testimonies, all of which must be set aside, and made of no effect to sustain the theory in question. The motives of those holding the doctrine were pure, and arose from an earnest desire to vindicate the character of the God of love from the horrible aspects presented by the other theories named; yet it would never have come into existence but for the retained theory that death closed probation to every soul of Adam's race; an idea without one text in the Bible to authorize it; more baseless in fact, than the doctrine of the inherent immortality of the race of Adam. The theory which maintains there is no probation to any one after death, or in a future life, is the foundation of most of the errors of the present age.

George Storrs in Exchange.

## 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.

Dear Bereans:

Paul to the Phillipians said, Do all things without murmurings and disputings. That ye may be blameless and harmless. The sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Phil. 2:14-15.

How can we expect others to know that there is joy and peace in believing God and trusting all things to his loving care, if from us they hear only murmurings and complainings instead of gratitude and praise that should overflow from the

heart of every one who really believes that all things work together for good to them that love God.

When the children of Israel complained of their condition in the wilderness to Moses and Aaron, Moses said, Ye have not murmured against us, but against the Lord. Ex. 16:8. And so do we often find fault indirectly with the one who doeth all things well.

Mrs. Letitia Waller.

Martinsville, Illinois.

Dear Bereans:

Do you ever pick up old newspapers and glance them over? I do, and sometimes I find them very interesting reading. I had this experience lately. It was an article that showed the wisdom of God. An every day affair that, in our hurry and worry of every day life escapes our notice, until someone does take time to reason it out, and then we see, and realize it is true.

The article I refer to is by Dr. O'Malley of Philadelphia, an educated man. He says, Unless there were constant immigration from their native lands, North Europeans would be extinct in this country in one or two centuries, and brown men would replace them, because of the ultra-violet rays of the sun. In other words, the climate is too hot for them. He gives proof of this, too many for this article, but one is that while General Washington's army consisted largely of Irish, (one-half I believe), there are now almost no Irish names among the societies made up of persons who had ancestors in the Revolutionary war. The Irish have become extinct. A man from the north of Ireland going to Philadelphia to live, moves south one thousand miles. A Norwegian going to Texas moves south two thousand miles. He says our summers are hotter, and our winters colder than in Europe, because above Europe is a partly thawed sea; above America, hundreds of miles of ice-covered land. European mountains are high and cut off arctic winds because they lie east and west. Our's run north and south and let down the cold. Italy is as far north as Lake Superior, and Florida as far south as the middle of the Sahara Desert, and almost within the tropics, but when roses are blooming in Italy, frost may be nipping our Florida orange groves. So, because one climate is suited to one class of people and animals, and another climate suited to another class, God, in his wisdom, has placed them there. I am glad the time is coming when it will be safe for people of any color to dwell in any part of the earth and endure, for the curse will be removed, and the inhabitants shall not say, I am sick. There will be no wild jungles, or desolate regions, for the desert shall bloom, the waste places shall be glad, the earth shall be the garden of the Lord, even as Eden before sin entered, there will be "joy and gladness, and sorrow and sighing shall flee away."

Your sister, waiting to see that day,

Lillie H. Willis.

Dear Bereans:

We are starting on a new year's work and the time to get started is now. We were all much pleased over the report of the Berean conference held in Indiana this year. People are just finding out the good this society is doing in its many de-

partments. The lessons keep an interest up and a subject before the class aids to their sociability, gives confidence to the young, gives cheer to the isolated and so many other things, that it has become a part of the church. The very beginning or foundation of these Bible study classes is organization, the setting to order. There has been a new Organization committee appointed for this coming year and it is only through the co-operation of the members every where that we can accomplish anything.

We want you to help us by sending names and addresses of state officers, also congregations where there are two or more members and also by beginning this year with a Berean class. Even two can get a book and study the lesson and send either of us a report of it.

Let us all get to work and do our best this year to do our part.

We ask God's blessing upon this work.

Fannie LeCrone, Helena, Okla.

Edna Anderson, 195 Spruce, Aurora, Ill.

C. A. Broberg, Moro, Minn.

(Continued from page 35.)

people would have to be awful wise to understand them. Every time you try to look at scripture to prove some idea we may have of our own, you will court failure every time. Jesus tasted death for every man; he gave his life a ransom for all, and just as sure as he did, so those men have a God-given right to know the truth; it matters not if the majority do reject it. And it is the height of human folly for men to oppose the purposes and plan of God, "Which hath been hid from ages and from generations, but now is made manifest to his saints." Col. 1:26. If I have not made the idea plain enough I shall be glad to consider it farther.

HE who smiles and laughs away  
The little trials of life today,  
Will live to smile and laugh away  
A greater trial another day!—Sel.

ABSENCE of occupation is not rest,  
A mind quite vacant is a mind distress'd.  
—Cowper.

WHEN men speak ill of thee, so live  
that nobody will believe them.—Plato.

MUSIC washes away from the soul the  
dust of everyday life.—Sel.

MANNERS must adorn knowledge and  
smooth its way through the world. Like  
a great rough diamond, it may do very  
well in a closet by way of curiosity, and  
also for its intrinsic value.—Sel.

CONDUCT is the mouthpiece of char-  
acter.—Phillips Brooks.

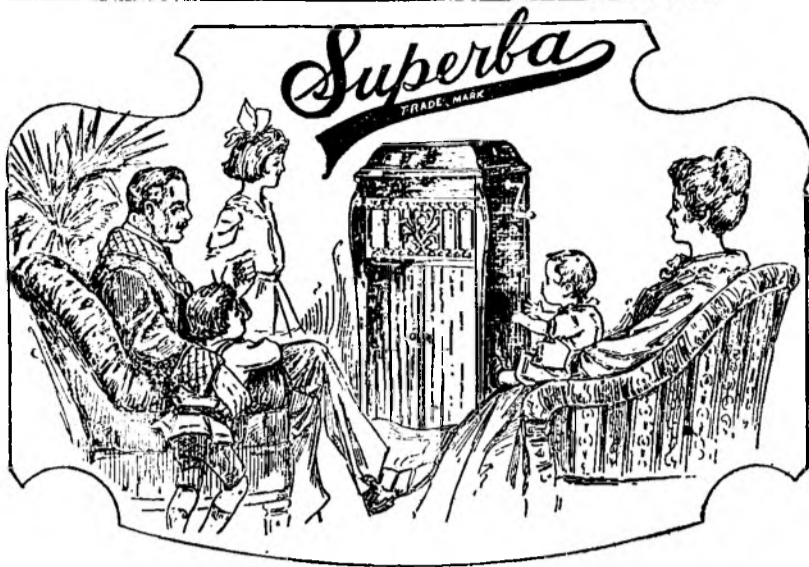
PROSPERITY makes friends, adversity  
tries them.—Sel.

BETTER be ignorant of a matter than  
half know it.—Sel.

NOTHING great was ever achieved  
without enthusiasm.—Emerson.

GIVE what you have. To someone, it  
may be better than you dare to think.—Sel.

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Bro. F. V. Blakely,  
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MODERATION is the silken string running through the pearl chain of virtues.—Sel.

LET us have faith that right makes might; and in that faith, let us dare to do our duty as we understand it.—Lincoln.

VIRTUE is like a rich stone—best plain set.—Bacon.

DISCONTENT is want of self-reliance; it is infirmity of will.—Emerson.

# THE RESTITUTION HERALD.

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Oregon, Illinois, November 9, 1920.

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.

### JESUS HEALS A STRANGE GIRL Matt. 15 and Mark 7.

ALMOST all the time that Jesus was on earth, he lived and went around in just one country, the land where the children of Israel lived. But this is a story about one time when he went for a little while to another country, and cured a little girl.

When Jesus was doing so many good and wonderful things, and telling the people how to love God, and how to be kind to each other, you would think that everyone would love Jesus, would you not? It would be very strange, would it not, if people should want to kill him? But that was just what happened.

A great many people were angry with Jesus just because he was so good. You see, Jesus could not help seeing how bad some of the things were that people were doing, and he preached about it, and told them that they should not do such wicked things. This made them angry and they tried to kill Jesus.

So Jesus went northward till he came to the land of Tyre and Sidon, a stranger land where the children of Israel could not come after him to kill him. He stayed there for many days.

There lived in that land a woman, who had a little daughter. The woman was not one of Jesus' own people; Jesus' own people were the children of Israel, the people that we call the Jews. But this woman had heard of the great man of God among the Jews, and she often thought: "How I wish I could see him some day and that he could help me!"

The woman's daughter was very sick. She had been sick for many years and no one could do anything for her. All of the wise men and wise women, and all of the doctors tried, but there was nothing they could do.

At last they said, "She must have a wicked spirit, or a devil, that is hurting her." You know they used to think all the sicknesses they could not cure were made by wicked devils.

When the woman heard this, she was very sad. She prayed to God about what she should do. For she loved God and used to pray to him, even if she was not one of the children of Israel.

After a while the news came of the wonderful man of God who lived far to the south, and of the people he had cured.

## THE DARK PATH



When people lose their temper  
It doesn't always stay  
In just the place they lose it,  
But travels miles away;  
And when they find and bind it,  
It may be it has done  
A mischief never to be healed  
Unto the farther sun.

When people lose their temper,  
It runs and rages far.  
It strikes at friends as well as foes,  
Not caring who they are;  
And when its cruel force is spent,  
Its words and deeds go on  
Down many ways, through many days  
Unreckoned and unknown.

When people lose their temper,  
It still may come again,  
After the past is forgotten,  
Bringing a load of pain  
That never can be lifted,  
That breaks the heart with woe—  
Oh, far the road and ill the path  
Where pride and anger go.—Exch.

The woman wanted very much to take her daughter with her and go down to see Jesus. But it was a long way off, and she did not know how to travel so far with a sick girl.

One day a neighbor came in and said to her, "What do you think has happened? The wonderful man of God has left his own land, because the people there want to kill him, and he is coming here."

How do you think the woman felt when she heard that? She was very happy, of course. She said to her neighbor, "When he comes here, I will ask him to cure my little girl and send away the devil that is hurting her."

But the neighbor laughed and said, "Do you think the man of God would do anything for us? We are strangers in a strange land, and the man of God is a Jew. The Jews will never do anything for a stranger."

This made the woman sad for a long time. She thought long about it, and she prayed to God. At last she said, "Even if we are strangers, he is a man of God, and God has sent him. God loves the strangers too and will help us."

So when Jesus came to the northern land, where the people were all strangers and not his own people, the first person he met was this woman. Jesus was very much surprised. He thought that now, when he had come away from his own country, no one would know anything about him or come to him to be helped.

But the woman said, "Have mercy upon me, O Master, for my daughter is hurt by a devil. And I know that thou hast power to do all things. Come and cure my daughter for thou art a man of God."

The disciples said to Jesus, "Send her away, for she troubles us. She is only a stranger woman, and what do we care a-

bout her and her daughter." The disciples did not think that Jesus would care about any people except the Jews.

But Jesus wanted to know what the woman thought, so he said to her, "God sent me to help the children of Israel, and to teach them to love God." But the woman knelt at his feet and prayed: "Lord, help me."

Jesus said, "You know that the Jews call themselves the children of God, and they think all other people are dogs? Do you think I should take the bread that was meant for the children, and give it to the dogs?"

But the woman answered him, "O Lord, even the dogs under the table eat of the children's crumbs." And by this she meant that Jesus could do just a little thing for her, even if she was a stranger woman.

Then Jesus said, "O woman, great is thy faith; be it done even as thou wilt. Go thy way; the devil is gone out of thy daughter."

So the woman went home and found her daughter lying on the bed resting, and the bad spirit of sickness was gone away and never came back again. Then the woman was very happy and she sent and called all her neighbors and said, "See what the man of God has done for me, even if I am only a stranger woman."

From "Boys and Girls of the Bible" by Anna Louise Strong.

## ANY GENTLEMAN CAN.

ANY gentleman can swear, get drunk, tell stories, that would lower him in the estimation of his mother and wife, and go where he would be ashamed to be seen by the boy he loves—but he won't.

Any gentleman can drive a sharp bargain; he can take advantage of the other man's necessities; he can drive him into a corner; he can rub his hands gleefully and say to himself as he sees him writhe, "Business is business"—but he won't.

Any gentleman can kick a dog, abuse a horse, misuse a child, laugh at another man's mistakes and devilishly gloat over another man's failures—but he won't.

Any gentleman can grow cynical, sour and pessimistic; he can feel that everybody is against him and he against the world; he can scoff at all good things, ridicule your religion and damn your judgment—but he won't.

Any gentleman can say harsh, sarcastic and cruel things; he can crush flowers and fertilize weeds; he can stab you with words—but he won't.

Any gentleman can make this old world, this topsy-turvy, this greatly misunderstood, this finite not-to-be-understood world, a far better place because he chanced to pass along this way—and he will!

—Sel.

THE men who conquer the world are the men who see beyond the world.—Sel.



## WAYSIDE NOTES

J. S. Lyon, Citronelle, Ala.

**I**N the Jewish Missionary Intelligencer, a former missionary to Palestine, has this to say when he lately returned to his work there:

"Leaving Haifa by the early morning train, we had to wait at Ludd (Lydda) for a couple of hours for the train that was to take us on to Jerusalem. I was greatly surprised at the number of well-dressed Jews about, and still more by hearing Hebrew used by many in every day talk. At Damascus there are very few that are able to converse in the sacred tongue."

"On reaching Jerusalem, and as we drove there from the railroad station, I was greatly astonished at the changes that had taken place since we left the Holy City twelve years previously. Where there had been open fields or olive groves, we now saw well built stone edifices; and the street leading northwest from the Jaffa gate was bordered by shops stocked with European goods and kept by well dressed Jews. The signboards, many of which were in three languages, displayed Hebrew inscriptions. Well dressed and clean looking Jewish boys and girls were met carrying school books, and looking happy. It all seemed like a dream."

"Visiting some old acquaintances, we talked over old times and their own experiences; but I notice that, up to the present, few of them seem willing to tell me where they live, and some have even begged me not to return their calls, as it might render them suspected by the Zionists, who, it seems, now rule all classes of the Jewish community, even though the majority of the Zionists are avowed atheists, whose ideal is 'Nationalism without religion.'"

"A Jewish visitor, Yemenite, who has several times come to see me at night, tells me that the Jewish girls of his community have learned to think only of western costumes and are tormenting their poor parents to supply them with French hats, ribbons and finery, and to allow them to mix with young men. This would not have been tolerated by the Jewish community in former years."

The American Hebrew says that upon news of the British mandate being given over Palestine, for the first time in 2000 years of Jewish history the "shofar" was sounded. The shofar is the ram's horn that is blown only on sacred occasions.

"Chief Rabbi Kuk, of Jerusalem ordered the blowing off of the "shofar" in "token of the arrival of the hour of redemption, according to the cabled description of this historic event, received by the Zionist organization in America. No other than the chief Rabbi of Jerusalem would have dared to have assumed the responsibility for the sounding of the trumpet."

"The epocal celebration of the Jewish National Homeland in Jerusalem was surrounded with dramatic incidents. The day had been declared a day of mourning in memory of those who had fallen in the Jerusalem riot on Easter Sunday and the entire Jewish community of the Holy City were in their synagogues fasting."

"When the Zionist commissioner received the cable from San Remo announcing the granting of the mandate over Pal-

estine to Great Britain and the inclusion in the mandate of the famous 'Balfour declaration' messengers hurried to the synagogues to tell the sorrowful Jews mourning over the victims of the Arab outrages."

"The prayers of mourning turned into prayers of rejoicing and the venerable Chief Rabbi ordered the fast broken. As the news swept through the city, a steady procession of Jews made their way to the Wailing wall, which was soon crowded with men, women and children, giving thanks for the realization of the prayer they had so often made there."

During last year nearly a hundred canals in the valley of the Euphrates that had fallen into disuse during the war, were cleaned out, and as a result some three hundred thousand acres of fruitful land have been brought into cultivation. There seems to be promises of ensuing harvests that will be greater than any since the times of Nebuchadnezzar.

Considerable anxiety is expressed by Jewish missionary workers lest the prejudices of the Jews in Palestine should interfere greatly with Christianization of the people in the Holy Land. Lately a Hebrew newspaper in Jerusalem urged the exclusion of any Jew from the Jewish community and from all rights and privileges of Jews, who should himself attend or allow his children to attend a Christian mission school. Another took it up and agreed that sooner or later a campaign against the missionaries must be started.

It is well accepted that it will be the Russian Jews who will form the bulk of the Palestinian colonists. They are the ones who have least to hold them in the country of present domicile. Their past experiences in Russia with Christianity has been one of persecution, ill-treatment and murder, at the hands of the only Christians they knew. They have only hatred and suspicion of any who bear the name of Christian. As they come into power, and able to order their own lives and policies in Palestine, it is only natural that they attempt to free themselves from the evil influences, as they think, which have persecuted them through the centuries.

The sale of Bolsheviki bibles, commonly called "Red Bible," is increasing rapidly. According to a writer in the Jewish Era, inquiries at three book stores elicited the fact that they kept the books for sale but that the demand was so large that they could not keep up with it, having none on hand when we asked for them.

The Bedouin Sheiks of the districts lying east of Jordan have been greatly pleased with the assurance of the British high commissioner for Palestine that a separate administration would be established for the assistance of those peoples in governing themselves. Sir Herbert promised them road improvements, the building of school houses, provision of medical aid, freedom of trade with Palestine, and supplies of Petroleum, rice, sugar and other commodities on the same footing as the peoples of Palestine. Many Sheiks affixed their signature to the official documents expressing a desire for British rule.

FRIENDSHIP is a word, the very sight of which, in print, makes the heart warm. —Birrell.

A ROCK OF REFUGE AND DEFENCE  
Rufus A. Curtis, Scottsburg, Ind.

**I**N times of perplexity, when the soul is sore pressed, and dangers impend on every hand, what a consolation it is that such an one can say, as did David of old, "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber." "The Lord is thy keeper." "The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore." Psa. 121:1-3,5,7,8. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Psa. 145:5. "But the Lord is my defence and my God is the rock of my refuge." Psa. 94:22. The Lord is not only our "defence", and rock of "refuge"; he is our "fortress" and "deliverer"; aye, more, he is our "high tower" of safety. Psa. 18:2; Prov. 18:10.

"Safe in Jehovah's keeping,  
Led by his glorious arm,  
God is himself my refuge,  
A present help from harm.  
Fears may at times distress me,  
Griefs may my soul annoy;  
God is my strength and portion,  
God my exceeding joy.

Safe in Jehovah's keeping,  
Safe in temptation's hour,  
Safe in the midst of perils,  
Kept by Almighty power.  
Safe when the tempest rages,  
Safe though the night be long;  
E'en when my sky is darkest  
God is my strength and song.

Sure is Jehovah's promise,  
Naught can my hope assail;  
Here is my soul's sure anchor,  
Entered within the veil.  
Blest in his love eternal,  
What can I want beside!  
Safe through the blood that cleanseth,  
Safe in the Christ that died."

"He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." Deut. 32:4; Psa. 18:31; 92:15. "The Lord is my rock and my fortress, and my deliverer; the God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower and my refuge, my Saviour." 2 Sam. 22:2,3,32,47. "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock." Psa. 27:5; 40:2; Heb. 4:16; 1 Pet. 5:7. "In thee, O Lord, do I put my trust, let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me speedily; be thou my strong rock, for a house of defence to save me. For thou art my rock and my fortress; therefore for thy name's sake lead me and guide me." Psa. 31:1-3. Into such a "strong habitation", or "fortress", may we "continually resort". Psa. 71:3. Truly, beloved, "God is a refuge for us." Psa. 62:2,6-8. "What shall we then say to these things? If God be for us, who can be against us?" Rom. 8:31. "I will instruct thee and teach



thee in the way which thou shalt go; I will guide thee with mine eye." Psa. 32:8. Well might David pray, "Lead me to the rock that is higher than I." Psa. 61:2. "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength," or as the margin reads, "the rock of ages". Isa. 26:4.

'Rock of Ages cleft for me'—  
Thoughtlessly the maiden sung;  
Fell the words unconsciously  
From her girlish, gleeful tongue;  
Sang as little children sing;  
Fell the words like light leaves  
sown,  
On the current of the tune—  
'Rock of Ages cleft for me,  
Let me hide myself in thee.'

'Let me hide myself in thee'—  
Felt her soul no need to hide;  
Sweet the song as song could be—  
And she had no thought beside;  
All the words unheedingly  
Fell from lips untouched by care,  
Dreaming not they each might be  
On some other lips a prayer—  
'Rock of Ages cleft for me,  
Let me hide myself in thee.'

'Rock of Ages cleft for me,—  
'Twas a woman sung them now,  
Pleadingly and prayerfully;  
Every word her heart did know,  
Rose the song as storm-tossed bird  
Beats with weary wing the air,  
Every note with sorrow stirred—  
Every syllable a prayer—  
'Rock of Ages cleft for me.  
Let me hide myself in thee.'

'Rock of Ages cleft for me'—  
Lips grown aged sung the hymn  
Trustingly and tenderly—  
Voice grown weak and eyes grown  
dim,  
'Let me hide myself in thee',  
Trembling though the voice and low,  
Ran the sweet tones peacefully  
Like a river in its flow.  
Sung as only they can sing  
Who behold the promised rest—  
'Rock of Ages cleft for me,  
Let me hide myself in thee.'

'Rock of Ages cleft for me'  
Sung above a coffin lid;  
Underneath, all restfully,  
All life's joys and sorrows hid,  
Nevermore, O storm-tossed soul,  
Nevermore from wind or tide,  
Nevermore from billows roll,  
Wilt thou need thyself to hide.  
Could the sightless, sunken eyes,  
Closed beneath the soft gray hair,  
Could the mute and stiffened lips  
Move again in pleading prayer,  
Still, aye, still the words would be,  
'Let me hide myself in thee.'"

#### WHERE WILL BE THE FUTURE HOME OF THE RIGHTEOUS.

**T**HE righteous shall inherit the land. Psa. 37:29. The meek shall inherit the earth. Matt. 5:5. The meek shall inherit the earth and delight themselves in the abundance of peace. Psa. 37:11. Those that wait upon the Lord shall inherit the earth. Psa. 37:9. It is the meek, the righteous, and the upright who are to inherit

the earth.

Who will be king over the earth? And the Lord shall be king over the earth in that day, there shall be one Lord and his name one. Zech. 14:9.

How mighty is this king? He is to be King of kings and Lord of lords. Rev. 19:16. Yea, all kings shall fall down before him, all nations shall serve him. Psa. 72:11.

How great is his power and rulership? All the kindreds of the nations shall worship before thee, for the kingdom is the Lord's and he is the governor among the nations. Psa. 22:27-28.

How long is he to reign? The kingdoms of this world are become the kingdoms of our Lord and of his Christ and he shall reign forever and ever. Rev. 11:15. He shall have dominion also from sea to sea and the river unto the ends of the earth. Psa. 72:8. And there was given him dominion, and glory, and a kingdom that all people, and language should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. Dan. 7:14.

The heirs who have an inheritance to this land are called redeemed ones or saints.

How long is this possession to be, and how great is the dominion? The saints of the Most High shall take the kingdom and possess the kingdom forever, ever forever and ever. Dan. 7:18. 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 dominion shall serve and obey him. Dan. 7:27.

Oh, how beautiful the Father has planned everything for his children. God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Rev. 21:4. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of water and God shall wipe away all tears from their eyes. Rev. 7:17. 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. Isa. 25:8. The desert shall rejoice and blossom as the rose. The eyes of the blind shall be opened and the ears of the deaf shall be unstopped, the lame man shall leap as an hart and the tongue of the dumb sing; for in the wilderness shall waters break out and streams in the desert. 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.

Is a home like this worth striving for? Strive to enter in at the strait gate. Luke 13:24.

Your sister in Christ,

Elsie Bradley.

#### BIRTH AND CHILDHOOD OF JESUS

Ruth V. Gesin, Adeline, Illinois.

**L**ONG before Jesus was born an angel came to Mary and told her she was

to have a child, and his name would be Jesus. He would be the Saviour of the world and the Son of God.

When Mary and Joseph went to Bethlehem to pay their taxes, they found the hotels full and they had to stay in a stable. While they were in the stable the babe was born.

Some shepherds were watching sheep on the hillside. An angel came to them. They feared the angel but the angel said, "Fear not, for I have good news; unto you is born a Saviour." They went into Bethlehem and found the babe and worshiped him.

Some wise men from the east came looking for him also. They asked where Jesus, the king of the Jews, could be found. They said they had seen his star in the heavens, and had come to look for him.

Herod the king feared that the new king would grow up and take his place. So he called all his chief priests and scribes and told them to tell him where Jesus was to be born. They told him in Bethlehem, for so it was written by the prophets. He told the wise men to go and search for him. When they found him they should come and tell him, so he could worship him. But the real thing the wicked king wanted to do was to kill Jesus.

When the wise men went the star guided them, when they reached Bethlehem the star rested over a house, where the babe was. When they saw the star above the house their hearts were filled with joy, for they knew they had found Jesus. When they went into the house and saw Jesus with Mary, they knelt down and worshiped him, and gave him great gifts of gold and frankincense and myrrh.

The babe grew strong and well. When he was twelve years old, his father and mother took him and went to Jerusalem to the feast of the passover. When they returned Jesus was not with them, and his mother did not know it. They thought he was with the company. When they had gone a day's journey, they looked for him but did not find him. They returned to Jerusalem and after three days they found him in the temple amidst the doctors, listening and asking questions. When they saw him they were amazed. His mother said, "Why did you tarry?" He said, "Did you not know I must be about my Father's business?" They did not understand him. He meant God.

"Jesus increased in wisdom and stature and in favor with God and man." Luke 2:52.

THERE are few people who do not know the difference between character and reputation. A man's real inward habits and mental condition form his character. This will work out to the surface in some degree, and in some persons much more than in others. But the appearance which a man presents to the world, the outward exhibition, gives him his reputation. A man's character is his reality. It is the acting and moving force of his being. Reputation is the impression he has made upon other men; it is their thought of him. Our character is always in ourselves, but our reputation is in others.—Henry Ward Beecher.

LEARNING without thought is labor lost; thought without learning is perilous. —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.

Please send in your Thanksgiving letters for our Thanksgiving number at once. Be sure to get them in on time and fill the paper up with them. Do it NOW!

Mr. and Mrs. (Sr.) W. L. Kuhns of Stockton, Ill., are thinking of spending the winter somewhere in California. We have thought somewhat of going there for a while but at the rate it is filling up we doubt if there'll be room.

When we arrived on Wednesday from our Iowa trip we found a peck of mail on our desk. With so much we have on hand it is impossible to give each the attention we should. Just receive this notice as an answer. Your letters do lots of good and we'd answer personally if we could.

Mrs. (Sr.) G. E. Marsh's address is now 104 S. 7th St. Marshalltown, Iowa. Bereans please take notice.

Bro. J. W. Williams will soon leave Ripon, Ill., with his family to locate in Phoenix, Ariz. Thus the middle west will lose one of its best preachers, and the fish in Crooked Creek will have to go hungry.

"Where Are the Dead?" is now ready

for distribution. And while we have them now in large quantity, let us place them wisely. Use only as many as you can find interested readers.

## REMITTANCES.

S. J. Wilson, A. M. Oliver, C. H. Horton, O. S. Lindsay, G. E. Coats, Mrs. Mary Williams, P. J. Graham, Mrs. Emma Lenz, Mrs. G. E. Marsh, R. A. Humphreys, Mrs. W. L. Kuhns, Mrs. Ruth M. Bauserman, Mrs. Louise McRoberts, Mrs. Lola Clark, Mrs. C. B. Everett, Mrs. Diana Murphy, E. E. Elton, Mrs. Adelia Phelps, Emma Byall, Mrs. E. C. Railsback, Mrs. J. A. Ordnung, Mrs. J. W. Dismukes, Mrs. Wm. Laning.

## EMERGENCY FUND.

Mrs. Wm. Laning,	3.00
S. J. Wilson,	5.00
E. E. Elton,	8.00

## Notices.

Dear Bro. Lindsay:

The Lord willing, we hope to be at Gallimore Gap, six miles east of Hendersonville, N. C., for special meeting, Nov. 10-14. Then at Liberty, from the evening of Nov. 14-18. These meetings have been changed from the 5th Sunday in Oct. to the 2nd Sunday in Nov. because of special meetings in Virginia.

J. H. Anderson.

## Reports.

ON Oct. 12th, Eld. F. L. Austin began a week's meeting at Dry Run, in Shenandoah County, Va. The attendance and interest were good and although none obeyed, we hope the seed will bring results in the future. At the close of his meeting at Dry Run, he began a week's meeting at Maurertown, our home church. In this meeting the interest and attendance were very good and on the last night of the meeting, Mrs. Esta Vernon McInturff, wife of Bro. Hugh McInturff, and Miss Ruth Mae Bauserman requested baptism. On Thursday, Oct. 28, Bro. Austin left for his home in Canada. Bro. Austin's daughter, Mary, was with him during his meetings in Va. On Sunday, Oct. 31, we preached on the subject of baptism at Maurertown and at the close of the sermon three young ladies requested baptism. We went to the water that afternoon to baptize those who had requested it and found another young lady ready to obey. So we had the pleasure of baptizing Srs. McInturff, Bauserman, Ella R. O'Neal, Gladys V. O'Neal, Bro. John O'Neal's daughters, and Vadie and Maggie Anderson, our own daughters. May God's blessings rest upon these people as they travel along the narrow way that leads to eternal life, is our prayer. While we were rejoicing because God's word had accomplished that whereunto God had sent it, our oldest daughter, Mellie, who had been complaining for some time with her side, was taken worse and the doctor said she would have to go to the hospital for an operation. She was taken yesterday and stood the trip well. While we pen these words, we expect she is on the operating table. Her mother is with her and we trust the Lord is, too. Our visit to N.C.

was postponed from the 5th Sunday in Oct. to the 2nd Sunday in Nov., because of special meetings in Va. I wish to say to those interested that if our daughter's condition is such that we cannot go the 2nd Sunday, we will, the Lord willing, go the 4th Sunday in Nov.

J. H. Anderson,

## Conference Report.

It is our pleasure to report another splendid conference meeting at Blanchard, Mich. Bro. Conner did all the preaching except on Sunday p.m., when Bro. Blakely gave a good talk preceding the partaking of the Lord's supper,

The attendance at every session was good in spite of the rain which began to fall Sunday a.m. and continued all day and all night.

Saturday evening Bro. Conner spoke by request on the natural condition of man with Adamic life clinging to him. He called it the dark side of the picture, and said there was a brighter side which he surely presented Sunday morning and evening—a bright, beautiful and glorious side—with such convincing, God-given proof that it did not seem possible anyone could help being convinced of the fallacy of the natural immortality of man and to see why we need the dear Christ to come to give the waiting saints his risen nature, immortal, eternal life, in the coming of the King. God grant the good seed sown may not be rooted up by error creeping in, but may it bear fruit to the glory of God unto eternal life is our prayer.

M. A. Woodward, Sec. Pro. Tem.

Sault Ste. Marie, Mich., Oct. 27, 1920.

To the Brethren of the Church of God in Conference Assembled at Blanchard,

Greeting: Being unable to meet with you and share the rare treat which I know your program will furnish for those present with you, I desire to encourage you in your efforts and pray that God will bless you in every word and work and at the same time send you mite to assist you to carry on the cherished desires of your hearts.

I know there is not one of our faith who does not feel that the time of the end is drawing to a close and who does not feel anxious to do all that is possible in the service of the Lord. Our desire is to do more and be of greater service as we see the day approaching.

News from the East brings new and more complicated developments before our eyes daily, and I believe we all expect to see these troubles increase and become more and more complicated in spite of the wisest men in the world. Instead of straightening things out as they think they can, there will be nothing but repeated failures to prove the utter inability of man to cope with continually arising perplexities until Christ comes and takes all power and authority unto himself and reigns supreme.

Let us all repeat in unison, "Come, Lord Jesus, come quickly." Amen.

May we all be accounted worthy of an abundant entrance into his everlasting kingdom and to receive a crown of life and join with all the Patriarchs of old and saints in praising God and sharing his blessings throughout the ages (all eternity), is the prayer of your brother for these

things.

R. A. Daniels,

Blair, Nebr., Oct. 27, 1920.

S. J. Lindsay, Oregon, Ill.

Dear Bro. Lindsay:

Bro. T. A. Drinkard arrived from Kennard Monday. We had a Bible lesson that evening and also Tuesday evening. The attendance was quite good, a number of the Kennard brothers and sisters being present.

The lessons were very instructive and were enjoyed by all. We look forward to having him with us again next month. In the mean time we will try to carry on the work to the best of our ability.

The lessons were held at our home at the edge of town.

Your sister in Christ,

Birdie Krogh,

THE annual meeting of the Blush Church, near Fredricktown, Mo., was held, beginning Sept. 20, and ending Sept. 27. Brothers L. E. Conner and J. H. Luman were the preachers.

To those who know them, it would be needless to tell we had a good meeting, for all subjects of the Bible were ably discussed, Conner one day and Luman the next. Though many miles separates them, Conner of Cleveland, Ohio, and Luman of Bristow, Okla., and yet you would think they had studied out of the same Bible. They are both master workmen in the Lord's vineyard. May they live long and continue to herald the good news of our soon-coming King.

We had good attendance and the very best attention was given throughout the meeting. No additions to the church but the good seed was sown abundantly.

On Sunday we partook of the emblem of the Lord's broken body and shed blood.

Sunday evening a recitation of the children's Sunday School class was given to a large congregation. Several whole chapters of the Bible were quoted by them. Namely, Psalm 23, Psalm 100, the Lord's prayer; and many other scriptures and verses were quoted by little tots five and six years old.

Paul said to Timothy, Thou hast known the scriptures from a child, which is able to make thee wise unto salvation. Fathers, mothers, if you do not have a Bible class, begin now, take all your children with you. You are surely interested in the great promises God has given you through his Word, then let your children know you are interested, and they will soon become as much interested as you.

I fear too many mothers are bringing their little girls up to know how to dress and appear in society and fathers their little boys how to be the very best baseball players. For your sake and theirs, bring them up to know how to appear before the judgment seat of the life-giver when he comes to award every one as his works shall be.

So ended another good meeting and we are looking forward to the next one.

Your brother,

P. J. Graham.

Kennard, Nebr., Oct. 29, 1920.

Dear Bro. Lindsay:

Bro. Drinkard has been with us once more. He came Friday evening, re-

maining over Sunday. He gave us three sermons and one Bible lesson with a good attendance at every service.

His lesson Sunday morning on the Day of Vengeance was fine. At the close of the service two young ladies came forward and desired baptism.

In the afternoon we met at the home of Bro. Wm. Nelson, where they were baptized. In the evening Bro. Drinkard spoke on Zion, which was interesting as well as instructive. He left for Blair, Monday morning, where he will hold meetings for a few days.

Laura Bates.

REPORT OF WORK IN NEBRASKA (October)

	Services
Oct. 2-3, Mulberry Ridge,	1
Oct. 3, Mulberry Ridge, Bible Lesson,	1
Oct. 3-5, Pleasant Ridge,	3
Oct. 10-15, Pleasant Hill,	6
Oct. 17, Holbrook,	1
Oct. 22-24, Kennard,	3
Oct. 24, Kennard, Bible Lesson,	1
Oct. 25-26, Blair, Bible lessons,	2
Oct. 27, Arlington, Bible Lesson,	1
	—
Total services,	19
Baptized,	2
Expenses during month,	\$17.25
<b>Money Received</b>	
Sr. Alta King,	\$3.00
Bro. James T. Fox,	10.00
Sr. May Todd,	5.00
Sr. Jane Stephenson,	5.00
Bro. Jim Stedman,	1.00
Church at Kennard,	23.00
Bro. C. O. Krogh,	15.00
	—
Total amount,	\$62.00
Salary and expenses,	\$132.25
Rec'd,	\$62.00
	—
Balance due,	70.25

I am pleased to give herewith a report of the work done in Nebraska by me during the month of October, As during the month of September I began work at Mulberry Ridge, thence to Pleasant Ridge, which together with Mulberry Ridge, are near Moorefield. It is indeed a pleasure and consolation to meet with the brethren and sisters at these two places, and talk of the things that pertain to life beyond the veil where sin and sorrow will never be permitted. After we closed our few days work there I came home on the 6th, going to Cambridge on the 9th, where Bro. Jim Stedman met me. I began a meeting at Pleasant Hill near where he lives, continuing there until the night of the 15th. We missed having service on Thursday night however on account of rainy weather. The truth was sown in that part of the world, and as to whether it will do any good God knows. Bro. Stedman and family are doing all they can to hold up the banner of truth there, and our prayer is that they will be rewarded for their devotion and service of love,

I came home on Saturday night, and preached here the following day. On Thursday I left home for the east part of the state, On the way to Kennard I stopped off and took dinner with Bro. and Sr. Newell on Friday. They live at Arlington. After having an enjoyable visit with them

for a few hours I took the afternoon train for Kennard, where we had service that night. We had a very nice attendance during this month's work there. At the Sunday morning service our hearts were made glad to see two young people take a stand for our Master. I baptized them in the afternoon. One of them was Miss Josephine Mead, daughter of Sr. Mead who lives at Blair. The other one was Miss Clarabelle Mehrens, the daughter of Bro. and Sr. Mehrens, who live near Little Sioux, Iowa, some forty miles from Kennard. Our prayer is that these young people will hold out faithful, and finally be given a home in God's kingdom.

On the following Monday and Tuesday nights we conducted Bible lessons at the home of Bro. and Sr. Krogh, who live at Blair. A number of the faith at Kennard attended these services. On Wednesday I left for home, but stopped over one night with Bro. Newell at Arlington, where a number of us enjoyed a study of an important subject of the Bible.

Thus we have closed another month's work for the cause of the truth, and I feel sure that I have faithfully performed the Master's will, and to him I give all honor and praise for sparing our lives for the work, also the lives of all others interested, Let me entreat you to work for the good of his cause for soon he will come to reward his servants.

T. A. Drinkard,

Holbrook, Nebr.

A SIDE TRIP

ON Thursday, Oct 28, in answer to a call from Iowa, we set out for Fort Dodge, reaching there about noon the next day. Here we found Bros. G. P. Allard and Glenn Allard. We were soon at Bro. G. P. A's home where we found dinner awaiting us. Bro. Glenn and his wife, who was formerly Sr. Alma Roose, of Sac City, Iowa, are on a visit after some years of life in California. It was surprise and pleasure mixed to meet them. In the afternoon we went down town to meet Dr. Van Patten, an old friend of earlier days, Our visit was brief but furious. That night we had Bible class in the home of Bro. and Sr. G. P. Allard and in addition to the few of the faith now living in Fort Dodge, the Bros. Jones and Meade families drove down from Eagle Grove to be present. Our Lord's second coming was considered from its various angles. Saturday morning we left for our objective point, Gillmore City, where we found Dr. R. C. Herrick ready for baptism. This service we attended to in the afternoon of Saturday. Dr. Herrick has studied himself into the truth. He is yet a young man and a great field of usefulness lies before him. We spent the time very pleasantly in his home. On Sunday P. M. we drove over slippery roads twelve miles east to Humbolt to visit the doctor's mother and later in the evening to take the train to Eagle Grove to spend the night with Bro. and Sr. Jones. Here we met also Bro. and Sr. Meade and spent the time to wee hours discussing different phases of church work, etc. Monday morning we left for Algona to visit brother Oliver Lindsay's family. Here we had another surprise. Mrs. Hattie Chamberlain, a former pupil of ours, with her family had prolonged their visit with the family just to see us once more. What a good time

we had recalling the pranks, virtues, and and otherwise of the boys and girls of nearly thirty years ago. Our visiting time over we left for home Tuesday night to get into the home harness again.

The enthusiasm of Iowa brethren is unbridled. They are a faithful company, but without a shepherd. Only that the right one could come to their aid.

S. J. Lindsay.

## Obituary.

Jacob Reed.

was born in Startle County, Ohio, Dec. 16, 1840, and died at Arkansas City, Kansas, Oct. 20, 1920, aged 79 years, 10 months, and 4 days.

At the age of fourteen he moved with his parents to Staus County, Ind., where he grew to manhood. He served in the Civil War during the years of 1864-5.

He was united in marriage with Harriette Anderson, March 27, 1864. To this union were born seven children: Mrs. I. W. Vickery, Mrs. A. J. Chaplin and Andrew Reed of Arkansas City, Kansas, Clarence Reed of Geiser, Colorado, Mandas Reed of Attica, Kansas, Edward Reed of Holley, Colorado. One daughter, Olive Cochran, who was the first wife of Bro. John Cochran of Knox, Ind., preceded him in death some years ago.

He, with his wife and children, located in Kansas in 1884. Later they proved up a homestead in Oklahoma where they resided until twelve years ago, when they came to Arkansas City, which has since been their home. He united with the Church of God at Eagle Creek, Ind., and was baptized by Elder H. B. Carter in 1881, and has ever been a devoted Christian. His time and his means were the Lord's. All was consecrated to his service, and like Paul of old, it can truly be said of him, That he fought the good fight, he has finished his course, he kept the faith. Henceforth father dear there is laid up a crown of righteousness. The home will miss his loving presence. Our church will miss him, and all who knew him will miss his cheery greetings.

Besides his wife, children and grandchildren, he leaves to mourn his loss, one sister, Mrs. James Eaton of Nen Kirk, Okla., and a brother, Thomas Reed of Wisconsin, and numerous other relatives and friends.

Bro. Heckman of Hobart, Okla., conducted the funeral services, after which he was laid away to sleep until the Redeemer of the Blessed, in the Mercer Cemetery.

## The Sunday School.

By Alta King.

### THE TWELVE SENT FORTH.

Lesson 8, Nov. 21, 1920.  
Lesson Text: Matt. 10:1, 5-14.

Golden Text: Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of harvest, that he send forth laborers into his harvest. Matt. 9:37-38.

Memory Verses: Matt. 9:36-38.

### Questions and Comments.

With what general subject have the lessons of this quarter been dealing? What phases of this subject have we considered so far? In today's lesson we see one more step taken in its development. Jesus chooses twelve men to definitely live, teach and demonstrate kingdom conditions as he himself had been doing. Read again Matt. 10:1, 5-10.

Discuss the meaning of "the kingdom at hand." Why should the blessings of such a message be carried to Israel first. Rom. 9:4-5.

Who were better equipped to grasp such a message, Jews or Gentiles? Why? Would this message necessitate the teaching of the same things concerning Jesus that he himself had been teaching? (Recall last Sunday's lesson.) How did Jesus fit them to give evidence of the truth of their teachings? Why were these men to go prepared as he commanded them? On the other hand, why were they not permitted to make charges for their services?

What had Jesus freely given to these men during their associations with him?

Read Luke 10:7 in connection with Matt. 10:11-14. Of what do you think the "worthiness" in verses 11-13 consisted? Does verse 14 mean that these men were to show a spiteful spirit, or in any way strike back at those who would not receive them? Matt. 10:16-42 contains advice and warnings.

Why did Jesus send these men out? Matt. 9:36-38.

What did Jesus mean by, "The harvest truly is plenteous?"

So far we have had but little to say concerning the material, literal side of the kingdom. We have considered it from its spiritual viewpoint, the character of the king and his co-workers and the principles which they represent. This is the viewpoint from which Orthodox Christianity considers the kingdom exclusively.

IN closing this lesson we wish to note a few scriptures which show that the kingdom, fully developed, will be a thoroughly organized and very effective government, run by such men as Jesus and the apostles to work out the salvation of the world.

Lu. 1:31-33; Dan. 7:13-14,27; Rev. 11:15; Isa. 2:1-4; Matt. 25:31; Rev. 5:9-10, 3:21; Matt. 19:27-28.

### General Notes.

Daily Readings: Mon., Matt. 10:1-14; Tues., Lu. 9:1-6; Wed., Matt. 10:16-42; Thurs., Lu. 1:31-33, Dan. 7:13-14,27; Fri., Rev. 11:15, Isa. 2:1-4, Matt. 25:31; Sat., Rev. 5:9-10, 3:21, Matt. 19:27-28.

The Children's Lesson: Just tell the story in simple language, emphasizing the fact that it was the love and compassion of Jesus that caused him to send out workers. Picture to them the condition of sheep who have no shepherd and show that people, like sheep, need a shepherd, they need direction and teaching and healing, and that Jesus is the shepherd because he has demonstrated that he can do all this for people. Picture the shepherd carrying out his work as king reigning in Jerusalem.

"What I tell you in darkness that speak ye in the light and what ye hear in the ear that preach ye upon the housetops." Matt. 10:27. Jesus taught his disciples privately

things concerning himself and the kingdom of which he was to be the king, because it was God's purpose that they should know these things, but he did not teach these things to the people at large because it was not God's purpose that they should know these things at that time. It was not God's purpose that their blindness, due to sinful flesh and pride, should be taken away at that time, for then was not the time that the nation should be converted and healed; then was not the time for setting up the kingdom. Matt. 13:10-11; John 12:38-41. The enlightenment and conversion of the nation at that time would have resulted in its demand that Jesus begin his reign at once, as is evidenced by the attitude which the apostles took and by the fact that at one time one group of people was ready to force him to be king. Their conception of Jesus and his mission would have been purely Jewish and fleshly. It required the death and resurrection of Jesus to make it possible for the people to realize who Jesus was and the nature of his mission. Hence, after these two events had occurred to furnish a background for their teachings, the apostles could proclaim from the housetops the mysteries Jesus had told them in secret, without fostering the Jewish, fleshly conception of the Christ and his kingdom.

## Letters.

I wish that the readers of the R. H. would write their views of the parables that treat of the mysteries of the coming kingdom.

In the 13th of Matthew the parable of the sower is still being enacted and has been since spoken by Christ, but the parable of the tares is of an age when the kingdom is in working order. The harvest of this sower of the word of the kingdom age is at the first resurrection and is of the Christ seed. A people gathered out for his official name but the harvest of tares is the taking out of just the opposite class, the children of the enemy. I believe that age will be a very strenuous, turbulent age. The two seeds in opposition to each other. Where does the bad seed come from? In Genesis it is said, I will put enmity between thy seed and her seed. It is enlightening to study about the difference in the bodies of the two seeds, one earthy and one heavenly. The parable of the Leaven may tell us where all the seed comes from.

The kingdom is the Leaven seed which brings life into the three ages of dead. The age which was drowned by water, the age which now is and the age which is yet to come. The leaven of the kingdom must work through them all. Which of the parables show that all the nations will see and know the truth that is to lighten the Gentiles? I know it is impossible to know the times and seasons which are kept in God's power but the parables I think are for us to know.

Fraternally,

S. J. Wilson.

Bear, Ark., Oct. 27, 1920.

Dear Bro. Lindsay:

Please accept thanks to God for your past favors to us. Of late the front



page of the Herald seems suited to "Little ones like me." Acts 11:26-28.

Our experience is so like that of Paul's. So many have been almost persuaded, but virtually say, "Go thy way for this time," and go back to die in sin. When our Saviour is offering to give them a place in his sanctified throng. See Rom. 6: 1-23; 8: 1-4.

O, why do you wait dear brother? O why do you tarry so long? When our Saviour is offering to give you a place in his sanctified throng. Matt. 11:28-30.

Lately we have had in our country an able Baptist from Little Rock. An evangelist who says the newest sermon now-a-days is a Bible sermon. Admitting that they as a rule had in time past, left the word of God and had preached to suit the times. And while he taught some good things, so much of his time was spent in story telling. And while he disowned the way they once taught, saying, "I want to be an angel and with the angels stand." He also said that angels did not occupy space no more than thought, that the angels were no more in substance than ideas or thoughts. Warning: Col. 2:8. He also said that Jesus was a Baptist. Proof: John baptized him. So at the close of an eight day meeting, seven of them in a Methodist church, we had the privilege of calling attention to John's mission and last words. John 3:25-30, and to Apollos and others of his class being corrected. Acts 18: 24-28; 19:1-5.

So goodbye till Jesus comes.

Your's etc.,

B. A. Humphreys.

Dear Bro. Lindsay:

Please find enclosed \$2.00 for my paper. I don't feel that I can afford to stop it for \$.50. I look forward to it each week, for I know there will be many good things in it. Surely it won't be long till the good Lord will come. There are so many things each day to make us feel that the time is drawing nigh, May we be ready and watching is my prayer.

#### WHERE ARE THE DEAD?

whereby the world that then was being overflowed with water, perished." 2 Pet. 3:1-7.

Here is the first heaven and earth, destroyed by water. "But the heavens and the earth which are now, by the same word (of God) are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Here is the second heaven and earth, to be destroyed by fire. "Nevertheless we, according to his promise (Rom. 8:21-27), look for a new heaven and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13. "And I saw a new heaven and a new earth," etc., Rev. 21:1. Here we find the third heaven and earth, not a three storied edifice, one story above another, but one following the other in succession until the third heaven and third earth appear, "wherein dwelleth righteousness." There again the tree of life is found growing in the midst of the paradise of God, Rev. 2:7, as in Eden of old, once more yielding its fruit every month for the healing of the nations. Rev. 21:1-2. Is not this harmonious teaching far better than theory without any evidence? Then walk ye in it, and teach the same glorious truth that cannot be denied or overthrown.

#### Fifth Objection.

##### Spirits in Prison. 1 Pet. 3:19-21.

This passage of scripture is often popularly and confidently used as proof of a present spiritual world where departed spirits congregate, can hear, understand, and receive instruction

from spirit teachers. If there are spirits in a spirit land that as yet has never been located by anyone, its inhabitants, according to the Bible, have but little to do and are not capable of doing that. What say the scriptures on this point? Listen. "Whatsoever thy hand findeth to do, do it with thy might (be quick and earnest about it. Why?); for there is no work, nor device, nor knowledge, nor wisdom in the grave (not heaven or hell) whither thou goest." Eccl. 9:10. Not very much business going on in the grave where we lay our dead according to the Bible. But to the text. It reads as follows:

"For Christ also once suffered for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened (made alive) by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah while the ark was a preparing, wherein few, that is, eight souls were saved by water."

Here is the wonderful spirit passage in all its spirit fulness and also in its simplicity, and what have we? Let us examine and see.

First, it is stated that Christ suffered for sin, the just for the unjust. He suffered by being put to death in the flesh, but he was quickened (or made alive) by the Spirit of God.

Second, By which (Spirit, not personality),—by the same Spirit of God which brought his Son from the grave, Christ was enabled to do something more. What was it? Answer: It enabled Christ to go and preach to the spirits in prison. When and where did Christ (by God's Spirit) do that preaching? is now the question.

We are very confidently told by many learned teachers that it was during the time between his death and the hour of his resurrection, and that the spirits to whom he preached were the spirits of those destroyed by the flood in Noah's day. Let us see if this popular theory is true. It is stated in the text just when that preaching was done and to whom the message was delivered. Listen. "When once (at one time) the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

That was the time when, and the place where the preaching by Christ through Noah and the Spirit of God took place, thereby condemning them to death because of their rejecting the warning message delivered unto them. Do you get the thought? If not, read the passage again and see what you find.

#### Sixth Objection.

##### The House of Many Mansions.

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14:1-2.

This is a very popular text and often chosen to give comfort to mourning friends in the hour of sorrow. The thought they derive and believe they are justified in deriving from this text is this:

Christ, when he left this world, went to heaven to prepare a place for his chosen ones in that house of many mansions; and that at death he comes to waft them home to glory to enjoy a place he has prepared for his people. "If I go away, I will come (back) again and receive you unto myself; that where I am, there ye may be also." Because he has gone to heaven to prepare a house of many mansions (apartments) for the saints, does it follow that it is to be erected and remain where it is being prepared, to all eternity? And that the righteous are to go there at death, or at any other time in order to enjoy its beauty and grandeur? We answer no. Let us give you an illustration. When Solomon would prepare a temple with its many mansions, or compartments, in which his people could serve and worship God, he sent thousands of men into the forests of Lebanon and the marble quarries, and there formed the beams, timbers and marble pillars. When all was prepared and perfected, did Solomon rear the temple there? No. When all was ready, all the parts of the temple were transported to the city of Jerusalem and then, without sound

of ax, hammer or any tool (1 Kings 7:1-7), it appeared in all its beauty and grandeur. So it will be with the house of many mansions which Christ has gone into the "far country" to prepare. And as Solomon brought the temple to Jerusalem, Christ, too, will bring the temple (the house of many mansions) down to earth where his people may dwell forever and where the nations may bring their glory and honor into the city, as shown in Rev. 21:24-27, and as pictured in different symbols in the scriptures. One of these descriptive passages we will quote in full (Rev. 21:2-3). "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." When the Holy City, the new Jerusalem, comes down from God out of heaven, and the tabernacle of God, with its many mansions, appears in the new earth conditions, and Christ is there with his people, and "God himself" shall be with them as above stated, what will there be left in heaven for man to visit or enjoy? It is when Jesus returns, that the people of God are to be rewarded, and not one at a time as death claims them.

"I will come again and receive you unto myself, that where I am, there ye may be also."

The enjoyment of what Christ has gone to prepare for his people, according to the language here used, all depends upon his return. When he returns, where is he? You say on earth. True. Then if the many mansions he has gone to prepare are forever in heaven, they certainly are beyond the reach of Christ and his people ever to enjoy; for there is not a single text in all the Bible that teaches that Jesus will ever return to heaven after his second coming; but there are many passages, as we have already shown, that he brings his reward with him when he comes. One of these I will quote once more, and close this chapter on the 14th of John. "Behold I come quickly, and my reward is with me to give to every man according as his work shall be." Rev. 22:12. He comes to earth the second time to reward all and not to transport any to heaven.

Know what your Bible teaches, obey the same, and all will be well.

"King of kings, his sway extending

Over all earth's wide domain;

Justice, love and life unending,

Bring back Paradise again.

"Jesus comes, earth's rightful ruler,

Every knee to him shall bend.

Peace shall flow, a gentle river,

Life and joy shall know no end."

THE greatest obstacle to being heroic is the doubt whether one may not be going to prove oneself a fool; the truest heroism is to resist the doubt; and the profoundest wisdom—to know when it ought to be resisted and when to be obeyed.—Hawthorne.

OUR doubts are traitors and make us lose the good, we oft might win, by fearing to attempt.—Shakespeare.

IT is easier to build a character than to sustain a false reputation. Once let a man's habits be laid, in truth, honor, and virtue, and the more the man is tried, the more he profits by it. Such men are revealed to the world by misfortunes. The troubles which threaten them only end in letting people know how strong and real and good they are.—Henry Ward Beecher.

WHEN anyone has offended me I try to raise my soul so high that the offence cannot reach it.—Descartes.

I CALL love a discerning of the infinite in the finite, of the ideal made real.—Sel.



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I WILL PRAISE THE LORD MY GOD

If I should go to see my friends, I will praise the Lord my God. Before I close my eyes in sleep, I will pray to the Lord my God.

If I should travel the wide world o'er, I will praise the Lord my God: If I should scan the ocean wide, I will praise the Lord my God.

If I should climb the mountain crest, I will praise the Lord my God, Or walk in the vale below, I will praise the Lord my God.

If I should go to the awful war, I will praise the Lord my God. When I sit in peace at home, I will praise the Lord my God.

And before my eyes shall close in death, Oh, let me praise the Lord my God, And when I see the great, great king, Then I will praise the Lord my God. Ora L. Worley,

IF you wish to be agreeable in society, you must consent to be taught many things which you know already.—Talleyrand.

TEACHING may be developed into a very neat and orderly system, but learning is apt to come by fits and starts, and when it does come it is very exciting. —S. M. Crothers.

FAITH is a life lived in the new spirit of love toward God and man. Faith is born of love. We love him because he first loved us. Its whole action moves in a world of good-will and charity.—Sel.

OUR lives will grow in divine beauty and power as we give expression to love of the divine.—Rolfe Cobleigh

COULD we not pay our friend the compliment of truth, of silence, of forbearing? Need we be so eager to seek him? If we are related we shall meet.—Friends also follow the law of divine necessity; they gravitate to each other and cannot otherwise.—Emerson.

TAKE care that your pleasures are real and not imaginary. We do many things because they are called pleasure, which we should hate if they went by any other name.—Lord Avebury.

# THE RESTITUTION HERALD.

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## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

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

### TWO PRINCES WHO DIED

USUALLY a good boy grows to be a good man, but sometimes a good man falls into a great sin.

This is a story about a wicked thing that King David did, and how King David's little son died because of it. You remember what a good man David was, and how hard he tried to be friends with Saul, even after Saul wanted to kill him. After many years Saul died and David was made king. He was a good man and a good king. But once he did a very bad thing, and he was punished for it.

One evening when the sun was going down and the weather was pleasant, David went up on the top of his house to walk about. The houses in the land where David lived are always made with flat roofs. For the weather is very hot, and in the evening when the stars are beginning to shine it is pleasant to go out in the cool air and sit on the house-top.

This particular evening when David was walking on the top of his house he looked down and saw a woman. She was the most beautiful woman that David had ever seen, and he said to himself: "I must have her for my wife." So David sent to his servants and said: "Who is the beautiful woman I have seen? She shall be my wife. I am the king of all the land and every one must do as I say, whoever she is, I will take her."

The servants answered: "She is the wife of Uriah. You cannot have her, for she is already married."

When David heard this, he was very sad, for he had not thought that the beautiful woman could be married already. But still he wondered how he could get her for his wife. He thought: "If only her husband, Uriah, would die, then I could marry her."

Now there was a great war in the land and Uriah went out to fight. Then David sent word to the soldiers and said: "Uriah is a brave man. Give him a place that is full of danger, so that he may die."

Then the captain of David's soldiers did as David said. When the fighting was hardest he gave Uriah a place that was full of danger, and the Phillistines shot Uriah and he died. Then the captain sent word to David: "The fighting has been very terrible, and many men have been killed, and thy servant Uriah is dead also."

As soon as David heard that Uriah was

## KEEPING SWEET AND HOLDING ON

**I**N THE petty cares and trials  
That perplex us day by day;  
'Mid the toils and self-denials  
We encounter on our way:  
When we feel our patience failing  
And our courage almost gone,  
Two things still we'll find availing—  
Keeping sweet and holding on.  
—Selected.

dead, he sent to the wife of Uriah and brought her to the palace and married her. And after a while they had a baby boy. But God was very angry with David, for he had done a wicked thing.

So a dreadful sickness came upon the baby boy. And the servants came to David and said: "Your boy is very sick, and we are afraid that he will die." Then David was sad, and he prayed to God. All night he prayed, and he lay on the hard ground and wept.

Then there came a man of God to David. His name was Nathan. And he said: "I have a story to tell you, David." And David said: "What is it?"

Nathan replied: "There were two men in one city. One was rich and the other poor. The rich man had many sheep and cows, but the poor man had only one little lamb that he loved very dearly. It grew up with his children and it was the pet of all the house.

But one day a traveler came from far away to visit the rich man. And the rich man did not want to kill any of his own sheep and cows, for he was very stingy, so he sent and got the one little lamb that belonged to the poor man, and he killed it, and gave it to the travelers to eat."

Then David said: "Who is this rich man? Let him be punished, for he has done a very wicked thing. I am king, and I will see that he is punished."

Nathan said to David: "Thou art the man! For thou art king and very rich. Everything in the land belongs to thee, and the choice of all the maidens is thine. But Uriah was a poor man and he had only one thing, his beautiful wife. And you sent and stole his wife from him. You are worse than the rich man of whom I told you, for you stole his wife and killed him besides."

David cried aloud: "I have done a great sin. God will surely punish me for it."

Nathan answered: "God will punish you for it, but because you are sorry, you shall not die. But the child that was born shall surely die."

David was very sad because God was going to punish him by taking away his baby boy. He prayed to God not to take away the baby. All night he prayed, and for seven nights he lay on the hard ground.

But on the seventh night the baby died.

And when the servants of David saw that the baby was dead, they were afraid to tell him. For they said: "While the baby was still alive we tried to speak to him, and he only wept and lay on the ground and prayed. And now when the child is dead, who knows what dreadful thing he may do? He may kill himself for sorrow."

But when David saw that the servants were whispering together in the house, he knew that something had happened. So he sent for them and said: "Is the child dead?" Then the servants answered: "He is dead."

As soon as David heard that the child was dead, he stopped weeping and praying. He arose from the ground and washed himself, and put on clean, fresh clothes and went to the house of God to pray and give sacrifices. And after he had been to the house of God, he came back home and said: "Bring forth bread, that I may eat, for I have not eaten for many days."

The servants were very much surprised and they said to David: "Why is it that you have done this? While the child was still alive, you wept so much that we were afraid to tell you when the child was dead. But now that the child is dead, you stop weeping, and you wash yourself and put on fresh clothes, and go to the house of God. Why have you not continued to weep?"

David answered: "When the child was still alive I wept and prayed. For I knew that God was punishing me for my own sin, and I hoped that if God knew how sorry I was, he would not take away my child."

"But now the child is dead and what good does it do to weep? God has taken him and has punished me. The child will never come back to me now, but some day I shall go to him."

Then David went to his wife and comforted her and told her not to be sad. "God has punished me," he said, "for taking you away from Uriah. But some day we will have another son and he will live, and be a great man."

And it happened as David had said. For another son was born to David, and his name was Solomon. And David loved him better than all of his other sons, because he came to take the place of the boy that had died. And David said: "Solomon shall be king after me, and he shall be a very great man." So Solomon grew up and David took good care of him. And Solomon became a great and a very wise king.

From "Boys and Girls of the Bible" By Anna Louise Strong.

MEN build houses, but women make homes.—Sel.

SOME things that come to those who wait are badly moth-eaten!—Sel.

## THE BLESSING OF NATIONS

Rena M. Endsley,

Sidney, Nebr.

**A**LL the nations will be subject to Christ, blessed in him, and he will sit on David's throne when he comes again.

And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed; because thou hast obeyed my voice. Gen. 22:18. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all families of the earth be blessed. Gen. 28:14. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. Psa. 72:7. Oh let the nations be glad, and sing for joy: for thou shalt judge the people righteously, and govern the nations upon the earth. Psa. 67:4. All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee, For the kingdom is the Lord's and he is the governor among the nations. Psa. 22: 27-28.

I will declare the decree: the Lord hath said it unto me, Thou art my Son! this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psa. 2:7-8. The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek, the Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with dead bodies; he shall wound the heads of many countries. Psa. 110:4-6. 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 people, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne: and the counsel of peace shall be between them both. Zech. 6:12-13. Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee, For I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north and half of it toward the south. Zech. 14:1-4.

Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. (For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we who are alive and re-

main 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.)

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 overpassed. 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. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord my God shall come and all the saints with thee. (After the indignation), 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 it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in winter and in summer shall it be. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of 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 everyone that is left of all the nations that came against Jerusalem shall ever go up from year to year to worship the king, the Lord of Hosts, and to keep the feast of Tabernacles. And it shall be that who-so will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of Hosts, even upon them shall be no rain. Zech. 14:5-11, 16-17, Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, 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. 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. Isa. 60:9-10. 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, in litters, and upon mules, and swift beasts, to my holy mountain Jerusalem, saith 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.

At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it; to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land I have given for an inheritance unto your fathers, Jer. 3:17-18. And say unto them, thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations any more at all. Ezek. 37:21-22, 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. Isa. 9:11. 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 will I return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the rest 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. Acts 15: 14-17. 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 Might God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and justice from henceforth even forever. The zeal of the Lord of Hosts will perform this. Isa. 9:6-7. 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 1:32-33,

And 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. Dan. 7:13-14. 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 I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of those that were beheaded for the witness of Jesus, and for the Word of God, and who had not worshiped the beast, neither his image, neither had received his mark

on 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. 20:4-6. When thy judgments are in the earth, the inhabitants of the world will learn righteousness.

May God's grace, mercy and peace be in and abide with all brothers and sisters.

### THE COMING KING

J. E. Robbins, Los Angeles, Calif.

**M**oses said the coming ruler will be raised up from among the twelve tribes of Israel. Deut. 18:15.

This was the hope of the Jewish nation during the days of Jesus for a national restoration. Acts 3:27-37; Jno. 1:45.

It was made plain to David that he would come through his lineage to occupy his throne. This was God's promise to him as recorded in Psa. 132:11, saying, The Lord hath sworn in truth unto David; he will not turn from it. Of the fruit of thy body will I set upon thy throne. But this continued kingdom of David was on condition that his offspring remain loyal to God's commands as recorded in Psa. 89:30-36 saying, If his children forsake my law and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take away from him. My covenant will I not break. Once have I sworn by my holiness that I will not lie unto David; his seed shall endure forever, and his throne as the sun before me.

Here we have two positive statements:

The first is this: If David's successors to his throne are not loyal to God they will be punished. But that will not change the covenant or break the promise to David concerning his future kingdom. Israel failed to keep the commandments, and we see them dispersed among the nations, and will be until the time of the Gentiles are fulfilled. Then the covenant God made to David concerning his throne will come again to the Jewish nation. Rom. 11:25,36.

The world war has brought a condition among the nations by which England has agreed to give them national protection against the unruly Turk, and with a strong desire on their part to return to the land of their fathers, and occupy it for a national home. Therefore, it is reasonable to expect "that the set time to favor Zion has come," and the rightful heir to David's throne will soon appear. Jerusalem was to be trodden down of the Gentiles until the time of the Gentiles be fulfilled. Luke 21:24. Men's hearts were to fail them for the things that are coming on the earth. Many are to run to and fro, and knowledge to be increased. Dan. 12:4. And as we see these things come to pass we are to know that the kingdom of God is nigh at hand. Luke 21:31.

And who is to be the coming king?

He is sure to be of the house and lineage of David. The last king on David's

throne was Zedekiah, to whom God said, "Thou profane, wicked prince of Israel, whose day has come when iniquity shall have an end: Remove the diadem, and take off the crown; this shall not be the same; I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is and I will give it him." Ezek. 21:25-26. This prophecy was made twenty five hundred years ago and how literally fulfilled. Is it not reasonable to say, No king will go on David's throne until the rightful heir shall come?

Above the cross it was written, "Jesus the king of the Jews." And as he ascended, the two men in white apparel said, This same Jesus shall come again. Acts 1:11. And Dan. 7:13-14 describes his coming and his kingdom. To whom there will be given a kingdom and dominion over all nations and languages which shall not be destroyed. And this was the hope of the apostles and will all be fulfilled when he comes whose right it is to sit on David's throne. And it is reasonable to expect that the Jews now going to Palestine will rebuild the temple and establish a kingdom. And in agreement with Ezek. 21:27. The first one to sit upon that throne will be Jesus of Nazareth, a man approved of God. Acts 2:22. Whose kingdom will be from sea to sea, and from the river unto the end of the earth.

Chinook Cove, B. C., Oct. 30, 1920.  
Dear Brothers and Sisters of the Restitution Herald:

Some nights ago I was lying awake thinking of an article I had just read. It was written on 1 Tim. 2:4 which reads, "Who (meaning God) will have all men to be saved and come into the knowledge of the truth." The writer of this article thought that "all" meant each and every member of the human family and that "all" of us would be saved in the end.

I thought how nice it would be if all my friends and dear ones could and would be saved. Then something seemed to say to me, "Suppose a brother had a large family. Naturally he 'would have' them 'all to be saved and come into the knowledge of the truth.'" But that doesn't say that they all would be for there is almost always a black sheep in every family." I had been praying for light on this subject and when this came into my mind I was glad, for I felt that God showed me the right explanation so I should not believe what I shouldn't.

I cannot understand how people can make "all" mean every individual in some places and just mean a small class of people in another. I do not see why "all" should mean any more in one place than in another. In the 3rd chapter of Ephesians, eighth and ninth verses, we read in part: "that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God," Did Paul make all men see the fellowship of the mystery? I don't think so, but he used "all" just the same. He preached to the Gentiles but he did not reach them all.

God says that the "soul that sinneth, it shall die." Will he bring those persons that have sinned and died to life again and make them live.

The following scriptures may throw light on the subject: Ezek. 18:4, 20-24; Heb. 9:24-31; 1 Pet. 4:17-18; 2 Pet. 3:9-12; 2 Thes. 1:7-9; Rev. 21:8. Many more verses on this subject might be cited but I think I have given sufficient.

I have not written this article to make an argument, brothers and sisters, but because I want "the truth, the whole truth, and nothing but the truth," I read all my Christian papers and when I come to anything I cannot understand I take my Bible and study and pray till I get light on the subject.

I love the brothers and sisters, though I have never seen any of them and I want to be worthy of the name of Christian. I have received much good from the letters that the sisters have sent me because I was and am an isolated member. There is not one in the faith here and in fact, not any church of any faith within several miles.

Your Sister in Christ,

Susan A. Howard.

### THE SOUL

S. J. Lindsay, Oregon, Illinois.

What is the meaning of soul? It doesn't always mean the body.

An Inquirer.

The word soul requires a good deal of study to come to a proper knowledge of it. In the Old Testament it comes in one instance from the Hebrew word Nedibah, (Job 30:15), which means "Willing, liberal or noble one," evidently referring to the whole individual. In one other case the Hebrew word Neshamah is used (Isa. 57:16) and Young makes it the equivalent of "breath."

In all other instances the word comes from the Hebrew word Nephesh. This word Nephesh is translated in the Old Testament variously, as follows:

Any, 4 times; appetite, 2; beast, 2; body, 7; breath, 1; creature, 9; dead (body), 8; desire, 5; ghost, 2; heart, 15; life, 119; lust, 2; man, 3; mind, 15; one, 1; own, 1; person, 30; pleasure, 4; self, 19; soul, 428; thing, 2; will, 4; fish, 1; hearty, 1; mortal, 1; will (verb), 1; would have it, 1; and various other forms. By the use of a good concordance these words may be found in their various texts.

In the New Testament the Greek word, Psuche, is the only one from which the word soul comes and it is variously translated as follows:

Heart, 1; life, 40; mind, 3; soul, 58.

Thus it is seen that great latitude of meaning has been used by the translators to get before us the meaning of these original words.

The word soul is used of beasts and fishes as well as of man and the quality of immortality in connection therewith is never used nor even implied. We read in Ezek. that the soul that sinneth, it shall die. So we have positive evidence that it is limited in its existence. The Psalmist says, "God will redeem my soul from the power of the grave." It is only by resurrection that the soul is revived out of that death slumber and given the element of immortality.

A GREAT man attains his normal condition only through the inspiration of one great idea.—Hawthorne.



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.

During the week ending Nov. 6 we mailed out several packages of tracts, One was returned to us to be addressed and we do not know to whom to address it now. Will any one who has ordered tracts and has not received them please notify us at once.

A very representative body of believers are met in Oregon this week and the sessions are very profitable. We hope to give a more complete report later.

A card announces the birth of Kathlene Etna, Nov. 7, to Mr. and Sr. Wm. Lindsay, of Kewanee, Illinois. Weight, 8 lbs. This gives us another niece to consider and we are glad of it.

Word has reached us to the effect that on Sunday evening, Nov. 7, Bro. George Reighard, of Delta, Ohio, died from the work of a deep-seated abscess of the groin. We extend our heartfelt sympathy to Sr. Reighard and the bereaved members of the family. Funeral sermon by L. E. Conner. We hope to give full obituary later.

We spent Monday, Nov. 8, with Mr. and Mrs. Glenn Birkey, near Flagg Center, Ill. These young people have been for some

time in touch with the truth and are rapidly becoming grounded in it.

**REMITTANCES.**

Mrs. Louise J. Presley, Mrs. Warren Smith, Miss Mary Goodyear, Mrs. Mary Rynearson, Mrs. Wm. Eckert, Fred Graham, Mrs. E. C. Lakin, Mrs. F. F. Summers, Gilbert Bottolfs for another, Mrs. W. L. Canode, Mrs. Mary D. C. McLauchlan, C. E. Swindler, Mrs. Grace K. Burnett, Mrs. Harriet E. Boice.

**EMERGENCY FUND.**

Louisa J. Presley, 1.50  
A friend, 100.00

## Reports.

**Church of God, Bosworth, Missouri.**

Bro. F. E. Siple has just closed a series of meetings at this place. Each subject was made so plain that a child of ten years old could understand.

The house was filled each night, with two exceptions. On account of rain we were unable to have meeting the last two nights.

The best of attention was given. Some outside of the faith expressed their pleasure. Saying they did not know when they had ever enjoyed a meeting so much.

There is yet much work here to be done and we would be glad to have Brothers Siple or Lindsay any time they can come.

Your's in the faith,  
Frances W. Williford.

**To the Brethren:**

As you all know that the church of God at Ripley, Ill., have had Bro. Williams and family with us for one year, must say we and community at large like them very much and are sorry, indeed, to have to give them up, and so dissatisfied for we had hoped it would be they could stay with us another year, if not longer.

The brethren at Phoenix, Arizona, have procured his services. They will find them to be congenial and neighborly, and on the other hand will find Bro. Williams to be an able Bible expositor. All of his addresses and Bible lessons delivered while here were excellent, and new thoughts brought out on every subject. We sure were encouraged to press on and labor more diligently in the Master's work. He had the privilege to assist five of our Sunday School and Berean scholars to put on Christ by baptism. Namely: Bro. Will Fey's, two daughters, Lucille and Helen, Bro. and Sr. J. W. Cooper's daughter, Edna, and Bro. and Sr. Fred Paisley's two daughters, Vere and Merle. Let us pray that the remaining years of these young sisters' lives be devoted to the divine service, and that when the Master comes they may be worthy of eternal life. We have recently had with us, Sr. Laurence Howell of Gallopis, Ohio, and Sr. Bert Green of Quincy, Ill. Sr. Green's visit here was brief for she had spent most of her time in Kewanee, Ill., with her uncle Billie Harden's family. One of their sons was badly hurt by falling from a moving train. There is hope of his getting well, but will ever be a cripple. In our sore trials we find comfort if we believe our Heavenly Father works all things for our good. Proof. John 3:16-17.

Sr. Florence and Maurine's natal, and church home is here. All our isolated people should affiliate with some of our churches until they can get enough together to organize a society. It does not take large numbers to do this. For Jesus says, Where two or three are gathered together in my name, there am I in the midst of them. Matt. 18:20. His presence is incentive enough to put forth every effort to assemble ourselves together. Let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. Heb. 10:24-25. Then we can joyfully say with John, the Revelator, Even so, come, Lord Jesus. Rev. 22:20.

With Christian Love,

Jennie Cox.

## The Sunday School. By Alta King.

**HOW JESUS WAS RECEIVED.**

Lesson 9. Nov. 28, 1920.  
Lesson Text: Matt. 12:22-33.

GoldenText: Much people took branches of palm trees and went forth to meet him and cried, Hosanna, Blessed is the King of Israel that cometh in the name of the Lord. John 12:12-13.

Memory Verses: John 12:13-14.

**Questions and Comments.**

We have noted the claims which Jesus made concerning himself and which his works caused others to make concerning him, and the evidence he gave to prove his claims. In today's lesson we shall see how he was received.

First. By John the Baptist. John 1:34-36. Read in connection Matt. 11:1-3. Account for this shade of doubt. (You must realize what John was suffering at this time and that he, like the twelve, undoubtedly had the Jewish conception of the Christ and his mission.)

Second. By the men chosen before the foundation of the world. (See Eph. 1:4-5.) Recall former lessons. Compare this early reception of him with their opinion of him during the period of his death. Luke 24:21. What event was necessary to give them full and unshakable faith in the claims Jesus made? Did they consider their faith unshakable before this event took place? John 16:29-30. Did Jesus? John 16:31-32. Why did the death of Jesus destroy the faith of these men, when their faith had held through the test of three years of opposition, during which time Jesus himself delayed, from their viewpoint, to measure up to their conception of the Christ?

Third. By the common people. Mark 12:37; Matt. 16:14; Luke 7:14-17; John 11:45; 12:10-19; 7:31. Note that there was a growing conviction among the people that Jesus was the Christ, brought about by the works Jesus did for them. The Jews as a people, accepted Jesus as the Christ, even going so far as to enter Jerusalem proclaiming him king. Why, then, was the kingdom not set up at that time, in spite of the opposition of the comparative few? What did they, as well as the chosen apostles, need to be taught concerning the

Christ and his mission?

Fourth. By Jewish leaders and rulers. As a law breaker. Matt. 12:1-14. Did Jesus deny that the picking of corn was a setting aside of the "letter" of the Jewish Sabbath law? To what scriptural precedents did he refer to justify the action of the apostles? How did he show that healing could in no sense of the word be considered breaking the Sabbath?

As a blasphemer. John 10:30-37. How did Jesus prove their charge untrue? Did Jesus even claim equality with God? John 14:28.

As a man through whom the power of evil was working. Matt 12:22-24. How did Jesus prove this charge untrue? Verses 25-33. Into what kind of sin were these men drifting through their blind stubbornness to oppose the man Jesus? Were they merely opposing the man Jesus or were they speaking against and ignoring God's power manifested in mercy and love? (We have the assurance that any sin truly repented of is forgiven by God. A sin can be unpardonable only when we stubbornly resist being influenced by manifestations of God's love and mercy which alone can lead us to true repentance, thus making repentance impossible.)

Through whom was Jesus' final rejection and crucifixion to be accomplished? Mark 8:31. Was this rejection of Jesus necessary from God's viewpoint and did he predetermine it? Acts 17:3; 4:24-28; 2:22-23; 3:17-18.

#### General Notes.

Daily Readings: Mon. John 1:34-36; Matt. 11:1-3; Tues., John 1:40-51; Luke 24:21; Wed., Mark 12:37; Matt. 16:14; Luke 7:14-17; John 11:45; 12:10-19; 7:31; Thurs., Matt. 12:1-24; Fri. John 10:30-37; Sat., Acts 17:3; 4:24-28; 2:22-23; 3:17-18.

The Children's Lesson: Be sure the children really know what Jesus claimed concerning himself and what he showed that he was by his works. Then picture to them the manner in which he was received by the various classes of people. First. The few who quickly and frankly recognized the genuineness of his evidence. Second. By the many who arrived at their convictions more slowly. Third. By the few who would have to give up their leadership and prestige if they accepted him. Make clear the fact that he bore the persecutions brought upon him through their influence because he loved "people," including themselves, and knew that through the suffering they caused him, his power to serve them was being developed and increased.

"Now when John had heard in prison the works of Christ, he sent two of his disciples and said unto him, Art thou he that should come, or do we look for another?" Matt. 11: 2-3. This question, asked by John, is in strong contrast to the confident statement he made at the time he baptized Jesus. "And I saw and bare record that this is the Son of God." Also, "Behold, the Lamb of God which taketh away the sin of the world."

Peloubet accounts for the doubt implied by the question as follows:

"After several months of this imprisonment John became discouraged. This was due to several things: (1) Physical weakness and ill health caused by the reaction from his intense labors and his confinement in a damp unhealthy dungeon. He

was a Bedouin of the desert taken from the open air and put in prison. (2) The disappointment at the apparent failure of his life. His life ending in its very prime after only two years of labor for the kingdom. (3) The different picture presented by Jesus from John's ideal of the Messiah. (4) The thought that Jesus had forsaken him, his friend and helper; he is preaching deliverance to the captives, why does he not deliver this captive in Castle Macherus?"

That John's doubt was honest and that he regarded Jesus as a man of truth is proven by the fact that he went directly to Jesus with a perfectly frank question. He did not do as the rulers and leaders did—ignore the "works," which were abundant evidence to any honest mind, that Jesus was a man working in harmony with God and that his statements could be relied upon as truth. He did not demand more and better proof—signs and wonders. He merely wanted the assurance of a plain statement from Jesus during the dark hour through which he was passing, and was willing to let the truth of that statement rest upon the "works" Jesus had already done. And Jesus sent him a better assurance than the mere statement. "I am the Messiah." He assured John that he was doing the "works" of the Messiah which he could not have done if he had not been the Messiah.

The resurrection of Lazarus, after he had been dead long enough for decomposition to take place, was the final piece of evidence that sent a wave of conviction over the people that Jesus was the Messiah. In the face of increasing opposition from their rulers and leaders, they joyously and openly accepted of Jesus in all his humbleness, lacking any show of glory or power, as the Messiah. But Jesus could not accept of their acceptance and actually become their king. He knew that he was not fully fitted to be the Messiah of prophecy. He knew that the Messiah of prophecy must become a man of immortal glory and that neither the apostles nor people could accept of him as such a Messiah until he had actually become such. Nothing had ever occurred which had brought immortality within the range of human experience, hence, they could not conceive of it. It was necessary for Jesus to perform his last act of service, submit to death.

#### GIANTS

Lottie E. Young, Denver, Colo.

I CAN remember as a small girl asking my father which he liked to read the better, the Old or New Testament, and how astonished I was when he answered the latter, as I found the stories in the older part of the Bible more to my liking. Since then I have learned to see more as he did, and to understand better "the things concerning the kingdom of God and the name of Jesus Christ" and to exclaim with the apostle Paul, "O the depth of the riches both of the wisdom and the knowledge of God," but have never lost my interest in the more ancient part of God's word, finding in the accounts of the struggles and victories of the worthies there mentioned many things which apply to us so much further down the stream

of time.

The life of David from beginning to end so full of trust in God, the author of the Psalm probably better known than any other writings three thousand years old, and yet so utterly human in his faults and failings (although more ready to confess these and ask forgiveness from the Heavenly Father than most of us are)—is one of the most interesting, and I am sure no boy or girl who has had any religious education at all but has been thrilled by the graphic description of David's encounter with Goliath. And perhaps we children of a larger growth may find something in this recital which will appeal to us.

In the first place let our imagination picture the young boy as he runs forward to meet the giant, not dressed in any of the cumbersome armor which Saul had offered him, but with the few stones in the sling which he knew how to use so well. He was not disturbed by the great sword or spear of Goliath. Why? Because the giant had nothing but himself and his weapons to depend on, while David had an Almighty Ally to help him. Hear his "I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied." And so may we when surrounded by troubles we cannot understand nor see our way through say, "If God be for us who can be against us?" Goliath was truly a huge figure, possibly over nine feet in height, and we are not apt to see such specimens striding down our streets, but we often have things in our lives which beginning as trifles turn out to be giants before we are through with them, or they finish us.

Giant Appetite is a terrible enemy to some; how often we yield to the eating or drinking of something because "it tastes so good," knowing full well we will suffer for it ultimately, and, unless we fight hard, we will come to the place where we will say, "I just can't get along without it"—be it tobacco or candy, drink or dress.

Giant Selfishness has overcome many who forget "Do unto others as you would have them do unto you" and think they are smart if they can get ahead of the other fellow in some business transaction, or social event, not heeding the apostle's "In honor preferring one another." The world would be a beautiful place if this giant, which lives in every home to a certain extent, would get a black eye every time we are in conflict with the question of loving our neighbor as ourself.

Giant Temper comes into existence with every child born, and unless a firm hold is kept on this tyrant he very soon assumes huge proportions. We have all seen tiny children throw themselves on the ground, beating it and screaming at the top of their lungs, while a mother sits by and helplessly says, "I can't do anything with him when he gets such spells." Unless this giant is soundly thrashed times without number the end of its victim will be the prison cell or the electric chair.

Giants Despair and Worry often go hand in hand and are so hard to overcome when things combine to make us feel "blue," but let us remember there is nothing so bad but it might be worse, and that fretting over troubles never helped a particle, and our Saviour's words, "I have overcome the world" when to many living at the same time as he walked

in Jerusalem the world would have seemed to finish his career by the cruel death of the cross. We know he was tempted and tried in all points like we are, and, in addition to the daily thorns in his earthly career, he had the treachery of one of his chosen to bear, and finally the loss of his dearest friends, as we read on the last night of his life here when friends could have assuaged the agony so much "they all forsook him and fled." So when "blue" Monday of Tuesday, or any other day, comes along, let us sing "Count your blessings" and put the song into practice by finding and helping some one who has even heavier trials than you to bear; such can always be found.

How can we overcome these monster enemies that are daily disputing our passage through life? Let us learn the secret of David, the great giant killer. Two things you will notice helped him in his fight—1st, he called to mind his former deliverances. Goliath was a dreadful monster, but God had delivered him from the paws of the bear and lion who had come to devour his flock, and if he had delivered him from them he would from a man who had defied the armies of the living God. We are very happy when God delivers us from some heavy trial, although we do not often thank him but think it would have happened anyhow, but we worry just as much when the next "lion" comes in our way. If God has helped us in the past, it is the best evidence in the world he will help us again. 2nd, In the fight David made the most of his talents. We all realize the power of prayer, and how faith in God is a necessity if a life is to amount to anything, but the apostle James tells us "Faith without works is dead." Supposing David had prayed God to strike Goliath down with a thunderbolt and did nothing else, it is very likely his prayer would not have been answered, but he used his hands and brains as well as his tongue and won a great victory through God's help. We cannot pray too much, provided we are not so foolish as to imagine God will accept our praying as a substitute for fighting. We must put on the Christian armor from head to foot, and wield valiantly the sword of the spirit, "which is the word of God" and before which every giant temptation goes down, before we can merit the gracious word "overcomer" and receive the blessings promised to such.

## Obituary.

### Orlando H. Holly

was born, April 15th, 1842, in Ohio. He came to Michigan with his parents when a boy and located on the same section where he died, Nov. 2nd, 1920. At the age of 19 he enlisted in the Civil War, and faithfully served his country three years and four months. At the close of the war he was married to Harriet E. Coles, of Shawassee County, Mich., on Dec. 24, 1865. To them were born three children, George H., Esa W., and Bertha. Esa died when three months and four days old. The mother of these children fell asleep 16 years ago. About two years after her death he married Mrs. Priscilla Wyatt, of Fort Wayne, who also died two years ago last February, at their home in Dutton, Michigan. Since her death he has lived alone

most of the time, his two remaining children, George and Bertha, living near him, where he always received a warm welcome. He was at his grandson's, Henry Holly, when he was taken sick and only lasted a few days. Funeral services were held at his son's residence by Sr. Mary A. Woodward. The flag he loved so well was draped over his casket, and buried with him. He was baptized by Elder B. W. Woodward, 37 years ago last June, and united with the church in Dutton.

M. A. Woodward.

## Baptisms.

Bro. O. J. Allard gave us six fine sermons here at Clarksville, Iowa, after which Mrs. John Walrath, and Mrs. Edna Chestnut asked for baptism. Accordingly they were buried in the likeness of Christ's death and we are glad to introduce these new members to the household of faith.

H. S. Hunt.

## Notices.

Bro. Drinkard, the state evangelist for Nebraska, has been secured by the Iowa State Conference to help them for a short time and will begin meetings at Marathon, Iowa, on the night of Nov. 19th, and continue as long as interest justifies.

### IS OUR LIGHT SHINING?

After over a year of carpenter work, although there is lots of work at from \$6.00 to \$8.00 per day here, the calls for meetings, with some funds in sight, stirs me up again to leave home to preach the gospel. I go to Wolcott, Kansas, next Saturday and then to Kansas City, where I will try to start a "Union Truthseeker's Mission" where I can teach every night and visit every day.

It is the world's last hour—far spent—and the harvest will soon be past, and our report to our great King must soon be rendered, so I feel that for my own salvation, as well as that of others whose light is under a bushel, that we must awake from sleep, and sound out the watchman's warnings to a dark world and to a sleepy church. If my family can only live we will feel better if I am in the gospel work, to which I have given the best of my life. So I write this so that if any wish to help the work along with money or eatables, they have my home address, and know of my efforts. Over twenty states have no funds or evangelist to represent the truths we profess to love. I pray God that every reader may decide at once to support the gospel work somewhere, as the things of this world will soon perish.

W. L. Crowe,

219 S. Wilson St., Chanute, Kansas.

### THE MILLENNIAL REIGN

H. M. Lucas, Woonsocket, S. D.

ONLY a few people comparatively, believe there will be a millennial reign of Christ on the earth.

The great popular churches of our day reject the idea of such a reign.

Our Seven Day Advent friends assert that there will be no such a reign. They affirm "that at the second coming of Christ the righteous dead will be raised, the righteous living will be translated, and together these two classes will be taken to heaven to live and reign with Christ for a thousand years. The wicked dead will be left in their tombs, the wicked living will be slain, and together these two classes will remain in the prison house of death until the close of the millennium." —Carlyle B. Haynes, in Signs of the Times, May 27th, 1919.

No scripture is given to support this imaginary picture, nor can any be found.

No scripture to show that Christ will ever, in heaven, reign over the saints. All who are raised in the first resurrection will be made kings and priests, and reign with Christ on the earth for a thousand years. The earth is not depopulated during the millennial reign, for Satan is chained and sealed in the bottomless pit, to prevent him from deceiving the nations. It will be a glorious time in the world's history. "Nation shall not lift up sword against nation, neither shall they learn war any more."

Paul tells us (1 Cor. 15:25) that he must reign till he puts all enemies under his feet. He puts down all rule, authority and power while he reigns.

The last enemy to be put down is death.

Now let us see when the millennial reign will begin, where it will be, and when it will end.

We have the word of our Lord. (Matt. 25:31) that when he comes, he will sit on the throne of his glory. What throne will he occupy?

The Lord God will give unto him the throne of his father David, and he shall reign over the house of Jacob forever. Lu. 1:32-33.

The throne of David is the same that was overthrown in the reign of Zedekiah, and given to Christ. The book does not say he will reign over his saints in heaven, but over the house of Jacob forever.

The throne of David and the house of Jacob have never been removed from the earth; therefore, Jesus must reign on the earth. As David reigned in Mount Zion, in Jerusalem, the Christ will also reign there. He shall reign on Mount Zion, in Jerusalem, before his ancients, gloriously. Isa. 14:23. "Then out of Zion shall go forth the law, and the word of the Lord from Jerusalem, and all nations shall flow unto it."

And the Lord shall reign over them in Mount Zion, from henceforth even forever. Micah 4:7. This settles the question as to the capital city. His territory will be the whole world. Rom. 4:13.

The Lord shall be king over all the earth; in that day there shall be one Lord, and his name one. Zech. 14:9.

He shall have dominion from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him; all nations shall serve him. Psa. 72:8,11.

His subjects will be all the kingdoms of this world, Rev. 11:15, which will consist of all nations, people and languages; and they shall serve him. Dan. 7:14. Jesus will not destroy the wicked, and burn the world, as some claim, but will receive the "kingdom and dominion, and the great-

ness of the kingdom under the whole heaven, and all dominions (or rulers) shall serve and obey him."

How can these kingdoms serve and obey him if they are all burned up when he comes? Jesus comes not to destroy the earth but to destroy them that destroy the earth. He will put all enemies under his feet, before he delivers up the kingdom to the Father. The last enemy that shall be destroyed is death. Then cometh the end of the millennial reign, and Jesus pronounces the words: "It is done." The old heavens and earth pass away, and a new heaven and a new earth begin.

In the new earth there will be no more death, neither sorrow nor crying, neither shall there be any more pain.

In our next article, we shall try to show that the primitive Christians almost universally believed in the millennial reign of Christ on earth.

### ACQUAINTANCE WITH GOD

Lyman Booth, Dixon, Illinois.

ACQUAINT now thyself with him, and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity from thy tabernacles. Job 22:21,23.

Acquaintance between two or more persons presumes that each has known the other. We may know a public man by his works, his writings and speeches. By what he has done for the good or ill of the public; but we cannot claim acquaintance unless he also knows us. Acquaintance may be pleasant or otherwise, even with little companionship. The reverse may also be true. Two workmen on a machine may be in each other's company many months and know but little of each other. They may associate without any great degree of intimacy or friendship. Acquaintance admits of many degrees. It may be slight, formal or passing, or intimate. Familiarity may imply an unfavorable or undesirable meaning, as mentioned in Prov. where it says, "familiarity breeds contempt," therefore the word intimacy is preferable in expressing the relation between persons as regards their thoughts, feelings and mutual interests and welfare. Acquaintance does not necessarily include friendship, but friendship must include acquaintance. An acquaintance may be an enemy, the knowledge of which bars the enemy from our friendship. We can and may associate with an enemy; but cannot fellowship him. Fellowship is a more comprehensive term, including, not only acquaintance and fellowship but sympathy and love as well. Friendship may be strong and fellowship weak; but wherever fellowship is complete, acquaintance will become more intimate. Therefore fellowship, friendship and love all depend upon intimate acquaintance. If this be true in relation to men how much more does our friendship, fellowship and love for our Heavenly Father depend upon our acquaintance with him? Therefore if we would know God and be known of him it becomes necessary for us to acquaint ourselves with him. This necessity gives rise to the question, "How can I become acquainted with him?" "How can I know

him whom I have never seen nor can see, while in this mortal state?"

This is a pertinent question and one worthy of a comprehensive answer. A large volume might be written in reply. It is the writer's intention to present some thoughts which he has gleaned from Holy Writ and from observing material objects in the great book of nature. The infinite and all-wise Creator has given to his children two books for study; each containing infinitely more than any one person can master in three score years and ten. His written book is one of infinite and inexhaustible knowledge, far beyond the reach of finite minds to grasp; and yet, it is so plain that they who diligently and prayerfully search its sacred pages may learn to know its author; for therein is his existence, mercy and love clearly revealed and defined. The other volume, in mute and silent language, speaks to the close observer of the works of his creative powers, in which his existence and glory are most wonderfully manifested, and some acquaintance may be had by studying them. His invisible and infinite power and knowledge are clearly revealed therein. While we may not behold the Creator of all things, and see him face to face, yet in his works which he has made, and which are all around us in great profusion, he is visible. They speak in silent tones of his eternal and underived existence. Their beauty, perfection, the great variety and immensity of his creatures all testify to his infinite and eternal power; for none other could ever design and bring into existence the numberless objects that are to be found in the storehouse of Nature.

The question has been asked, "How may I know and form the acquaintance of one whom I have never seen nor can see?" It has been truly said that we can not fully know a person until we have lived with that person a term of years. We frequently meet people of whom we form very favorable opinions, only to have those opinions changed after being in close contact with them for a short time. Our respect and admiration changed to indifference, disgust, and in some instances almost to hatred. With others it is the reverse. The longer we know them and the more we are in their society, the greater our respect and admiration, and the stronger our attachment.

All the knowledge that we can acquire of our Heavenly Father, of his works and his glory, must be through a careful, prayerful and diligent study of the two great volumes he has given us. That knowledge which pertains particularly to our salvation must be through Christ, which is revealed in his written word.

Man in his sinful estate is not only a stranger, but an enemy to God. Being an enemy he cannot approach him except through a mediator; for Jesus hath said, "I am the way and the truth and the life: no man cometh unto the Father, but by me." John 14:6.

There was a time when man was in close relationship with his maker, but sin broke their friendship, and it placed man at enmity with his Creator. The fault was not God's but man's. Isa. 59:2 says, "Your iniquities have separated between you and your God, and your sins have hid his face from you. Hence no friendship can exist between them, and no reconciliation ef-

fect, until man renounces his sins, and pleads, through Christ, the mediator, for reconciliation. In no other way can man gain an audience with the Majesty of Heaven. All other attempts will prove of no avail. Penances, vows or promises, so easily broken and forgotten, will not suffice to gain his friendship.

The terms of reconciliation are honorable and just, and must not be rejected, except at man's peril. While God is merciful and compassionate, he is compelled to be just to all. He did not offend man, but man did offend his Maker, and his honor will not permit him to receive man into his friendship without first receiving complete satisfaction for past offences.

(To be continued.)

15,744,662 Jews in World; 1,500,000 in New York City.

New York, Nov. 7.—(Special)—The American Jewish year book for the year 5681 is just off the press of the Jewish publication society of Philadelphia. The total number of Jews in the world, on estimates made before the war, is placed at 15,744,662; in North America, 3,379,668; in South America, 116,557; in Europe, 11,435,968; in Asia, 433,332; in Africa, 359,722, and in Australia, 19,415. It is noted that in 1818 only 3,000 Jews lived in the whole United States and by 1907 that number had grown to 1,777,185. It is estimated from 1918 figures that there are now 1,500,000 Jews in New York City.—Chicago Daily Tribune.

THE times are waiting for men who shall serve, not merely inquire; strive and not merely investigate; give to their age and their kind not so much learning in bulk as wisdom in action; Great doing is the only true fruitage of great thinking; the consecration, to the uplifting of one's fellowmen, of one's best, rather than the conserving by mere culture of one's self.

—Bishop Potter.

LOVE asks for love; the greater love for the greater love; infinite love for the greatest man is capable of. And it is hard for a man to resist love; impossible indeed in the end. All men come under the new covenant, in which there is infinite love on the one side and love that may grow indefinitely on the other. If it is to grow, however, it is in a new life it must grow; a life of sacrifice, a life in which he who comes under the new covenant is himself the offering and the "lively sacrifice."

—F. B. Jevons.

THE pleasure of life is not according to the work or place, but according to the man who lives it.—Emerson.

SO long as we love we serve; so long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend.—Stevenson.

GIVE a man such a heart as the Son of God describes in the Beatitudes, and a whole universe of sorrow cannot rob him of his blessedness.—Spurgeon.

GOD blesses still the generous tho't,  
And still the fitting word he speeds,  
And truth, at his requiring, taught,  
He quickens into deed.—Whittier.



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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 each Sunday at 11:00 o'clock at the homes of the members for the breaking of bread and fellowship. The Berean meeting follows this

service. Brethren passing through call up the secretary, R. W. Thompson, 544 Long Ave., Telephone, Austin 3312, for place of meeting.

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.

Mauertown, Virginia. Preaching second and fourth Sundays in each month at 11:00 a.m. and 7:30 p.m. J. H. Anderson, Woodstock, Va., Pastor.

Dry Run, Virginia. Preaching first Sunday in each month at 11:00 a.m.; third Sunday each month, at 11:00 a.m., and 7:30 p.m. J. H. Anderson, Pastor.

Slate Hill, Virginia. Preaching first Sunday evening in each month at 7:30. J. H. Anderson, Pastor.

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. F. M. McCrory, Elder; James Stilson, S.S. Supt.; Evelyn Kelly, Sec.—Treas. Meet at 10:00 a.m. each Sunday. No preaching at present.

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.

IT is a common saying that a friend is kept by three things:—By honoring him in his presence, by praising him in his absence, and by aiding him in his need.—Sel.

NEVER write on a subject without having first read yourself full of it; and never read on a subject till you have thought yourself hungry on it.—Richter.

THE perfection of conversation is not to play a regular sonata, but like the Aeolian harp, to await the inspiration of the passing breeze.—Edward Burke.

# THE RESTITUTION HERALD.

Volume 10.

Oregon, Illinois, November 23, 1920.

Number 8.

## 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.

### BUILDING A HOUSE FOR GOD'S WORSHIP

ONCE upon a time there was a good king who had been king for many years. He had taken the best care of his people, but now he was growing weak and old.

The name of this good king was David. He had a son named Solomon. Because David was growing old Solomon was going to be king in David's place.

Because he was not going to be king any longer David called all his princes and the captains of his soldiers. He sent for all the wise and great men in his country. He had something to tell them.

In all King David's country there was no beautiful, big church building. He had wished to build one; and when the princes and the captains and the wise and great men had come, he told them what he had wished to do.

He said: "Hear me my people! It was in my heart to build a church. But God said, 'Thou shalt not build it. Thy son shall build it.'"

And David the king said to all the people: "Solomon my son is young. The work that he must do is great; for the church that he shall build must be great and wonderful."

"I have worked with all my might to make ready for the building. I have made ready the gold for the things of gold. I have made ready the silver for the things of silver, and the brass for the things of brass."

"I have made ready the iron for the things of iron, and the wood for the things of wood. I have stones of many colors ready and marble stones in great numbers."

"Besides all these things, I have gold and silver that are all mine own. I give my gold and my silver. I give all things that I have made ready to help build a house for Jehovah. Who else will give and be a helper?" asked King David.

"We will give and be helpers," said the people. And they gave gold and silver and precious stones. Everyone was happy, for it made them happy to give to help build a church.

Because David was so old, Solomon, his son, became king. Very soon King Solomon began to build the church and all the people helped him.

The church needed to be strong, and some of the men cut building stones from



## THANKS-GIVING



**D**O you give thanks for this or that? No, God be thanked, I am not grateful In that cold, calculating way, with blessings ranked As one, two, three and four—that would be hateful!

I only know that every day brings good above My poor deserving; I only feel that on the road of life true Love Is leading me along, and never swerving.

Whatever turn the path may take to left or right, I think it follows The tracing of a wiser hand, through dark and light, Across the hills and in the shady hollows.

Whatever gifts the hours bestow, or great or small, I would not measure As worth a certain price in praise, but take them all And use them all, with simple, heartfelt pleasure.

For when we gladly eat our daily bread, we bless The hand that feeds us; And when we walk along life's way in cheerfulness, Our very heart-beats praise the Love that leads us.—Henry Van Dyke.

the rocks. The stones were for the outside of the church.

Other men went to the mountains and cut down the trees, and sawed them into beams and boards. The beams and the boards were for the inside of the church.

The inside of the church was to be most beautiful. Some of the doors were to be covered with gold. There were to be pictures of gold upon the walls. There were to be golden candlesticks, golden vases and tables, and many other wonderful things, "for" said King Solomon, "the house which I am about to build shall be great and wonderful."

In the country of the king of Tyre there lived a man who knew how to work in brass and in silver and gold. The king of Tyre sent this man to help King Solomon, and he made wonderful things. He made two beautiful pillars to help hold up the roof of the church. He made golden candlesticks and golden pictures. He made vases and bowls and all the things that were needed.

As soon as the stones and the beams and the boards and all the different parts were ready they were put together to build the church. It was made strong and beautiful, and was called a temple. It was a place for worshipping God.

When the temple was finished King Sol-

omon and his people, the ministers, and the singers met there to worship God. They spoke to him in prayer, and sang:

"Praise ye Jehovah.  
O give thanks unto Jehovah; for he is good;  
For his loving-kindness endureth forever."

God was near his people as they worshipped him. They could not see him, but they knew he was near them, and they were glad.

When his people meet together to worship him God is always near. He hears them when they speak to him and when they sing their songs of praise.

—From "Primary Stories."

### THANKSGIVING.

S. J. Lindsay, Oregon, Illinois.

IT occurs to us that the sentiment expressed in our front page poem is a right sentiment as regards Thanksgiving day, and for that matter, all other days set for things religious, We dare not confine the spirit of worship to times and seasons. The Pilgrims no doubt were led to inaugurate such a service from motives of pure devotion, but that motive seems no longer to prevail. Instead of the solemn assembly for the purpose of returning thanks to Almighty God for his goodness and his bounty, the day is given over to sports, revelry and gluttony. God's true children are ever thankful. Not a day passes but the heart has occasion to pour out its sweet incense to God for his care and keeping. While we respect the day for the purpose for which it has been set aside, let us not fail to cultivate a spirit of continuous thankfulness.

### A VICTORY WE MAY WIN

DID you ever feel badly because some one was praised, and nothing was said about you? Sometimes people cannot bear to hear good things said of others. They feel angry and hard towards those who are praised, This is what we call "envy or jealousy." If we have this feeling in our hearts, we cannot be happy. We ought to try to be glad when others are honored for the good things they have done. This is not always easy, but it is one of the victories that God will help us to win if we ask for help. The most unhappy people in the world are those who carry envy in their hearts. They are always looking for slights, and always imagine that some one is trying to treat them badly.—Sel.

TAKE warning by the misfortunes of others, that others may not take example from you.—Saadi.

A GOOD action is never lost; it is a treasure laid up and guarded for the doers need.—Children.

## GOD'S CHRONOLOGY

L. V. J. Kimball, San Antonio, Texas.

**T**IME is the essence of all legal or court documents. Think you that God, the great Judge, the Creator and ruler of the universe, and the nations upon the earth, would neglect this vital principle of time that he has carved out of eternity? In his oracles to these nations, is given the greatest testament ever issued to man; set forth, subscribed, and sworn to by the living God of heaven. Without a time limit to the revelation of law, promises and prophetic knowledge, how could his people have any assurance of the blessings promised. We are told to rejoice as the time approaches. The world is asking today, "Where are the promises of his coming?" "Where are the signs that you place your hope in, and what are the time-limits of his coming?"

Have these questions been answered? Yes, God has revealed in detail all of these signs and times, so plainly a child can read and understand. Paul says, "Of the times and seasons, brethren, ye have no need that I write unto you." 1 Thes. 5:1. Again he says, "Remember ye not that when I was with you, I told you these things?" 2 Thes. 2:5.

Since the science of geology has been recognized, what a vast amount of time and energy has been wasted in figuring on the age of the earth. Today, scientists are as far from agreement as the churches are in setting the time for the coming of their Lord, and the end of this dispensation.

Let us seek for light in the scriptures, "For in them is the spring of understanding, the fountain of wisdom, and stream of knowledge."

We may know when time began on the earth. Gen. 1:2,3,5. "And the earth was without form, and void; and darkness covered the face of the deep." "And God said, Let there be light." "And the evening and the morning were the first day." The first five verses disclose the work of the first day, or epoch of 1000 years, introducing the week of seven days, (7000 years). Here we have revealed the beginning of time, the first week of earth. There is but one other week revealed, the last, which we are told will be shortened, to just what extent we are ignorant, but are told that, it is in mercy to Israel in their last sore judgment, during the last half of the seventieth week. This judgment is seven months, just the length of the sixth seal.

It is clearly taught in this book of Genesis, that God was six thousand years in preparing, and beautifying the earth for the abode of man, whom he created in "His own image, and gave dominion over all the earth." Just before the close of the sixth day, Adam was created, in the 940th year of this day. We do not know how long a time elapsed before the creation of Eve, We are told that when Adam was sixty years old, God rested from his labor, on the first day of the seventh 1000 year-day. Cain, the seed of the adversary, was born three and one half years later Abel, the seed of the woman, was born. So God finished his work on the seventh day, working three and one half years, and then rested. So he rested only 996½ years, his work-day beginning again with the birth of righteous Noah.

While God rested on the seventh day, he put man to work, so the seventh day of God's week became man's first working day. (Keep this in mind.) Man's work-week of 6000 years, and God's NEXT rest-day will be the millennial, when his people will enter into his rest, and the saved of the nations will begin their first days work under the righteous reign of Christ, and his saints, now in the full likeness, and image of God, receiving the promised dominion lost by Adam.

Let us return to the beginning of these wonders, consummated by, and through the work of this long week of 6000 years, the beginning of which was at the birth of Abel, whom God accepted at the rejection of Cain. So the scale of chronology was set back three and one half years, and after the lapse of 4036½, this three and one half years will be the time of anti-christ, the anti-typical seed of Satan. "For out of the serpent's root shall come a cockatrice (Esau), and his fruit shall be a fiery, flying serpent." Isa. 14:29. Anti-christ shall be bruised by the seed of the woman, Christ, and we are now able to locate the time between 4036½ and 4040, A. M. time. Three and one half years fills the whole measure of Divine chronology.

This chronology could not begin with the creation of Adam, for he was of the creative age, a former, or first dispensation, which ended when Adam was sixty years old. The second week, or dispensation, began with a mortal and sinful race. Adam was a created man who fell. Christ, the second Adam, also a created man, rose to the first estate, now has the life that was lost to the human race through Adam's fall, and the power to restore this life to all who will receive it. He says, "I lay down my life for the world," and is now fully equipped to redeem a lost world to life. To the called and chosen, immortal life.

You will readily perceive that time for mortal existence could not begin with the creation of Adam. He was sixty years old when sin and mortality entered. Neither Cain nor Abel were in the image of Adam. One was the seed of the Serpent, the other the seed of the woman, and type of Christ.

The genealogy of Moses began with Abel. When Adam was 130 years old he begat a son in his own image. There were ten generations from Abel to Noah, who was born just 996½ years after Abel. Noah was 600 years old when the flood came 1596½ years from the beginning. Abraham was born 300 years after the flood, in 1896½, and Isaac 100 years later, 1996½, midway between the birth of Abel, the type, and Jesus, the anti-type, who was born 2000 years after Isaac, or 3996½ A. M. time.

The bondage of Abraham in Syria began with the birth of Isaac, where they remained 215 years, when Jacob went down into Egypt; just 215 years later, Moses led them out of Egypt, and they were given the law in 2426½ A. M. The epoch of Judges 450 years, brings us to 2876½ A. M. Under kings, 120 years, to the end of Solomon's reign, and the division of the kingdom, to 2996½ A. M. You will notice that Moses drops his genealogy at the birth of Isaac, and from that point gives only historical data.

The ten tribes went into captivity, 280

years after their settlement in Syria, 3276½ A. M.. 100 years later, in 3376½, Nebuchadnezzar ascended the throne of Babylon, when it became the first universal empire. Eight years later, he laid siege to Jerusalem, and carried to Babylon ten thousand captives, including Daniel and his three companions.

Zedekiah was subject to the king of Babylon until he rebelled against God, and the king; his kingdom fell to rise no more, (3395½ A. M. or 601 B. C.) till Christ comes, whose right it is." Seventy years later Cyrus, king of Persia, liberated the captives, yet a vast number of the Jews remained in exile seventy years longer or until 3535½, when the command came to Nehemiah, a servant in the house of Artaxerxes, "to restore and to rebuild Jerusalem unto the Messiah." This work was finished in eleven years. 3546½ or 450 B. C.; at this date, Daniel's seventy weeks, of 490 years begin, to finish Israel's transgression, and to restore to them everlasting righteousness. After 450 years of the 490 had passed, their Messiah was born, 3996½ A. M. Thirty years later Jesus was baptized by John, and three years after, he was crucified by the Jews, 4029½ A. M., or 29½ A. D., leaving one week, (seven years), of Jewish time to be finished. All nature bowed when their Messiah was cut off at the end of the 69th week. The earth trembled, and the veil of the temple was rent, as God parted asunder the time, marking the beginning of the Gospel age; an age in which God has called a people to receive the "glad tidings" rejected by the Jews; a people to be placed among the royal seed of Abraham, to be made kings and priests, who shall reign upon the earth for the time had arrived when there was to be a return to the immutable promises given to Abraham, based on faith, for the "law was added because of unbelief, till the seed should come."

The "Gospel age" is without divine chronology. The hand on God's dial of time stopped at the death of his Son. Christ, by his death, made it possible to finish the covenant given by God "with an oath" to Abraham.

It has been, and now is, an anxious inquiry, "How long the Gospel age" or "When will our Lord return to complete the everlasting covenant?" This gospel age is a parenthesis of time, as before stated, it is without divine chronology, as it was set aside for a special purpose, to choose a people for his name; when that is accomplished this age will end. It occupies an epoch between the sixty-ninth week, of Daniel's seventy, and the closing up of the "full time determined on his (Daniel's) people."

This week must be finished after the end of the gospel age, and to these seven years must be added three and one half years, the time cut off at the beginning because of the sin of Cain. This time will be given to anti-christ to fill out the full measure of time. This ten and one half years must follow the time allotted for the "gathering of a people for his name."

Since the birth of Christ, time has been a stumbling block to Bible students. They do not understand that Bible time is inter-lunar, not lunar, or solar, but midway between. God's chronology was given to Moses and Ezra in interlunar time, beginning with the birth of Abel. These tables

are in perfect harmony, and there has never been any other chronology that has been adopted by man that does harmonize with Moses or Ezra.

From the crucifixion, 4029½, to the birth of Christ, 3396½ is 33 years to the beginning of Daniel's seventy weeks, 3546½, 450 years; 11 years to 3535½, the end of Israel's exile in Persia; 140 years to the Babylonian captivity, 3395½, or 601 B. C.; 399 years to the end of Solomon's reign, 2996½ or 1000 B. C.; 1000 years to the birth of Isaac, 1996½; 1000 years to the birth of Noah, 996½, or 3000 B. C.; to Abel, the beginning of time, 3996½.

Astronomy tells us that once in 28 years, at the vernal equinox, the sun crosses the equator, at the exact day and hour. Inter-lunar time has 360 days to a year, and 30 days to a month. The elongation of the earth's orbit around the sun causes a loss of five and one half hours each year, for 14 years. In the next 14 years it regains the lost five and one half hours, so that every twenty eight years the time is corrected, and being regulated, starts again on its twenty eight year cycle.

From the crucifixion, 4029½ A. M. to last March, there has elapsed 1867½ years, interlunar time; this leaves 22½ years to close man's last (working) week; 11 years will reach to the signing of the covenant, by the Little Horn. I think it possible that God may shorten the time of this 11 years because of the increase of wickedness in the world, and of the persecution of his chosen people, Israel.

#### THE OPENING OF THE SEALS.

Rev. 6:1.

AND I saw when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder, one of the four beasts saying, Come and see."

(2) "And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." We learn by the first words of this book that it is a prophecy of future events, and that the things revealed are "Shortly to come to pass." Therefore the date of the "Revelation" is important, and the testimony is ample that the vision was given to John on Patmos, about A. D. 96: Therefore the coming of Nerva to the throne of the empire, A. D. 98 answers exactly the demands of the prophecy.

And on the first page of Gibbon's history of the decline and fall of the Roman Empire, we read. "During a happy period of more than fourscore years, the public administration was conducted by the virtue and abilities of Nerva, Trajan, Hadrian, and the two Antonines." Some hold that there is a divine providence in Gibbon's History, and why not? God having inspired the writing of the Apocalypse, it was necessary for a history of the events symbolized in the Apocalypse to be written; so that the truth of the vision could be verified. In the four first seals the color of the horse is the main symbol.

And in Zech. 6:5 we learn what the horse symbolizes. "And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." The horse and his rider signifies the spirit of the empire during the period

of the seal.

And here let us remember that the Christian church is treated of by or in the seven messages of chapters 2 and 3, and here the civil power in the affairs of state is what is symbolized by the horse and his rider.

This period from A. D. 96 to 180 is like an oasis in a desert, that going before, and that coming after, are so lacking of righteousness and virtue, that it makes the righteousness of Nerva, Trajan, Hadrian, and the Antonines shine all the brighter. That righteousness is symbolized by the white horse is confirmed by a reference to Rev. 19, where it is written, "And in righteousness he doth judge and make war." That is the rider of the white horse.

And during the first seal, the Empire under Trajan, had war with Dacia, and Dacia being conquered, its crown was given to the rider of the white horse—as said, "And a crown was given unto him: and he went forth conquering, and to conquer."

Also during the period Rome attained to its greatest extent of territory under Trajan. One more testimony will be ample to establish the identity of this first seal period. "If a man were called to fix the period in the history of the world, during which the condition of the human race was most happy and prosperous, he would without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus.

The vast extent of the Roman Empire was governed by absolute power, under the guidance of virtue and wisdom. The armies were restrained by the firm but gentle hand of four successive Emperors, whose characters commanded involuntary respect. The forms of the civil administration were carefully preserved by Nerva, Trajan, Hadrian and the two Antonines, who delighted in the image of liberty, and were pleased in considering themselves as the accountable ministers of the laws." (Gibbon. Vol. 1, page 96.)

History furnishes volumes bearing testimony to the virtue of Nerva, to the justice of Trajan, and to the gentle and peace loving disposition of Hadrian and the two Antonines. No better symbol could be found than a white horse to represent that period, remembering that at that time the world was pagan.

#### The Second Seal. (Rev. 6:4.)

"And there went out another horse that was red: and power was given unto him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."

The symbols of this seal are the most bloodletting, and warlike of any in the book. The "red horse" as the main symbol covers the whole period of the seal. And the rider had power to take peace from the earth, and that they should kill one another: The peace taken from the earth was the peace that existed in the last part of the first seal, 63 years, from A. D. 117 to 180 under Hadrian and the two Antonines. In the Encyclopedia Brit., Vol. 20, page 795, we read:

"Although any serious loss of territory had been avoided, the storms of the 3rd century had told with fatal effect upon the general condition of the Empire. The Roman peace had vanished."

"And that they should kill one another."

Sismondi, on the fall of the Roman empire says, "With Commodus' death commenced the third and most calamitous period. It lasted 92 years, from 193 to 284. During that time, 32 emperors, and 27 pretenders to the empire, alternately hurried each other from the throne, by incessant civil warfare." (Sismondi, 1:36.)

The whole history of this period may be seen in Gibbon, Vol. 1, pages 50 to 197.

Commodus, after having shed the blood of the most virtuous of the senators, was himself strangled in his bed by his domestics, who became fearful of their own safety.

Then Pertinax was elevated to the throne, and his murder 86 days after. Then followed the public setting up of the empire to sale by the pretorian guards, and its purchase by a wealthy Roman senator, Didius Julianus, who on the throne of the world found himself without a friend . . . Julian, after having reigned 66 days was beheaded in a private department of the baths of the palace." (Gibbon, 1:130.)

"And there was given unto him a great sword." Having read Barnes on the Revelation, and R. Roberts 13 lectures on the same; both completely ignore, in their application of the prophecy, the "great sword."

And reason here prompts the question, Why ignore the "great sword?"

The reason lies in the fact that they have failed to understand the construction of the book. They hold the idea that the events come to pass in succession as written, from the beginning to the end. But we are living when knowledge is being increased, (Dan. 12:4) and there is a general agreement of most expositors, also the chronology of the sounding of the trumpets: and having arrived to 284 in the period of "killing one another," they have no room for the "great sword" before the first trumpet sounds in A. D. 410.

So they crowd the third, fourth, fifth, sixth and seventh seals, so as to make the first trumpet succeed the last seal.

And by so doing they have misplaced the period of all the seals, after seal number two.

While the red horse covers the whole period of the seal, the seal is divided into two phases, First, the rider takes "peace from the earth," and "that they should kill one another:" "and there was given unto him a great sword."

The great sword naturally extends from 284 to 476 which was a great war period, including the first four trumpets that gave a deadly wound to the great and dreadful Roman empire. (Rev. 13:3.) This natural application of the great sword removes the period of the third seal far away from the pestilence and famine of the third century.

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 after them, and it is only by seeking after them that they become ours and we enter into vital experience of their beauty and blessedness.— Henry Van Dyke.

HOLD your temper for a moment and avoid a hundred days of sorrow.—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.**

We are disappointed in that not more Thanksgiving letters were received for this issue. The fault no doubt is ours in that we did not make mention of it sooner. Now let us plan to make our Christmas number one filled with short, crisp letters filled with beautiful Christmas-time thought. Do it now!

At the recent meeting of brethren held in Oregon, our tract depository was worked upon in such a way that some of the issues were about exhausted. Will supply the lack as soon as we can.

Bro. and Sr. Wm. Laning of Ripley, Ill., are planning to spend the winter in California with their son, Dwight. With the rush to California this fall it would seem that there would be "standing room only,"

Sr. Sarah E. Ward of Casey, Ill., who will be remembered by those who were in attendance at the Illinois Bible School the last session, has sprung a great surprise by entering again the bond of matrimony, and may now be addressed as Mrs. Sarah E. Ward Goldsmith. We all join in congratulations.

We acknowledge the receipt of a barrel of fine sweet potatoes from Bro. G. Bot-

tofs, Hammond, La. We extend our thanks for the same and assure him that we'll make pumpkin pies out of some of them.

**REMITTANCES.**

Mrs. Emma Boerger for others, Albert Siple for another, F. L. Austin for others, Miss Adelle Starbuck for another, H. H. Chamberlin, J. S. Lyon, Mrs. T. J. Ellis, J. W. Williams, Mrs. Viola J. Powell, Mrs. Arra Hanson, Claude Graham, Mrs. Ernest Crundwell, Mrs. Amy Johnson, Wm. G. Ford, Mrs. A. M. Siple for another, Earl Koontz, Chas. Gesin, A friend, Mrs. Catherine Nehron, Ora Worley, Mrs. Sarah C. Kerr, W. E. Percival, Mrs. John Cochran for self and others. Wm. T. Hardesty.

**EMERGENCY FUND.**

Mrs. T. J. Ellis,	1.00
Mrs. Arra Hanson,	2.00
J. W. Williams,	1.00
A Friend,	3.00
Mrs. Catherine Nehron,	3.00

**Notices.**

**IS OUR LIGHT SHINING?**

After over a year of carpenter work, although there is lots of work at from \$6.00 to \$8.00 per day here, the calls for meetings, with some funds in sight, stirs me up again to leave home to preach the gospel. I go to Wolcott, Kansas, next Saturday and then to Kansas City, where I will try to start a "Union Truthseeker's Mission" where I can teach every night and visit every day.

It is the world's last hour—far spent—and the harvest will soon be past, and our report to our great King must soon be rendered, so I feel that for my own salvation, as well as that of others whose light is under a bushel, that we must awake from sleep, and sound out the watchman's warnings to a dark world and to a sleepy church. If my family can only live we will feel better if I am in the gospel work, to which I have given the best of my life. So I write this so that if any wish to help the work along with money or eatables, they have my home address, and know of my efforts. Over twenty states have no funds or evangelist to represent the truths we profess to love. I pray God that every reader may decide at once to support the gospel work somewhere, as the things of this world will soon perish.

W. L. Crowe,  
219 S. Wilson St., Chanute, Kansas.

**WANTED**

Song books—"New Songs of the Kingdom," published at St. Paul, Nebraska in June 1912. We have a few of these and would like a few more for Berean Class work. Anyone having new or old books not being used, send price, etc.

Emma C. Railsback,  
1020 S. Burlington Ave., Los Angeles, Calif.

**Obituary.**

George Reighard was born in York township, Fulton Co., Ohio, Nov. 24, 1846; and the nearly three-quarters of a century of his life has been spent within two miles of the place of

his birth. He was the son of Jacob and Rebecca Reighard, who came to what is now Fulton County, Ohio, in 1839.

At the time of his birth Fulton County was covered with dense forests, swamp and swale, with here and there a settlement made by some pioneer who was endeavouring to found a home for himself and his posterity. In changing this wilderness into fine fields and happy homes, from winding roads over hill and bogs to the improved roads of the present day, from the log school house with its few weeks of public schools, to the present highly developed system he has contributed his full share.

For many years he was elected and served the people of his township as trustee and member of the board of education. It was during this service that the present two mile system of school districts was established, and public highways constructed which brought settlers who developed the eastern and southern part of the township.

He had a vision of the future and he set his face toward the realization of that vision. How well he succeeded is told by the things he has left accomplished.

On April 9, 1866 he was united in marriage to Miss Elizabeth Elton; and in this home that was thus formed were born four sons, and two daughters—Mrs. Dell Gill, Mrs. Roscoe Dunbar, Royal C., Bert A., Dell C. and Frank H. One son, Dell, preceded him in death ten years ago.

For more than fifty-four years these worthy pioneers have walked life's pathway together, sharing each others joys and sorrows, working and planning together to make the most of life and to be of real service to their community.

He was a kind, friendly man, and no one ever asked a favor at his hand but what it was freely granted if within his power so to do. He was progressive and a leader among his fellow men.

Some weeks ago he was afflicted with illness, and although the best of medical skill was employed, and loving hands gave him most tender care, this worthy pioneer passed into rest at the close of day, Saturday, November 6, having attained the age of 73 years, 11 months, and 12 days.

Besides the bereaved companion and five children, he leaves two aged brothers, Henry and Robert, and a host of relatives and friends to cherish his memory.

Some years ago Bro. Reighard was baptized into Christ, and fell asleep in hope of eternal life and incorruptibility, when pain and death shall come no more.

Funeral services were conducted in the Raker church house in the vicinity of his home, where his neighbors and friends assembled and packed the building to overflowing, bearing testimony to the high esteem in which he was held by those who knew him well. He sleeps in Jesus, waiting for our returning Lord.

L. E. Conner.

**The Sunday School.**  
By Alta King.

**THE GROWTH OF THE KINGDOM.**  
Lesson 10. Dec. 8, 1920.  
Lesson Text: Matt. 13:3-9.  
Golden Text: Fret not yourself because

of evil doers. *Psa.* 37:1.  
Memory Verses: *Matt* 13:31-32.

#### Questions and Comments.

What work was given Jesus to do during his first stay on earth? *Luke* 4:43-44; *Matt.* 4:23; 9:35. How did he present this subject to the people? *Matt.* 13:34. Why? *Matt.* 13:10-11. Why did he expound these parables to the disciples privately? *Mark* 4:34; *Matt.* 13:10-11. What was there about the Christ and his mission, (about the kingdom), that these chosen men did not know? *Mark* 9:32; *Luke* 19:11. By what vision did Jesus permit three of these men to glimpse himself in resurrected power and glory which was equal to getting a glimpse of the kingdom? Compare *2 Peter* 1:16-18 with *Luke* 9:27-29.

It is very evident that the "mysteries of the kingdom" which Jesus wanted to teach these men by means of parables, was that the kingdom was to be upon the spiritual, immortal, plan, and that there would of necessity, be a period of spiritual development, reaching its climax in the resurrection. Such is the purpose of the kingdom parables and when we study such parables we should keep this purpose in mind.

*Matt.* 13 contains several of these kingdom parables. All reveal something concerning the character of the kingdom, or present the idea of spiritual development of men who are to be organized into the kingdom.

Read or relate the parable recorded in *Matt.* 13:3-9 and its interpretation, *Matt.* 13:18-23. What does Jesus say about the interpretation of this parable? *Mark* 4:13. (We conclude from this that similar figures in the kingdom parables refer to the same persons or things.)

Identify the sower, (See *Matt.* 13:37.) the soil, the "seed," *Luke* 8:11; *Matt.* 13:19. In how many cases was the growth of the seed hindered by the nature of the soil itself? In how many was it hindered by influences outside the soil? Show that this is actually true as regards the antitypical soil, the minds of men. Why was it so easy for the "wicked one" to take away the word sown in the minds of the first group of hearers? *Matt.* 13:19.

Read or relate the parable of the tares, *Matt.* 13:24-30, and Jesus' interpretation, verses 36-43. Identify the sower, the seed, and the soil. Who are the children of the kingdom? *Mark* 10:14; *Gal.* 3:26-29; *James* 2:5; *Luke* 12:32. Show that interpreting the "seed" to be the children of the kingdom is the same as interpreting the "seed" to be the "word" of the kingdom as was the case in the first kingdom parable. Is the soil the same in both cases?

When were the "children" of the kingdom sowed by Jesus in the field of the world? *John* 17:18. Try to identify the tare sowing. (The tare is a plant that very closely resembles the wheat.) Are there people in the world today who in "works" closely resemble the children of the kingdom but really deny the kingdom in their belief? Is not this class of rejected ones the same as the rejected ones in *Luke* 13:25-29, and *Matt.* 7:20-23? (In a former lesson we learned what "work" it is that makes all our other good works acceptable to God. What is it? *Jno.* 6:28-29.)

Can you show that in both of these kingdom parables Jesus was picturing to the

disciples the kingdom in its spiritual growth—the development of spiritual material to be organized into the kingdom?

Why does the Golden Text harmonize with the subject of the lesson? Did the sowing and growth of the tares hinder the growth of the good seed?

During the week meditate upon the other kingdom parables given in *Matt.* 13 and discuss as many of them as there is time for in class.

The parable of the tares is sometimes applied in the next age. Does this seem reasonable? Note that at that time the church is no longer children, heirs, of the kingdom. It has come into actual possession of the kingdom, is itself the kingdom.

#### General Notes.

Daily Reading: *Mon.*, *Matt.* 13:1-17; *Tues.*, *Matt.* 13:18-23; *Wed.*, *Matt.* 13:24-29; 37-43; *Thurs.*, *Matt.* 13:31-33; *Fri.*, *Matt.* 13:44-46; *Sat.*, *Matt.* 13:47-50.

The Children's Lesson: Give them a clear conception of the kingdom Jesus came to establish by picturing him sitting on David's throne in Jerusalem guiding and directing the salvation work of the kingdom, such as healing, teaching, etc. Then show the need of helpers and how he is preparing these helpers now by sowing the message of the kingdom in the hearts of men. Tell the story of the four kinds of soil. There may be one little mind which is good and honest soil into which the message of the kingdom will take root and by which it will eventually be developed into the spiritual material that will become an integral part of the kingdom force of workers.

The Mustard Seed Parable: The seed is a tiny but a very hardy little seed. Wonderful strength and endurance is bound up with its confines.

A tiny ray of light concerning the true kingdom sowed into a good and honest heart will take root and develop that mind into a wonderful power for kingdom work. The aggregate of such minds into which the kingdom message has been sowed will grow and develop into the fully organized kingdom of God on earth. The mustard seed parable does not picture the growth of the kingdom from the time it is manifestly organized when Jesus comes to set up the kingdom. It pictures the present growth of kingdom material due to the sowing of the seed, the word of the kingdom in the hearts of men.

By the kingdom parables Jesus taught the spiritual growth of the kingdom material. The full meaning of these parables did not dawn upon the minds of the apostles until after the ascension of Jesus and the giving of the Holy Spirit. Up to the very time of his death they failed to see the necessity of his death and resurrection to the establishment of the kingdom and looked for him to establish the kingdom immediately. But when the Holy Spirit brought these parables to their minds and lead them into all truth, they realized the impossibility of establishing the kingdom at that time, and saw the necessity for what had appeared to them a delay in setting up the kingdom.

OUR great business is not to see what lies dimly in the distance, but to do what lies clearly at hand.—Carlyle.

#### WAYSIDE NOTES

J. S. Lyon,

Citronelle, Ala.

DURING the progress of the great war, oppression of the Jews greatly decreased. The Jews were needed in the armies. Their financial support was required. In the absorbing affairs of the war, hatred toward the Jews became quiescent. Since the close of the war, however, this hatred has been fanned to new flames, greater because of the lowered moral state in which all European peoples now find themselves.

With anti-Semitism raging over Europe, direful in its results to the Jews, yet remaining in great numbers in Russia, Poland, Germany and southern Europe, Every possible incentive is given to the Jews to make their escape, and enter the land of their fathers, again become a land more desired than Canaan of old was to the wanderers in the desert.

But certain restrictions make this impossible for the masses. The conditions of entry to Palestine are that each immigrant must bring a passport signed by the English consul of his home town, with proof that he will be able to sustain himself for at least a year and a half. He must also bear a certificate of physical fitness. After one has entered Palestine and secured residence, he is subject to expulsion any time within five years, if the interest of the state, or if he has broken any laws.

The Moody Bible Institute monthly has the following editorial comments on the attitude of a great university toward the Bible, that should serve as food for thought and a warning to those of us who have children to send to higher institutions of learning.

"A Chicago pastor recently wrote as follows: 'To the Editors: . . . It is not many months ago that Dr. —, the pastor of the — church in Chicago, delivered an address at one of our Monday morning conferences, in which I heard him say, 'Brethren, we must confess that we are in two camps, namely, The Moody Bible Institute camp, and the Chicago University camp. I once believed the fundamentals for which the Moody Bible Institute stands, but I now am a pronounced believer in the things for which the University of Chicago stands, because the teaching of the University is true, that our Lord Jesus Christ himself was mistaken about many things which we have recorded in the gospels as fundamentals.'"

"On one occasion a father and mother came forward and thanked me for giving a warning, for, the mother with tears in her eyes said, 'We sent our only son to the University of Chicago and he came home an avowed infidel.'"

"Two brothers also approached me and said, 'We are preparing to go to the Chicago University because we believe what is taught there in connection with the birth of Jesus being wholly on natural grounds, and that there is nothing supernatural in the real teachings of Jesus.'"

What is true of this university is true of many others. It is bad enough to touch the contaminating influence of false doctrine, which still accepts the Bible as truth, but to enter the poisoned atmosphere of modern criticism which tears down every stone upon which we may build a hope for the future is to court

complete severance of all ties that might lead back to God and his truth.

### THE MILLENNIAL REIGN—NO. 2.

H. M. Lucas, Woonsocket, S. D.

**I**N this article I shall try to show up the difference in faith between the ancient and modern churches, and inquire briefly into the cause of that difference. Did the ancient church believe in the millennial reign of Christ on the earth?

I affirm that from the apostles down to Lactantius, the ancient church was firmly united in that belief. In his celebrated fifteenth chapter, (Vol. 1 page 534), Gibbon says, "The assurance of such a millennial reign was carefully inculcated by a succession of fathers, from Justin Martyr, and Irenius, who conversed with the immediate disciples of the Apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers."

The historian claims in the same chapter that, "this belief was so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith."

History states that Clement, a companion of Paul, "put the kingdom after the second coming of Christ."

Papins, who knew and heard the disciples of the apostles, Andrew, Peter, and John the Revelator says, "There will be a certain thousand years after the resurrection of the dead when the kingdom of Christ will be established visibly on the earth." (Voice of the Church, Page 56-57.) Papins, being a companion of some of the apostles, claims to have received his views from the lips of John the Revelator.

Even Daniel Whitby admits that Papins taught "It shall be a reign of Christ bodily on the earth," And Eusebius affirms that most of the ecclesiastical writers believed with Papins.

This testimony to the ancient faith of the church, in the millennial reign of Christ on the earth, by a witness who heard the apostles of Christ preach and teach, is of great weight. Justin Martyr, who was in part contemporary with Polycarp, Papins and Irenius, argued "That the millennial reign would be beyond the resurrection of the dead, and in the restitution of all things," quoting Isa. 65, and other prophets as proof, especially those verses "Behold, I create new heavens and a new earth."

Dr. Cave admits that Justin Martyr expressly asserts that "after the resurrection of the dead is over, the Saviour with all his patriarchs and prophets, the saints and martyrs, should visibly reign a thousand years." Chillingworth says, "Irenius made the doctrine of Chiliasm apostolic tradition." Eusebius and Jerome both affirm that he believed in the thousand years reign of Christ on the earth, according to the letter of the Revelation. (Voice of the Church. Page 63.)

Semisich, a German writer, remarks, "that Chiliasm constituted in the second century, so decidedly an article of faith, that Justin held it up as a criterion of perfect orthodoxy."

Tertullian, who lived in the second century, bears testimony to the millennial reign thus, "We confess that a kingdom is promised us on earth, before that in heaven, but in another state, namely, after the resurrection; for it will be one thousand years in a city of divine workmanship, the New Jerusalem, brought down from heaven."

Munscher, a German theologian, and no friend of Millenniarism, makes this statement, "How widely the doctrine of Millenniarism prevailed in the first centuries of Christianity appears from this, "That it was universally received by almost all teachers."

These citations from history make my assertions good. I can give much more if needed.

Now I ask, Why has the modern churches gone back on the ancient faith? Let history answer. First let me say, the doctrine of Christ was always hated, and persecuted by the world. It has always been unpopular and as much so now as ever. At the close of the third century anti-christ began to be felt. The dragon had retired from Rome and given his seat, power and great authority, to the prophetic beast, who was clothed by the emperors with power to correct and punish the heretics.

The claim was soon set up that the Catholic church is the kingdom of Christ on earth and the Pope, his viscreant.

Burnet says, "Rome always had an evil eye on the millennium." With this view there is not room enough on earth for a Pope and a Christ to reign at the same time.

The Council of Rome, under Pope Damasus, in A. D. 373, formally denounced Chiliasm and so effectual was the condemnation that Baronius, a Roman Catholic historian of the sixteenth century, observes that, "The heresy, however loquacious before, was silenced then; and since that time has hardly been heard of," and of the fifth century, he writes, "Moreover, the figments of the millennarians, being now rejected everywhere, and derided by the learned with hisses and laughter, and being put under the ban, were entirely extirpated."

So we see how the ancient faith, once considered orthodox, in the three first centuries, became heresy in the fourth and fifth, on through the dark ages.

Dr. Bush says, "Through the dreary tract of the ages of darkness, scarcely a vestige of Millennarian sentiment can be traced."

Was the ancient church wrong in holding this doctrine, or is the modern church wrong in rejecting it? Will the learned clergy speak out?

## Letters.

Knox, Indiana.

Dear Bro. Lindsay:

Another year has rolled around and still the Lord delays. But he has told us to occupy till he comes, and although amid the trouble and heartache the night of waiting seems long, we know that joy awaits us in the morning.

We thank God for his wonderful plan of redemption. We know the night is far

spent and the dawning of morning is fast approaching, when the curse will be removed and the glory of the Lord will fill the whole world even as the waters cover the sea.

We see death all around us but we are tarrying in the blessed hope of living till the dear Redeemer comes to take his own.

We pray that without the loss of one all who have named his name may be found of him when he comes,

Husband joins in sending Christian greeting to all of like precious faith.

Mrs. John Cochran.

Marshalltown, Iowa, Nov. 12, 1920.

Brother and Sister Lindsay:

As our annual Thanksgiving greetings are here once more, one year nearer to our Lord's return. God has blessed us with fine crops. Although people are kicking because grain and hogs are coming down, I am thankful that they are coming down so the poor can live.

Let us all, dear brothers and sisters, remember that he has invited us to share his kingdom with him and to sit at his feet as his dear disciples did, and Martha, and Mary, and all the dear brothers and sisters that have taken his holy name in baptism, and eaten his body and drank his blood in remembrance of him. Now I will bid you all goodby in his precious name. Let us all praise him this day and all times. Blessed be the name of the Lord.

Amy Johnson.

Dear Bro. Lindsay:

You will find enclosed \$2.00 for our subscription to the Restitution Herald next year. We are well pleased with the papers appearance and might add that we have enjoyed the pictures very much.

I was glad that Mrs. Horn gave us some light on Gen. 1:27; 2:7. A great many people believe there were two creations: Adam and Eve's deceiver. Although I did not believe any such foolishness, it was not quite clear how to harmonize the two statements. Neither do I believe that Adam was Eve's deceiver, inasmuch as the record says the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise she took of the fruit thereof and did eat and gave also unto her husband and he did eat. God pronounced three separate and distinct sentences upon the guilty parties.

He said the Serpent should be cursed above all cattle, and every beast of the field. Verse 14. Surely Adam was not cursed above all cattle and beasts of the field; For his sentence is found in verses 17-19.

I was also glad that my attention was called to the June 29th issue. I was working up town during the school vacation, and must confess that I had about all I could do to keep up with "church affairs" at home, and did not read the papers much through the summer. Well, let's see: Bro. Drinkard affirms that God through his chosen men has stated that all men will be saved, and he quotes 1 Tim. 2:4, John 6:45 which reads, "It is written in the prophets, and they shall all be taught of God" etc. And so they shall, but will they all accept him? Did they all accept him during his ministry? We find him saying: "It was first necessary that the gospel should be preached unto you (the Jews) but seeing you judge yourselves unworthy

of eternal life, Lo, we turn to the Gentiles." Acts 13:47. Surely they had been "taught" the true gospel, and needed no further opportunity, or else Jesus would not have said this. And again we find Jesus saying, in Luke 19:27. "But those mine enemies, which would not that I should reign over them bring hither, and slay them before me." It is sure and certain that God has done everything necessary to save all men. He gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. And the Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 Peter 3:9. Jesus is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. 1 John 2:2. "That he by the grace of God should taste death for every man." Heb. 2:9. "He gave himself a ransom for all to be testified in due time." 1 Tim. 2:6. He came into the world to save sinners. 1 Tim. 1:15. His blood cleanses us from all sin. 1 John 1:7. But notice we are to walk in the light, as he is in the light. Therefore, I believe that it is a co-operative work, we must come to God in the way he has appointed, in other words, we must take hold of the means God has provided for man's salvation. It is evident that man is free to choose, and capable of choosing, his own course. It was so with Adam or else God would not have placed two ways before him, otherwise man becomes a mere machine and is made to run in certain grooves. God through the prophet Isa. says, "Look unto me, and be ye saved, all the ends of the earth." And Jesus gave the commission to his apostles in Mark 16:15 which was, "Go ye into all the world and preach the gospel to every creature. (or nation). He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Now, when we hear of a man being condemned in our courts, what idea does it convey, and what do we understand it to mean? Do we think of him as saved or lost? Again Jesus says, "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 in heart; and you shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11:28-30. And he also says, "He that cometh unto me I will in no wise cast out." As many as received him, to them gave he the privilege to become the sons of God, even to them that believe on his name, John 1:12. I might go on quoting scripture, but by the mouth of two or three witnesses let every word be established. I truly believe it is our duty to sound a warning note to those out of the Ark of safety, and try to get them to fear God, and his judgments, for we find Solomon saying, "The fear of the Lord is the beginning of wisdom." Prov. 9:10.

That "now is the day of salvation, now is the accepted time" farther than that it is not plain just how God will deal with the wicked, or that the ante-diluvians, Sodom and Gomorrahites are all to be brought back and be taught during the restitution age. "And he shall send Jesus Christ whom the heaven must receive until the times of the restitution of all things, which God has spoken by the mouth of all his holy prophets." Now remember that all the things that are to be

restored have been spoken of by the holy prophets. Do they say anywhere that God destroys people for their sins and then promises to restore them? I hardly think so. We find that Noe was a preacher of righteousness, and that he preached one hundred and twenty years to the wicked people. Surely that was an opportunity, still he was only able to take his own family into the ark. Therefore we find Jude, the servant of Jesus Christ, saying unto us, "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not. Num. 14:29-35. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. The fire must have been eternal in its effect, inasmuch as it is not burning now. Let us turn to Matt, 10:15, and read just what Jesus says about it: "Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." Notice that he says land of these cities, and not the people, which is in harmony with the prophets. By a close study of the prophets, Ezek. 25th to 36th chapters, Obadiah and others, show that those cities shall not be rebuilt, they are destroyed forevermore. Yet we find other prophets saying that the nation of Israel shall build the waste cities and inhabit them. Amos 9:12-15. Isa. 61:4 says, "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." And others that I might mention. So I believe it is just as Solomon says, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

Yours in hope,  
Mrs. Ernest Crundwell,  
Los Angeles, California.

#### WHY WORRY?

**I**S it because we lack faith in our Heavenly Father, or because we lack faith in ourselves that we worry and fret? Something has gone wrong every day of the year, yet when we stop to count our blessings, we find the Lord has been good; but we have been faithless and have put a cloud between ourselves and God by our worrying and fretting. Let trust drive away the cloud and bring God's sunshine into our lives.

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Psa. 37:3-5.

This is:

F—orsaking  
A—ll  
I  
T—ake  
H—im.

"For by grace are ye saved, through faith." Eph. 2:8.

Harriet E. Boice.

#### A SMOKING LAMP GIVES NO LIGHT

**W**E are saved by grace, apart from works. But saved "for good works, which God afore prepared that we should walk in them." (Eph. 2:10.) Walking in the good works that he has prepared, we find many defects in our lives, or our "walk." God shows us these defects in his own way and time. How fortunate that he does not appoint us to point out the defects in others.

God's way of leading his child is very clearly shown in Evangelist Joe Flacks' story of how he left off smoking cigars. Mr. Flacks smoked many cigars each day when he was saved. He continued to smoke after he was saved. But God began to talk to him about his cigars, until, one night, after throwing away the stub of a cigar, he rested the whole case with God by asking him if cigars were a hindrance to his Christian life, to make it known to him.

After praying as indicated, Mr. Flacks went to bed. He fell asleep. After some time he awakened to find that he was singing, sitting up in bed. He was singing part of the song, "Some Day the Silver Cord Will Break," but all that he could recall was—"My lamp all trimmed and and burning bright."

Try as he would he could think of no more of the song, and the one phrase kept ringing in his mind—"My lamp all trimmed and burning bright." Then he remembered that he had definitely asked the Lord to reveal to him if cigars were a hindrance to his testimony. As he thought of this he climbed from his bed and again went to his knees. "Lord, is this the answer to my prayer, and if so, what does it all mean?" he asked.

Then, as though someone were speaking to him, came the thought, "Smoking lamps give no light!" Mr. Flacks accepted the revelation as word from the Father, and from that time to this has not smoked. And how wonderfully God has used him in the salvation of souls! His light has shown brightly the world over!

No one is saved by "giving up" anything. Nor does one "keep saved" by giving up anything. But the saved Christian finds the path of peace and happiness and usefulness to the Lord to be the path of the yielded life.

"I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (spiritual) service; and be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Romans 12:1-2.

Selected by Harriet E. Boice.

**MORE** helpful than all wisdom and counsel is one draught of simple human pity that will not forsake us.—G. Eliot.

**SUCCESS** in life is a matter, not so much of talent or opportunity as of concentration and perseverance.—Sel.

**HE** who learns the rules of wisdom without conforming to them in his life is like a man who plows in a field but does not sow.—Saadi.

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PALESTINE WILL BE MADE MODERN CITY

British Commissioner Supervises Building of New Town of the Jews

New York, Nov. 8—Neither stuffy tenements, dirty factories, narrow streets, nor sullied slums will be tolerated in Jerusalem and other urban centers of Palestine, "the Jewish homeland," by the British High Commissioner.

Anticipating a heavy influx of Jews back to the Holy Land, a city and town planning commission has been appointed to regulate the distribution of population, and prevent a mushroom growth, spoiling forever the beauty of the ancient cities, according to information received by Zionists here.

All town plans will have to be approved by the High commissioner, Sir Herbert Samuel. Civic commissions with full authority will control building development in Jerusalem, Jaffa, Haifa, and Tiberius, working on plans approved by the central commission. This body may be headed by Sir Patrick Geddes of the University of Edinburgh, town-planner of Bombay and other cities of India. Land owners have been advised to consult the local commissioners before attempting new construction.

THE GRACE OF SILENCE

THE majority of us talk too much, An indiscriminate, helter-skelter, pell-mell method of talking is very far from being helpful to true piety. It reacts on the one speaking, hurts the hearer, and oftentimes injures the subject of the conversation. How ready we are to express an opinion concerning things about which we know but little! How quick we are to see the mote or flaw in somebody else! How ready to justify ourselves at the expense of others!

A man's conversation is a mirror in which you can behold his real life, for "out of the abundance of the heart the mouth speaketh." The conversation of the man who lives and walks with God is marked by a peculiar depth, breadth, gravity, weight, thoughtfulness and tenderness His words breathe the deep, quiet convictions of his heart.—Sel.

GARNER up pleasant thoughts in your mind, for pleasant thoughts make pleasant lives.—Wilkins.

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# THE RESTITUTION HERALD.

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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.

### SOLOMON; HIS DREAM; HIS CHOICE

YOUR grandmother, when she was a little girl, had a catechism which she used to study and in this book was asked the question, "Who was the wisest man?" The answer was, "Solomon."

She taught me some of the questions and answers. I used to wonder what "wisest man" meant. I thought it meant that Solomon knew more than any one else and so he was not obliged to study. I thought that his wisdom and learning came to him with no more effort than I made to get an apple from a tree.

When I became older, I learned that Solomon had to study for what he knew just as we all study today. The secret of it all was,—that he wanted to be wise and was willing to study.

When he was a little lad, no older than you, he wanted to know about the flowers in the garden, the stars in the sky, and the birds, and bees, and insects.

I saw a little girl yesterday, as she sat in the hammock eating a wafer, feed some of the tiny crumbs to the ants, and then watch to see how they could carry away loads, bigger than themselves, and get the loads down a tiny crack in the piazza floor.

I think Solomon liked to do such things, for, when he was a young man he wrote proverbs, short, wise sayings, in which he tells of the habits of ants, bees, and grasshoppers. He wrote one book, which is like a charming poem, that tells about animals, and trees, and flowers. He was wonderful in finding answers to puzzles. He understood about farming, and had his people learn how to raise fruits and grain.

Solomon's mother was a bright woman. His father, David, loved poetry, beauty, knowledge and goodness. His teacher was the honest prophet Nathan, who taught him the law of God.

But we have learned that the children in our Bible stories, who have had a great deal of money and never any hard times, do not make, clear to the end of their lives, the best men and women. Some of the things Solomon learned as a boy helped him to make the worst kind of mistakes.

Solomon was made king before David died. David was sick and wanted Solomon his son to sit upon his throne, and to be hailed as king.

As soon as he was made king he held a great religious festival, like the one Moses held in the wilderness. The king

## IRREVOCABLE

**O**NCE on a time I spoke a word  
That was bitter of meaning and  
harsh of tone,  
And it went as straight as a poisoned  
dart  
To the very core of a true friend's  
heart,  
And the beautiful page of our love  
was blurred  
Forever more by that word alone.

Once on a time I cast a sneer  
At the small mistake of one I knew,  
And his soul, discouraged, let slip the rope  
That anchored it to the shore of hope,  
And drifted out on a sea of fear,  
To waves of failure and winds untrue.

Once on a time I whispered a tale  
Tainted with malice, and far and near  
It flew, to cast on a spotless name  
The upas shade of a hinted shame,  
And wherever it reached, it left a trail  
Across the promise of many a year.

Never that word could be unsaid  
That lost me a friendship old and true.  
Never that sneer might be undone  
That broke the trust of an erring one.  
Never untold the tale that sped  
To blight and baffle a lifetime through.  
—L. M. Montgomery.

himself provided all the animals that were sacrificed, and invited all the people to the feast. Meat was not a daily food but was a luxury to those people. Part of the animal was burned, you know, part was given to the priest, and all the rest was roasted and the people ate of it. It was like a great Thanksgiving gathering.

The night after the day of worship and praise, Solomon had a dream, and in the dream the Lord said, "Ask what I shall give thee."

You know everybody can choose what he wants to have. Solomon knew that, and so he thought what he would like most of anything. He told the Lord how ignorant he was, and that it would be hard work to rule the people as he ought. So he asked God to give him an understanding heart. That is, make him wise enough to do what was right.

God was pleased that Solomon was sensible and wanted the very best thing God could give him, so he promised Solomon not only wisdom, but honor and riches. He also promised Solomon, if he would obey him, that he should live a great many years.

Solomon awoke and knew it was a dream, but he knew it was to be real, because what was in the dream was exactly what he wanted to choose.

I told you David had many battles because the enemies were so hard to conquer, but Solomon, after a few small battles, had forty years of peace in all his kingdom.

And he was rich, oh, so rich. Ships

brought gold and silver. Egypt made for him chariots, and beautiful clothes of linen and embroidery. He had fine Arabian horses with gay saddles and bridles. Great caravans came from the east and brought ivory, white as milk; brought perfumes, and precious stones. He built forts and had shining armour made for his soldiers. In his stables, how many horses do you suppose he had? Why, if you should count them it would take you a week or longer. He had forty-thousand horses and fourteen hundred rich chariots. He ate from plates of real gold, and he had great reservoirs of water to use on his fine gardens which were always full of beauty and fragrance.

He wore garments which were trimmed with jewels and precious stones, and when he did not ride in a chariot, he had men carry him on a litter, like a stretcher, that was made of precious woods, inlaid in tiny mosaics like the picture frames that hold pictures of your great-great-grandfather. This litter had purple curtains and was carried by strong men.

In our country, and in our age, if a man lived in splendor like Solomon perhaps he would not think of anything else, but Solomon was trying to make his kingdom the grandest kingdom of the world and he had to begin where the kingdoms of that age would understand. Other kingdoms in that time, liked the great show of gold and jewels because they had not yet learned the worth of other things,—of greater things,—such as caring for the poor; having tender love to all; helping others to do right, and being busy in doing good in the great world.

—From "The Child's Own Book," by Charlotte F. Wilder.

THE old days never come again, because they would be getting in the way of the new—better days whose turn it is.

—G. Macdonald.

MAN may, with fit ambitions, conceive the greatest blessings and the highest honors appointed for him, if he can achieve them the right and noble way.—Sel.

IF "one touch of nature makes the whole world kin," methinks that sweet and wonderful thing, sympathy, is not less powerful. What frozen barriers, what ice of centuries it can melt in a moment!—Sel.

Get an enthusiasm. You can't be enthusiastic and unhappy at the same time.  
—Life.

PUBLIC opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself, that it is which determines, or rather indicates his fate.  
—Thoreau.

TRUE friendship purifies and exalts. A friend may be a second conscience.—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.

On Sunday, November the seventh, the Chicago Bereans met with the Aurora Bereans at Aurora, Illinois to discuss the lessons on the Millennium and the Rich Man and Lazarus. Both morning and afternoon were occupied with profitable discussion from which each one derived some new thoughts from the others.

It was our pleasure to have with us several of the Elgin brethren and also Bro. Lyon, Bro. Melville Lyon, and Sr. Lydia Railsback, who is from South Bend, Ind.

Bro. Lyon is all the way from Citronelle, Alabama. It pleased us greatly to have the opportunity of meeting him and getting his ideas.

Bro. Melville has just completed his health career at Battle Creek, Michigan, and he certainly looks healthy now. God grant that he may continue so unto the further carrying out of his cause.

Sister Railsback gladdened us with her presence. She was on her way to Oregon, Illinois.

Sister Norris did us the honors as hostess in her home in Aurora.

The inspiration which all derived from the lessons and from each other is a great help to us when we get back in every day life, for such meetings do not occur often. The opportunity of meeting brethren, whom we see rarely, and of getting their ideas about God's precious word is a spiritual strengthening certainly.

May God strengthen us in carrying out his work to his ultimate glory is our prayer.

Margaret Hatch, Sec'y., Chicago Bereans.

The Bereans will be interwested to know Brother Clyde Randall of Mora, Minnesota, was united in marriage on October 7th, to Sister Ruby Broberg of Mora, Minnesota. We extend our best wishes to this happy couple and may their lot be a happy one.

On October 17th Catherine Maylow came to live with Mr. and Mrs. Leland Roose, Charter Oak, Iowa. Congratulations.

October was set aside as self-denial month for the Bereans of Illinois and any Berean out of the state who felt like helping. Some of the locals have failed to send your money to Anna E. Drew, 629 North Galena Ave., Dixon, Illinois. We plan to help some of our people who are needy and in past years much cheer has been our lot.

We have added to our column a BIBLE QUIZ. Sister Lottie Young of Denver, Colorado has charge of this column. The questions will appear in one paper; the answers in the next paper. This is interesting work for all and especially for the young members.

### BIBLE QUIZ

1. What does the word Bible mean?
2. Into how many parts is the Bible divided and what are they?

3. Describe the four divisions into which each is divided?

4. What does the name Genesis mean?

5. What does the name Exodus mean?

6. What book in the Old Testament has but one chapter?

7. Who were called God's chosen people?

8. What prophet won a great victory on Mount Carmel?

9. What two men never died?

10. Who was the greatest king of Israel?

11. In what book is the name of God not mentioned?

12. What is probably the oldest book?

13. What great event happened on Mount Olivet?

14. Of what two men is no evil mentioned?

15. How many times did Jesus appear between his resurrection and ascension?

### TWO WAYS

JESUS taught all through his ministry only two ways, or roads, broad way and narrow way. What is it to go the broad way and sow to the flesh?

Now the works of the flesh are manifest which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envying, murders, drunkenness, revelings, and such like, of the which I tell you before as I have told you in time past that they which do such things shall not inherit the kingdom of God. Gal. 5:19-21. Remember that we shall reap what we sow. Be not deceived. God is not mocked, for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting. Gal. 6:7-8. They that plow iniquity and sow wickedness reap the same. By the blast of God they shall perish and by the breath of his nostrils are they consumed. Job 4:8-9. He that soweth iniquity shall reap vanity and the rod of his anger shall not fail. Prov. 22:8.

What does the broad way lead to?

Wide is the gate and broad is the way that leadeth to destruction (few go?) no many there be which go in thereat. Matt. 7:13. The wicked go the broad way and what shall be the portion of their cup?

Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. Psa. 11:6. The wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath; who shall declare his way to his face and who shall repay him what he hath done. Job 21:30-31. Behold, the day cometh that shall burn as an oven and all the proud, yea, and all that do wickedly shall be stubble and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. Mal. 4:1.

What is the narrow way, and the fruit of the Spirit?

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Gal. 5:22-23. The fruit of the Spirit is goodness and righteousness and truth. Eph. 5:9. Put on therefore, as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, longsuffering,

forbearing one another, and forgiving one another, If any man have a quarrel against any, even as Christ forgave you, so also do ye, and above all these things, put on charity which is the bond of perfectness, and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. 3:12-14,17.

Who are the sons of God and joint-heirs with Christ?

For as many as are led by the Spirit of God, they are the sons of God. 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 also be glorified together. Rom. 8:14,16,17. And when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away. 2 Peter 5:4.

Were there many went the narrow way and were saved before the flood?

Which sometimes were disobedient when once the longsuffering of God waited in the days of Noah, while the Ark was a preparing wherein few, that is, eight souls were saved by water. 1 Peter 3:20.

There will be few who will find the narrow way in this present world. Why?

Because strait is the gate and narrow the way which leadeth unto life and few there be that find it. Matt. 7:14.

Some shall depart from the narrow way in the last days.

Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. 1 Tim. 4:1. Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition. 2 Thes. 2:3.

We must choose which of the two ways to travel; broad or narrow.

Choose you this day whom ye will serve. Joshua 24:15.

Should we not say as faithful Paul, 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. Rom. 8:38-39.

Your sister in Christian love,

Elsie Marie Bradley.

As I am an isolated Berean and very seldom have the opportunity of meeting with the brothers and sisters, I am taking this means to tell you how much I appreciate our Berean booklet.

This outline of study makes the teachings of Jesus so interesting and so plain that even the younger children are able to understand it. Whenever a perplexing question arises, and we are in doubt about what to do in regard to certain things, we can go to our Berean book and will there find a Bible reference that will tell us just what to do.

I think lesson 17 on "Faith" is such a good one. If we could all learn to have perfect faith in God, and could just believe that every trial sent to us is a test of our faith, and that if we overcome it, we have done one more thing to please God, and are one more step higher on the ladder that leads to eternal life.

Lesson 79 on social purity is also a good one, for it is so easy in these last days to be led away from Christ.

How careful we should be in the choice of our companions.

I am very sorry to know that a great many of the people today, whom we think are Christians, when we become more acquainted with them, we find them to be impure in thought and speech. They do not seem to realize that they are displeasing God when they jest and indulge in foolish talking. Christ says, Let your conversation be yea and nay.

Let us watch and pray and keep a guard set over our tongue that it may speak nothing but what is good and pleasing to God and then we will receive the reward he has promised to the pure in heart.

As I am not near any of our own churches I often attend Sunday School at one of the churches in my home town.

One Sunday our lesson was about Peter raising Dorcas from the dead. I asked the teacher where she thought Dorcas was during the time she was dead. She said she didn't know, but maybe God had a certain place for her. She also said she didn't think we should study about such things that God didn't intend for us to know.

I believe if this lady would take our Berean booklet, and study lesson eleven, on "Search the Scriptures" she would change her mind and decide that God did intend for us to study the book he has given us, that we may be better able to understand his plan of salvation. Let us search the scriptures daily as God has commanded us. Let us choose only the pure in heart for our companions that we may also be pure. Let us cast all of our burdens on Christ as he has asked us to do.

Let us put forth all of our effort to overcome and to help others overcome the sins of this world, that we may be ready to meet Christ at his second coming.

Bertha Smith.

#### ACQUAINT NOW THYSELF WITH GOD Lyman Booth, Dixon, Illinois.

WE will now present a few passages of scripture to prove our contention that all the knowledge which we can gain of God's scheme of salvation, is through his only begotten Son. In John 1: 18 we read, No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. Again, in John 14:7,10 we read, If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Again, in Col. 2:9. Paul says, For in him (in Christ) dwell-eth all the Godhead bodily.

Listen to what the Master said to his disciples, I am the way, (to the Father) the truth and the life. By his atoning death he opened the way by which we may gain audience with the Father. Men

are in ignorance and darkness, I am the light to show the way. To all who are dead in sin, I am the life because I have the power from the Father to give life, and that abundantly. I enable men to see the way and to walk therein. The way he trod we should tread, if we wish to enter into his rest, that rest prepared for the weary and heavy laden.

When he speaks of his Father, he carries the conviction that he knows the Father, and the Father knows him. And when he says that no man cometh to the Father but by me, he would have us to understand that he is the truth, the way and the life. This is an unanswerable argument against the modern and oft repeated notion that it does not matter what one believes; that all religious beliefs will eventually bring salvation to its devotees. They either forget Jesus' words or else they never knew them. When he said, there is no way to the Father but by me. My Father is a father to none but those who believe on me. None can approach him except through me; because I am the door. Every one who comes through me comes truly to the Father. Through me he can pass from death unto life, from sin and condemnation, to justification, from sorrow and tears into everlasting life and joy and blessedness, from weariness and wondering to rest and peace in the presence of my Father.

Jesus is now the new and living way, in whom faith causes us to walk in confidence. He has become the infallible witness of his Father, and of all the good things to come, for which we hope and pray. Out of him we wander in darkness, error and sin.

Contrast the difference between the self-righteous Jews, to whom he said, Ye neither know me nor my Father; and the poor, unlettered disciples whom he lifted out of their ignorance, because he saw in them a spark of faith, which would, when breathed upon by the Holy Spirit, blaze forth with resplendent glory, whose brilliancy has shown, undimmed through the weary centuries since Philip said, Shew us then the Father and it sufficeth. Philip had a desire to see him face to face. If he could get one look into the Father's glory he would be satisfied. Then it was that Jesus proceeded to teach Philip more fully his meaning. He endeavored to teach Philip that whosoever obtained a just and full conception of him, saw the Father (manifested) in the Son, that Father with whom he ever lived in inseparable and holy communion, ever manifesting his Father in himself, by his words and works.

In Jesus all the attributes of God shone forth in heavenly beauty. Accordingly we read in Rom. 8:39, Nor light, nor depth, nor any other creature, shall be able to separate us from the love of God, which is Christ Jesus our Lord. The same love that prompted the Father to give his only begotten Son as a ransom, dwelt in the Son and prompted him to give his life as a sacrifice. This love of God in Christ Jesus, is none other than the love of God manifested to us through the mediation of Jesus.

Thus we see there is an intimate and indissoluble union between the Father and the Son. In his prayer he said, Thou Father, art in me, and I in thee. John 17:

21. Oh! that we might know the full meaning of his utterances in this memorable prayer; so full of love for his disciples, and not for them alone but for all who should believe in him through their word. The Father and Son are one in mind, purpose and execution. The bond of unity between them is the indwelling spirit of love, joy and peace. It is this bond that also unites and knits together all believers in Christ. What a holy union to contemplate, we in Christ, Christ in God, and God in him and his faithful followers. This is the union of which he spoke when he said, I in them and they in us. All working together in the bond of love and unity to the consumation of one divine plan.

The writer has just returned home after attending a meeting of brethren and sisters from several of the states and Canada; who met in Oregon, Ill, with the aim of devising ways and means for the dissemination of the Gospel message more effectively. For one, I wish to merely state that I received much benefit. It has given me more strength and courage to work that which is well-pleasing in God's sight. I believe that all present can testify to the same, for all seemed filled with the spirit of love and co-operation; because every question presented for consideration was discussed in a lovable manner, the like of which has never been my privilege to witness.

When the Spirit of Christ dwells supreme in us, illuminating our minds, transforming our lives, drawing us together as members of one family, and prompting us to loving co-operation for the good of the world, all to the glory of God, then will we force conviction upon all around us that Christianity is divine.

The more that differences among Christians disappear, the better will they prosper spiritually, and the better will the impression be before the world. If, however, differences must exist, let them be tempered with lovingkindness, and charitable consideration, that they may serve to strengthen our unity rather than to engender strife. If the spirit of Christ be in us, and abide with us, we can rest assured that it will melt down all differences and heart-burnings, and cause to spring up in our midst a sentiment and feeling of brotherly love that cannot be smothered by other influences.

Should not Christians ponder the things which are so important and indispensable to their spiritual growth? Should not the same mind that was in Jesus be in us? Should not his prayer be theirs? It seems to me that there is nothing more elevating and beneficial to spiritual growth, than unity, and for all to be able to stand in child-like communion with God, and to look up to him in confidence and say, "O Holy Father, the world hath not known thee; but I have known thee."

THE best rules to form a young man are, to talk little, to hear much, to reflect alone upon what has passed in company, to distrust one's own opinions and value others that deserve it.—Sel.

Sieze life where you will it is interesting.—Goethe.

FAITH is the staff of the Christian, while hope is his lamp.—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? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD,  
Oregon, Illinois.

**Editorials  
and Church News.**

We have just bought another ton of paper, paying 17c per pound for it—just about what we were formerly able to buy good bond paper for.

By oversight the name of the author was omitted from "The Opening of the Seals" in the last issue. Bro. Geo. Francis, Albany, Wis., is the author.

Sunday, Nov. 21, after the morning service at Rensselaer, Ind., we drove with the Harris-Prior family some ten miles into the country to have dinner with Bro. and Sr. Clarence Woods who live on a large farm there.

Bro. and Sr. Everett Warren of Lafayette, Ind., attended both services at Rensselaer Sunday. They seemed to be glad to get back and all were glad to see them back. Bro. W. expected to be back during the week for a slight surgical operation.

Bro. L. M. Howell, Gallipolis, Ohio, writes that they have started a Berean study class in their home with a membership of eight interested persons. Laurence and Florence are the kind you can count on when it comes to standing for the truth. They are isolated but do not find this just reason for doing nothing.

**REMITTANCES.**

Mrs. Chas. Dunn, J. A. Dickinson, Ed. Moran self and others, Mrs. Emily Harris, Mrs. Teresa Martindale, Miss Nellie Grant, Miss Hazel Logan, Mrs. Ida Jeffrey, Mrs. S. J. Knowles, Mrs. Ella L. Gardiner, Mrs. Gideon Logan, Mrs. Katy Davis, Mrs. Nettie M. Daharsh for another, Vernon Boggs, J. W. Hutchings, W. W. Roll, J. A. Railton for another, John F. Wagganer, Mrs. Ed. Eaton, L. F. Britton, James Browning, B. Schneider, Mrs. M. L. Cronbaugh, S. J. Wilson.

**EMERGENCY FUND.**

James Browning, 1.00

**Reports.**

**Tract Report.**

Balance, Aug. 24, 1920,	\$33.40	
Glenn Birkey,	5.00	
F. L. Austin,	8.00	
J. A. Dickinson.	1.25	
<hr/>		
Total receipts,	\$47.65	
1000 "Essential Truths,"	1.50	
1000 "Coming of Christ,"	1.50	
1000 "The Resurrection,"	1.50	
2000 "God's Promises,"	3.00	7.50
<hr/>		
Balance, Nov. 18, 1920,	\$40.15	

Persuant to notices sent out to over 75 members of the Church of God, ministers, evangelists, officers of the various conferences and those recognized as earnest workers in the church, the following answered the call and were present in consultation at Oregon, Ill., from Nov. 9 to 12.

- T. A. Drinkard, Nebr.
- M. D. Newell, Nebr.
- J. W. Williams, Ill.
- F. L. Austin, Ont.
- R. Hightower, Ill.
- J. A. Railton, Ont.
- Mrs. J. A. Railton, Ont.
- Mrs. T. J. Ellis, Ia.
- Mrs. Florence Allard, Minn.
- Mrs. Lydia Railsback, Ind.
- Mrs. Mary Woodward, Mich.
- Mrs. G. P. Allard, Ia.
- G. E. Marsh, Ia.
- Mrs. G. E. Marsh, Ia.
- Leota B. Hanson, Mo.
- Albert Siple, La.
- Alta King, Nebr.
- F. E. Siple, Ill.
- Flora H. Prior, Ind.
- H. S. Hunt, Ia.
- S. J. Lindsay, Ill.
- A. M. Jones, Ia.
- Lyman Booth, Ill.
- J. A. Patrick, Minn.
- D. E. VanVactor, Ind.
- Anna Drew, Ill.
- J. S. Lyon, Ala.

The purpose of the gathering was for considering the state of the church, its needs, and the conditions that confront us. Two days were spent in study of the scriptural injunctions and examples of church organization and government, with the idea of conforming in every detail to scriptural pattern, in any plans of organization we might effect, approve, or recommend.

In all the matters up for discussion there was entire unanimity of decision. A spirit of love and deference was mani-

festated by all in attendance. A great many papers on various subjects were read. No note of these will be given here, for a complete report of the meeting will be sent to every member of the church of God whose name can be secured. Those who read this report will confer a favor upon the committee if they will mail a card to the secretary, Bro. F. L. Austin, Fonthill, Ont., Canada.

Briefly, it was at first decided to take up the discussion of no matter of previous dispute or division in the church. It was decided that the leadership in the church should be spiritual, and that the church as a whole might be enabled to attain to higher levels through a thorough organization on spiritual lines.

To this end it was decided to recommend to the members at large the following program of effort:

The recognition in each body of believers holding services for worship, of certain leaders, spiritually qualified as elders and deacons.

The recognition of these local officers as members, ex-officio, of the state conference, or of the district conference, together with any ardent members who chose to attend the state conferences.

The recognition by these state conferences of the spiritual leaders best qualified for state officers, who ex-officio, will in turn be the members of a National Conference.

The National Conference in turn to recognize as its duties, the appointing of trustees to carry on the legal affairs required by the U. S. laws, to amalgamate our publishing interests, to prepare and issue standardized books, pamphlets, tracts, lesson courses, etc, and to develop a training school for those desirous of entering the ministry. A report of the evangelists present shows that a great field is open for those who can preach the word, and many calls for evangelists cannot be filled. Four young men are now ready to begin preparation for this work.

To carry on the work of this meeting, prepare and send out the reports, devise ways and means for securing the accomplishment of the results desired, a committee of ten was chosen.

This committee is as follows:  
J. W. Williams, Chairman, F. L. Austin, Sec. Treas., D. E. VanVactor, Mrs. Grace Marsh, J. A. Patrick, F. E. Siple, J. S. Lyon, Rolla Hightower, Alta King, Leota Hanson.

A fund of about \$80.00 was pledged at the meeting for the expenses of the committee for printing and publicity. Contributions will be appreciated from those who desire to help the worthy effort along.

Representatives of three of the church papers were present and approved the plans for unification of efforts.

It was the desire of those who called this meeting, that it should be a representative gathering. The leaders of all factions and a fair proportion from every state and district were sent invitations. Many letters were received sending checks to defray the expenses of the delegates, from those who were unable to come, and all were unanimous in expressions of sympathy with the movement. It is hoped a church manual may be issued containing the names and addresses of all our churches, evangelists, preachers, and members.

J. S. Lyon.

# The Sunday School.

By Alta King.

## WHAT THE KINGDOM OF HEAVEN IS LIKE

Lesson II. Dec. 12, 1920.  
Lesson text: Matt. 13:44-52.

Golden Text: The kingdom of God is not eating and drinking; but righteousness and peace and joy in the Holy Spirit. Rom. 14:17.

Memory Verses: Matt. 13:33.

### Questions and Comments

Today's lesson overlaps somewhat last Sunday's lesson. What two kingdom parables were considered and what lesson did they teach us concerning the kingdom? Of what is the kingdom organized and perfected, the results?

Read or relate the three kingdom parables of today's lesson. Matt. 13:44-50. To whom were they spoken? What was Jesus teaching concerning the kingdom in the first two parables? Is it possible that these men who accepted Jesus so whole-heartedly as the Christ, needed this lesson on the value of the kingdom? How did their conception of the value of the kingdom differ from Jesus'?

In which of these two parables was there no definite conscious hunting for treasure? (This parable is evidently based upon the then common occurrences of people "stumbling" upon treasures hidden in their fields.) Are there people who actually receive knowledge of the kingdom in this way today? Identify some of the treasures such receive? In what kind of a field is this knowledge, word of the kingdom, concealed? What must one sacrifice in order to come into full and final possession of the kingdom?

In which parable was the treasure found by one who sought for it definitely and consciously? Did possession in this case involve the same sacrifice? Why is a pearl of great price chosen to represent the kingdom? Of all the objects employed as ornaments, the pearl is almost the only one which derives nothing from art. We cannot increase the love of God or the gift of his Son or the blessedness of the kingdom. Show that the kingdom is the full expression of God's love to man.

In the parable in verses 47-50, we see a picture of that stage of the kingdom development which was in progress during Jesus' time and is still in progress.

What is the net? We recall that the twelve were sent out to be fishers of men. What net were they given to use? What is the sea in the antitype? Make application of the good and bad fish. Are we to conclude that the gospel net gathers into one body those who are unfit for kingdom service as well as those who are?

To which one of the parables in last Sunday's lesson is this one very similar? What did Jesus mean in Matt. 13:51-52? What "new things" concerning the kingdom had Jesus been teaching by these parables? To whom did Jesus liken these men in whom he was storing up this knowledge of the kingdom and what was their duty?

### General Notes

Daily Readings: Mon., Matt. 13:44-52;

Tues., Mark 4:26-34; Wed., Isa. 62:6-12; Thurs., Psa. 67; Fri., Eph. 3:1-11; Sat., Eph. 1:1-23.

The Children's Lesson: Try to give the children some idea of how the world stands in need of Jesus reigning supreme king over all the earth. What will be accomplished by the kingdom in operation, how the knowledge that God is going to establish such a kingdom brings joy and greater love and faith in God.

Then show them that only a few have this knowledge. All this will aid them to understand the parables in which Jesus compares the kingdom to a hidden treasure and a pearl of great price.

"The kingdom of God is not eating and drinking but righteousness and peace and joy in the Holy Spirit." Rom. 14:17.

Paul was rebuking someone in the congregation at Rome for judging others concerning meats. In verse 14 he shows how foolish this was. They were preparing themselves to enter the kingdom with Jesus when he should organize it. Since the kingdom was not to be established for the purpose of promulgating systems of eating and drinking, but for the purpose of promulgating righteousness and peace and joy in the Holy Spirit, (through communion with God's mind) therefore their entrance into the kingdom would depend upon their growth into righteousness, peace and joy in the Holy Spirit, not on the perfecting of themselves in a system of eating and drinking. Paul does not say here that individuals should not consider their eating and drinking from the standpoint of health. This is a matter of righteousness and must be considered. But he teaches in this chapter that this matter is a matter of individual decision. Christ has not given us a set of rules which will govern the eating and drinking of all people in common.

The kingdom of heaven is like unto a leaven which a woman took and hid in three measures of meal till the whole was leavened. Matt. 13:33. Jesus brought the kingdom at hand by his words and deeds. His teachings and works belonged to the kingdom age. They were given during this age that a true conception of the kingdom might be planted in the minds of men who would thus be transformed into men who understood the kingdom and could help Jesus in its administration. This conception of the kingdom in the minds of these men acts as leaven acts in meal. Leaven is a living agent and puts life in the meal. Knowledge of the kingdom reveals the Spirit of God's love and generates the same Spirit in the minds of those who receive it, making them alive in the spiritual life of love. All who have been thus made alive will constitute the kingdom. The kingdom acting as leaven will leaven humanity until all people will be alive in the spiritual life, the life of love.

## Letters.

Dear Bro. Lindsay:

Thanksgiving time has come again and we should all give thanks unto the Lord for his many blessings which he hath bestowed upon us in the past year. Thanks be unto God for his unspeakable gift. 2 Cor. 9:15. For every good gift and every perfect gift is from above and cometh

down from the Father of lights. Jas. 1:17. The church here should be thankful that the enemy, death, has not visited it in the past year, and that two more have started to walk the narrow way which leads to everlasting life. We have so many things to be thankful for that we cannot count our many blessings and name them one by one. But we know that we should be giving thanks always for all things unto God and in the name of our Lord Jesus Christ. Eph. 5:20. I will mention the lovingkindness of the Lord, and the praises of the Lord according to all the Lord hath bestowed upon us. Isa. 63:7. Thanks be unto God which always causeth us to triumph in Christ and maketh manifest the savor of his knowledge by us in every place. 2 Cor. 2:14. By him therefore, let us offer the sacrifice of praise to God continually that is the fruit of our lips, giving thanks to his name. Heb. 13:15. Offer unto God thanksgiving and pay the vows unto the Most High. Psa. 50:14. I thank God through Jesus Christ our Lord. Rom. 7:25. Thanks be to God which giveth us the victory through our Lord, Jesus Christ. 1 Cor. 15:57.

Your sister in the faith,  
Elsie Marie Bradley.

Plymouth, Ind., Nov. 18, 1920.

Dear brothers and sisters of the household of faith,

I see a call in the R H. for Thanksgiving letters. I have so many things to be thankful for that I do not know where to begin. First I am thankful that the Heavenly Father sent his dear Son into the world to redeem mankind and give us a home in his kingdom, where there will be no more sickness, sorrow, pain or death; but God himself shall be with his people and shall wipe all our tears away. May this be our happy lot is our prayer.

I see the question asked by Bro. Crowe "Is our light shining?" This comes home to me very forcibly. Are we doing all we can for the Lord's cause? Are we letting our light shine? The Apostle James says, But be ye doers of the word and not hearers only; deceiving yourselves. In another place, Show me thy faith without thy works and I will show thee my faith by my works. One cannot sit on the stool of do nothing and expect our light to shine very far. May God help us each to let our light shine, though feeble that light may be, is my prayer.

AS ever, your sister in Christ,

Louisa J. Presley.

Alma, Mich., Nov. 17, 1920.

To the Brotherhood of faith, Greeting.

Let us put on the whole armour of God that we may be able to stand. And when we do our alms, let us do them in secret not to be seen of people, but praising the Lord in his infinite love and mercy, knowing every perfect gift comes from the Lord, let us praise his holy name forever.

I can say that I am very thankful unto the Lord for the lovingkindness and mercy that he has bestowed upon us, and for our daily bread, and the necessities of life. We feel very thankful to Bro. Lindsay and others for the Restitution Herald. Just the paper we want to herald the glad tidings (good news) of salvation to the perishing world.

I think we ought to be looking to the



spirit of prophecy to know the nearness of the return of our Saviour, especially where Daniel says, when we see the abomination of desolation standing in the holy land, then lift up your heads, and rejoice, for your redemption is near. That is the way I figure out the nearness of his coming.

Love to all. Your brother in Christ,  
J. C. Daniels.

Editor and readers of the Herald, Greetings:

It has been some time since I have written anything for the Herald. Aug. 30, in company with my daughter Ruth, and son, Paul, I left for Haswell, Colorado, where we had been billed for sometime.

The first day we reached Morrill, Kansas. Staid over night with Bro. and Sr. Howard. Next morning it was raining. At noon we bade these good people good-bye, and drove to Sebetha. Here we struck the "Ocean to Ocean" highway and drove over to Bern, stopping over night with Bro. Hafner. He was very anxious for us to begin meeting at the schoolhouse, which we were compelled to decline, on account of previous arrangements, but left these good people with a promise of returning, and took the highway and continued for one week facing the rain and wind through western Kansas and eastern Colorado. Cars by the thousand, from almost every state in the union, going and coming. Someone every few minutes mired down in a mudhole. But the continuous stream of cars rendered each other a helping hand. Although strangers, we were made to feel as though we were brethren. As the car swayed from side to side of the road, the rain often falling in torrents, we were forced to the conclusion that the prophecy of Iasiah 35 was literally fulfilled on these broad spread praries, once the American desert, but now a fruitful field.

After six days toil and labor, we reached our destination and began meeting the next evening, and continued till Sept. 24th, to a large and attentive audience, portraying the gospel of the kingdom, the speedy return of the long looked for and expected one, the fairest among ten thousand, one altogether lovely, to be king over all the earth when it is redeemed to its Edenic beauty. The people gave us the best of attention and seven took a stand with us.

On our way out we had the misfortune to badly injure one tire on the car, but we were greatly surprised, though very agreeably, on finding that a Goodrich tire and inner tube had been placed on the car at a cost of \$43.75. On bidding these good people farewell a check was handed us for \$25.00 for which we were truly thankful to the givers and to our kind Heavenly Father that knows all our needs.

The first day we drove to Scott City, Kansas, something less than 200 miles. The next day we drove to Solomon, Kansas. The next evening as the sun was going down we reached Atchinson on the west bank of the Missouri river. Drove across, took a drink of Missouri water, and thanked God that we were within seventy-five miles of home. Drove over to Dekalk, a little station on the Burlington railway, there intending to get supper but failed. Here we struck the paving for St. Joseph.

After a few minutes drive we reached the city.

A heavy rain was threatening and we thought best to make as many miles as possible toward home. When within an hour's drive of home we found the rain had headed us off and before we realized what had happened we struck the track where some poor traveler had gone into the ditch, but in some way had gotten out, but we ditched in good shape. After trying for about three hours with the help of the neighbor, we gave it up as a bad job and sought refuge at a nearby farmhouse for shelter for the daughter. Paul and I staid with the car. We had no cover except a canvas that had been thoroughly soaked, which indeed was very uncomfortable combined with the car standing on one edge. Like one of old sleep departed from us. We have always believed that whatever is is best, but this was one time that it seemed pretty hard to believe. I could see no reason why we should spend such a night by the roadside unless it was to teach me how to turn over. I surely thought before morning I could turn over on less space than any time in life. But at last the sun rose in the east, I thought the most beautiful I had ever witnessed for I was chilled through, and its warm rays made us feel truly thankful to the Giver of all good gifts.

In a few moments the road was full of cars and good-hearted people to lift us from the ditch and bade us Godspeed. The lady of the house came down and insisted that we go up and eat some breakfast, which we thankfully received and were soon on the homeward way again.

We thought much of the words of Paul, Through much tribulation we enter the kingdom. We soon reached home and found all well and a letter calling us to Douglas County, Missouri, and after a little rest started for that field of labor. Will give a report of that meeting at a later date.

May the Lord stir up his people for a more active work. Pray for us.

Your afflicted brother,

D. M. Spencer.

#### THE OPENING OF THE SEALS

George Francis,

Albany, Wis.

##### The Third Seal

AND I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, a measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Verses 5 and 6.

Before examining the symbols of this seal, I will offer a few remarks on the construction of the Apocalypse, which will tend to confirm what I have said concerning "the great sword."

Advance thought in harmony with the fact that the book is a prophecy of future events, teaches that the seven churches occupy seven time stages, from Patmos to the end of this dispensation, that is, what is written to Ephesus is for all the churches during the first period of time.

And that now we are in the Laodicean stage.

The opening of the seven seals commences near the first of the second century, and under the sixth seal John has a view

of the white robed company with palms of victory in their hands. And again under the sounding of the seventh angel, the kingdoms of this world become the kingdoms of our Lord, and of his Christ.

Showing that the writer advances with one set of symbols to the end, and then goes back and goes over the same ground with another set of symbols. This is so plain in chapter twelve, after the kingdoms of this world are become Christ's in chapter eleven. Then behold, the great red dragon appears in the heaven, showing the writer has gone back, and again advances with another set of symbols.

Herein we perceive why only seven of the churches are written to by the Master. Therefore the symbolism of the number seven demands that the seven seals periods covers the whole of this dispensation; and to make the seals end before the trumpets begin chronologically throws the whole exposition into disorder, and prevents us from reading correctly the signs of the times. Third seal. Chapter 6:5.

"And when he had opened the third seal, I heard the third beast say, come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand."

The symbols of this seal aptly, and chronologically apply to the Papacy; and in this connection I call attention to the fact, that from the fifth to the eleventh century are the dark ages. And what symbol could so aptly represent that period, as a black horse? The symbol of a black horse is the farthest removed from that of a white horse, and as a white horse is a symbol of righteousness, a black must represent unrighteousness.

The Bible says, "Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty." Psa. 74:20. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." Eph. 4:18.

The rider of the black horse has "a pair of balances in his hand."

It is the prerogative of the Deity to use the balances in weighing character, but here the man of sin has taken the balances into his own hand; usurping the rights of God. The rider of the black horse could not be expected to hold a just balance but a false one, "which is an abomination to the Lord." "Thou most upright dost weigh the path of the just." Isa. 28:7. Therefore it is written concerning Belshazzar, "Thou art weighed in the balances and art found wanting."

"And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and hurt thou not the oil and the wine." This language is addressed to the rider of the horse, and is prophetic as to the price that would be charged for that which is symbolized by the wheat and the barley; but mandatory, not to hurt the oil and the wine. These beasts, or living creatures, being symbols of the divine government; this voice comes from the throne.

The language here is highly symbolic; the wheat and the barley representing what the Papacy deals out to her followers at a price in money. Thus with feigned words making merchandice of the people.

We read in Jer. 23:28: "And he that hath my word, let him speak my word faithfully; what is the chaff to the wheat? saith the Lord."

"Hurt thou not the oil and the wine."

The oil and the wine are symbols of the Holy Spirit and its precious fruits. The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings to the meek . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the Lord that he might be glorified. Isa. 61:1-4.

Touch not mine anointed, and do my prophets no harm. Psalms 105:15.

This is in harmony with the voice,— "Hurt not thou the oil and the wine."

And the wheat and the barley are the foundation of the bread, that in the symbol, represents the life-giving broken body of Christ: The wheat, the barley, the oil, and the wine are all symbols of God's rich blessings to man.

(To be continued.)

LET US TRY AGAIN

T. A. Drinkard, Holbrook, Nebraska.

IT seems to me that I am having quite a time in persuading some of our readers that if Jesus Christ "By the grace of God should taste death for every man," (Heb. 2:9) it is also planned of God that "They shall be all taught of God." (John 6:45) I endeavored to show that there is a difference between the "Common salvation" of Jude 3rd verse, and the "Great salvation" of Heb. 2:3. To my mind the "Common salvation" is a salvation from the "Common death" of Num. 16:29. The "Common death" is the "Death passed upon all men." Rom. 5:12.

Surely we can all agree that "Death passed upon all men." Let me ask why God placed the penalty of death on man? Paul shows and gives a scriptural reason for it saying, "For . . . all have sinned." Rom. 5:12. Suppose we look at 1 Tim 2:4 again and see if we can ascertain if our position is well grounded, and if so, if we can get the thoughts more clearly before those who may have a little different view. The passage reads, "Who will have all men to be saved, and to come unto the knowledge of the truth." Notice very carefully that this salvation is before a knowledge of the truth, and therefore before being made free as Jesus shows in John 8: 32. Let us suppose, as is the case with many, that God wills that ALL MEN be eternally saved, but he does not intend to give every man an opportunity to know of his truth, where is there justice, mercy, and love that comes from the omnipotent one? The argument is often made, Why should God give people a knowledge of him when he well knows that they will not accept him? They forget that God's ways are not our ways, neither are our thoughts his thoughts. They forget that at one time God told Samuel to tell Israel what the end would be if they persisted in desiring another king. God knew their thoughts, and just how they would do. He knew the outcome, nevertheless, he warned them. Why did he do it? Why did he lead them out of Egypt across the Red Sea down into the wilderness when he knew the outcome? Simply because it was

his plan, and according to his purpose. Why did he plan to gather Israel again after all their sins, their rejection of him? It is his purpose and his plan. A few years ago people made light of our words that God would yet re-gather his once beloved, but now scattered people. But now many who were then blind to those things are now rejoicing because of God's unfolding light. I am only pleading that all may yet see the beauty of God's truth on the point that Paul presents to us that God "will have all men to be saved, and come unto the knowledge of the truth." This is very simple, and why take very valuable time in trying to eliminate it? You can't, and when you get through trying to get it to read your way, it reads just the same. Those who oppose our view freely admit that Jesus died for all men, but somehow they are unwilling to grant that all men have a right to a portion of that blessing, because in admitting this fact they would have to believe in future probation, and a general resurrection of all the dead. I am still praying that these, many of them our brethren, will yet see their mistake and do better. I don't wish to be understood as teaching universal salvation as many do. This is not the thought at all. The fact is, Did Jesus taste death for all men? Did he give his life a ransom for all? If he did all this are not all men entitled to some benefits therefrom? If not, why? I am not calling for a second chance, don't muddy the water. I am only asking that you be pleased with God's plan and purpose, even though you don't exactly see and understand all things. God does not will that any perish, therefore it is in harmony with his plan to offer that man salvation, not because he knows that man will accept it, but because he wills that all men know of him.

TROUBLE NEVER TROUBLES ME

Alice B. Curtis, Scottsburg, Indiana.

WHAT words are these that empty seem as air?

What one of Adam's race is free from care?

We early learned to know old Trouble's face,

His too familiar features we might trace, From memory: too often we have met, His sad and sombre visage to forget, The heavy step that told his coming near, Made us shrink backward crippled by dread and fear;

Fain would we plead the much used "Not at home,"

Or beg a more convenient time he'd come; 'Twas all in vain, we knew that we must pay,

In sighs and tears before he went away. Like love he laughs at locksmiths o'er and o'er,

He gains an entrance though we bar the door.

Now who could speak those words and say the truth;

Should they not fall from the fair lips of youth?

Life's morning should be filled with hope and joy

No trouble should its happiness destroy, Or feeble age its shoulders bent with care,

For very pity, such should trouble spare. But no respecter of mankind is he

No one from him can claim in mutiny,

From trouble free, O if the words were true,

What happiness would flow to me and you, Soothing our troubled hearts like Giliad's balm.

Would you believe it a poor son of Ham Dwelling alone in abject poverty, Often said, "Trouble never troubles me." He earned a scanty wage from errands run, Or some small service, and when day was done,

He blessed the Lord who had his needs supplied,

And in his love and care was satisfied, His homely features were alight with love Illuminated by God's spirit from above.

Love prompted him to do a kindly deed, Or comfort give. if some one was in need. His strong hands willingly would bear the load,

If he could ease another o'er life's road. Sometimes he shared his meagre store of bread,

With some poor dog that homeless and unfed,

Fleeing in fear harsh words and oft-flung stone,

Found thus the only kindness he had known.

So without care days swiftly passed along. He walked unheeded through the careless throng:

None dreamed that he his life would freely give,

If by so doing some one else might live. But thus he died, one of a lonely race, By kindly deeds he glorified his place; Humble his life, his sphere of action small,

But one saw him, who notes the sparrow's fall.

His cheerful life of trust puts me to shame, That, with more blessings than my lips can name,

I yet have murmured, and feared trouble near,

Clouding my days that otherwise were clear.

Blest is the path God's faithful ones have trod;

Peace broods o'er those whose minds are stayed on God.

When love and trust find place within my heart,

My road and Trouble's lie often wide apart, And should we meet, he will not tarry long If trust in God and Christian hope is strong,

Prayer breaks the hold that trouble has on me,

Then why should trouble ever trouble me. I bear life's ills upheld by mighty arms That will sustain me through all earth's alarms,

Jesus is mine, a present help is he, Trouble may come, but cannot trouble me.

A FRESH mind keeps the body fresh. Take in the ideas of the day, drain off those of yesterday. As to the morrow, time enough to consider it when it becomes today.—Bulwer.

IF we are happy, we must hold the lamp of our happiness so that its beams will fall upon the shadowed hearts around us. —Sel.

Nothing so adorns the face as cheerfulness. When the heart is in flowers, its beauty and bloom pass to features.

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THE secret of success has been fairly well kept, considering how many people are anxious to tell about it!—Puck.

HOWEVER low men's standards, or however much alloy in their own mintage of character, they instinctively recognize the true ring in another's and pay homage to it.—F. F. Cook.

OUR tokens of love are, for the most part, barbarous, cold and lifeless, because they do not represent all our life. The only gift is a portion of thyself. Therefore, let the farmer give his corn; the miner, a gem; the sailor, coral and shells; the painter, his picture; the poet, his poem.—Emerson.

DO your best and leave the rest!  
What's the use to worry?  
Firm endeavor stands the test  
More than hast and hurry.  
Rich rewards will come to him  
Who works on with smiling vim.

—Sel.

SAYINGS OF THE SAGES

MEN are often capable of greater things than they perform. They are sent into the world with bills of credit and seldom draw to their full extent.—Walpole.

NOTHING so increases one's reverence for others as a great sorrow to one's self. It teaches one the depth of human nature. Charles Buxton.

VICTORIES that are easy are cheap. Those only are worth having which come as a result of hard fighting.—Sel.

WHEN a man's conceit makes him think too well of himself, it simply is a sign that he has forgotten a lot regarding his own personality that other people remember with clearness.—Sel.

# THE RESTITUTION HERALD.

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## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

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

### THE CHRISTMAS PARTY

ONE evening just a few weeks before Christmas a father and mother sat talking beside a bright fire in their pretty library. Papa said, "I wish, Alice, we could do something different on this Christmas from what we usually do. Each year we have given presents to the children and have helped them select gifts for us and for each other. We have remembered our friends, also, but all of these have so much given to them. Don't you think it would be nicer this Christmas to give to the poor people who have no one to think of them?"

The mother replied, "Yes, dear, I, too, have been thinking this very thing. I know the children would be happier if they kept Christmas thus and I'm sure it would please Jesus."

They talked some time about their plan and the next day, which was Sunday, papa said to the children: "Would you not like to go with us to see some little children?"

Agnes and Bessie, Harold and Robert, all said they would like to go, so after dinner they started. They took the car and went to a part of the city where they had never been. The houses became smaller and smaller, the streets narrower, and everything looked crowded and dirty.

When they left the car, papa took them along a narrow, dirty street, which looked like an alley, to a large old building. Here they climbed a great many stairs and on the top floor, papa rapped on a door. A little pale-faced child answered the knock and when papa asked, "How is your mother?" she answered, "She doesn't seem to get better."

She asked them in and the children had never seen such a poor home. There were only two rooms and in one the mother lay sick, while three little children played about. Sallie, the oldest, who had opened the door, had done all she could, but she had been too busy caring for her mother and her little brother and sister to keep the room very neat.

Papa had known the poor mother for some time, as she used to clean his office before she was taken ill. He had often sent her help and had gone with mamma to see her, but the children had never been with them before.

Mamma now helped Sallie put the room in order and then she made the poor mother more comfortable, while papa and the

## ANSWERED



PRAYED for the friendless and lonely,  
For souls overburdened with care,  
I cried for the Master's compassion  
On those in the depth of despair.

I prayed for the homeless, the starving,  
The poor and the weak and the old,  
I cried out for heavenly blessings  
On all who were far from the fold.

But no glowing vision of splendor  
Came down from the heaven above,  
No radiant angel of mercy  
Flew earthward in ministering love.

My cries found their measure in doing,  
Nor ever in words that were said,  
And my plea for the hungry was answered  
When I said it with loaves of bread.

—George T. Liddell.

children talked to the little brother and sister. Mamma had brought medicine and other things which the poor sick mother was so glad to have.

When at last papa and mamma had to leave, the poor children begged them all to come again, which they promised to do. As they were going home, papa said, "I fear those poor people won't have a very happy Christmas."

Agnes exclaimed, "Oh, papa, I wish we could have them come to our Christmas tree!"

Papa replied, "Would you really like to share your Christmas with them, children?"

They all said, "Yes, indeed, we would."

When they reached home they sat down and talked over their plan. Papa and mamma told the children they couldn't give them quite so many presents, if they gave to the poor children, too. The children, also, would have to give smaller gifts to their father and mother and to each other, if they brought presents for their guests, but they were willing to do this. Papa and mamma knew of other poor families and they decided to invite ten children with their mothers and fathers. I wish you might have peeped into that home on Christmas day. The house was gay with evergreen and holly, while in the library stood a beautiful, tall Christmas tree, which the children had helped to trim. They had made chains of popcorn and cranberries and of silver and gold paper. There were many little lanterns, boxes and baskets which they had learned to make at kindergarten, while underneath was piled the presents.

At twelve o'clock the poor people came and when they had taken off their wraps, papa and mamma invited them out to dinner. Most of them didn't usually have much to eat and they had never seen so pretty a table. 'Twas trimmed like the house with holly and evergreen and there were so many good things on it. I can't

tell you how much they all enjoyed the oyster soup, the turkey, which many of the children had never tasted before, the nice vegetables and then the pudding and ice cream.

When they just couldn't eat any more, the children led the way to the library. Papa had gone ahead and had lit all the candles and I wish you could have seen how pretty the tree looked! The eyes of the poor little children 'most popped out of their heads as they gazed upon it. Agnes and Bessie, Harold and Robert passed the presents and the poor children could hardly believe they were all for them. Everyone was remembered from fathers and mothers to the babies. There were warm things to wear, fruit and candy to eat, and bright toys for all the children.

When the presents had all been given, mamma asked the children if they would like to hear a story. Then she told them the one you know so well of the dear baby who came to the world on the first glad Christmas day, and of the sweet song the angels sang, as they told the shepherds the good news. The children listened eagerly, for many of them had never heard of the Christ Child. When mamma had finished, she gave each child a picture of the baby and his mother.

When it was time to go home, the poor children and their fathers and mothers said they had such a happy time.

In the evening papa put the presents for mamma and the children under the tree, and though there were only a few, everyone said it had been the very happiest Christmas they had ever had.

What can you do this Christmas, children, for others who won't have so many presents as you?

(Note:—I am indebted to "Kindergarten Stories," by Laura Ella Cragin, for the preceding story.—G.M.M.)

OUR minds as well as our houses need windows. Good literature is an open window for the mind, looking out both on the sky and on the earth. A mind without windows is a sort of a tomb in which the best powers wither and die. A great thought, a good book is a window through which the light of God's truth gleams into the mind and quickens the life of the soul. Without that enlivening power of good literature, our minds can never expand into what God meant them to be.—Sel.

ONE of the commendable mottoes is to "Look up, lift up." Remember that a telescope turned towards earth never will reveal a star, and that a soul looking always toward worldly things never sees any good in earth or heaven.—Sel.

THERE are always rainbows of some kind ahead, and whatever the weather, all weathers are good to those who are determined to "win out."—Sel.



## ACQUAINTANCE WITH GOD

Lyman Booth,

Dixon, Illinois.

**F**LESHLY parents often place implicit confidence in an only child. They calculate and toil early and late for many years that they may bequeath a fortune to it. If that child is dutiful, the parents not only give it all they possess, but bestow upon it their devotion and parental love. It becomes the idol of all their ambitions earthly; his desires, wishes and hopes are theirs. Their love prompts them to do all in their power for the prosperity and happiness of the child. They exercise every laudable effort that it may become useful and influential; that society may respect and honor it. All this may be honorable and praiseworthy, but not enduring; too often it causes one to become miserly and mean. It is like every other earthly motive. The parents are soon cut down by death, and in a few years the object of their devotion will follow them, leaving their riches to others to protect or scatter to the winds. In a few years more their names may be entirely forgotten. This, in brief outline, is man's best estate when relying upon his own resources. His time is limited; his possessions small and perishable. How utterly insignificant in comparison with the estate of him who has committed all things in heaven and earth into the care and keeping of his only Son? He has made him heir of all things for an everlasting possession. Not for a few fleeting years, filled with sorrow, perplexities and grievous toil, but with the power of an endless life, filled with joy and pleasure far beyond the mind of mortal man to conceive.

In obedience to his Father's will he has offered to share his heritage with the poor and needy. Are you poor, are you needy? Apply to the Son of God's love and you may become rich and have every need supplied. Are you sick, are you helpless? He can cure your every ill and give you endless life. The joys and pleasures, the treasures of earth and heaven are his; he offers to share them with all who will come to him. Do you wish to become a joint inheritor with him? If so, it behooves you to read and acquaint yourself with the terms of his will. You must seek his favor.

If you sincerely desire to become a friend of God, and live in his favor continually, you will have to comply with the terms he has extended to all. He has fixed his love, without limit or measure, upon his Son, and you must do the same. He has publicly declared that he is well pleased with the Son, and you must be satisfied, not only satisfied, but delighted. He has exalted him above all principalities and powers. He has laid help on one that is mighty, and offers you a share in his glory and might. Then with what rapture should we contemplate the fact that he, in his infinite love, has devised a scheme whereby man can be restored to his friendship and love!

God has exalted one whom he has chosen, his elect, in whom his soul delighteth. He has made this chosen one the head of the church and anointed him to be King. As head he loved the church and gave himself for it that he might redeem it from iniquity. The Father made him to be sin who knew no sin, that we might be made

the righteousness of God in him.—2 Cor. 5:21. In this the Father has reconciled us unto himself by Jesus Christ.

How was he made sin for us, and how do we become the righteousness of God in him? Let us look back to the scenes that cluster 'round the cross, and hear these words from his dying lips, My God, my God, why hast thou forsaken me? Can you not see a deeper and more mysterious sorrow than the world ever knew before? No wonder the mantle of darkness was spread over the scene, as it were to hide from view the curse of the tree, its shame and ignominy! When we realize in it all, the reality of a divine sacrifice for the sin of the world, and realize that only through this sacrifice we gain reconciliation to God, the scene changes with a halo of divine glory and brightness over all. All that Christianity means to us clusters 'round his cross; because we could not be reconciled to God and gain eternal life, without the offering up of him who knew no sin, yet was made sin for us, or a sin offering for us, that we might be made the righteousness of God in him. Because he was made a sin offering, we can be made righteous. How was he made sin when he knew no sin?

Under the law there was a sin offering provided for the sins of the people. Two goats were brought before Aaron and he cast lots on them. One lot for the Lord, and the other for the scape goat. The one for the Lord was slain and offered for a sin offering. The one upon which the lot fell to be the scape goat was presented alive before the Lord to make an atonement with him, and to let him go for a scape goat into the wilderness. Aaron was to lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness, and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness. See Lev. 16. In this we see the type of our Savior's sacrifice. Read it. It will do you good.

The scape goat knew no sin, yet was made a sin bearer, or offering, alive before God; was sent into a land not inhabited, and there deserted, or left alone. He bore away the sins of the children of Israel; our sacrificial offering was presented alive before God also, and although he was slain, he has borne away the sin of the world as well as that of Israel. The sins of Israel were imputed, or laid upon the head of the scape goat by Aaron in the placing of his hands upon it. When we say the sins of Israel were imputed unto the scape goat, we mean they were ascribed, assigned, attributed or charged to it. We may attribute to a person that which belongs to him or that which we merely suppose to be his. We may attribute a crime to an innocent person. We may charge wrong doing to the innocent. We impute good or evil, but generally evil. Thus we see plainly that the scape goat was made merely the sin bearer to carry away the sins of Israel, and yet it did no sin. Had it done so it could not have been worthy of that duty. The scape goat was charged with the sins of the people, and therefore when their sins were charged against the scape

goat it released them from their sins, or they were forgiven their sins. If I were to owe a person a debt, and you were to tell the person that you would pay the debt, that act would release me of the debt. The person would release me from it, or in other words, he would forgive me the debt.

In like manner our Savior was made a sin-bearer to carry away the debt which Adam placed upon every son and daughter of his. I believe there is no other reasonable or scriptural explanation other than to say that the sin of the world was imputed to him, and when it was imputed or charged to him, because he willingly offered to pay it, he purchased the release of the world from that sin, yet all men die and must continue to die until death shall have been destroyed by the one who hath power over death and the grave.

Jesus hath said he came to destroy the works of the devil, which is death. The devil introduced death into the world, but Jesus' death will result in canceling that sin and the result will be life from the dead.

When the scapegoat bore away the sins of the people, it bore the burden of their sins and left the people free from sin, or we might say, righteous. What sins they had committed were forgiven them and were passed to the scape-goat, and his innocence passed to them. This gives us a better understanding of the words, "made the righteousness of God in him." Jesus bore away the sin of the world into a land not inhabited; even into a wilderness where there is no life; even into the land of death. He exchanged his innocence for the sin of the world that the world might be released from it, and the world will be, else he will have died in vain.

Inasmuch as the scape goat bore away Israel's sins, it purchased their freedom from their sins. In like manner, Jesus, by his sacrifice, bore away the Adamic sin and purchased freedom from sin for man, that sin which estranged him from his Creator. In this he became the propitiation for sin. Propitiation is an offering, action or sacrifice that makes the governing power propitious, or forgiving toward the offender; while satisfaction denotes the rendering of a full legal equivalent for the wrong done. Propitiation appeases the lawgiver, and satisfaction meets fully the requirements of the law. To appease means to make peace. Hence when we say Jesus is our propitiation, we mean he is our peace, or peace maker with God. Therefore he is our peace in God, or the one who can restore peace between man and his Creator.

What a grand and glorious work our Savior has done for man, and how thankful man should be for his service, Especially thankful should those be who have committed themselves into his care and keeping by obeying his precepts and thereby making peace with God. Do you desire this peace? Then acquaint now thyself with God and be at peace; therefore good shall come unto thee. Job 22:21.

## THE OPENING OF THE SEALS

George Francis,

Albany, Wis.

## Seal Number Four.

"And when he had opened the fourth seal, I hear the voice of the fourth beast say, Come and see. And I looked, and be-

hold a pale horse; and his name that sat on him was death, and hell followed with him.

And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

The symbols of this seal indicate one of the worst periods revealed in the whole book.

The symbols are easily read except to "kill with death." But as the word here translated "death" is elsewhere rendered "pestilence," that relieves the text of all its incongruity.

The horse being the main symbol covering the whole period of the seal, and a pale horse is unnatural; and therefore we must look to the prophets for the meaning of "paleness."

We have seen that from the fifth including the eleventh century were the dark ages. And as nothing but vast and important events are noted in the Apocalypse, we inquire what was the next great event that followed the Dark Ages? and history answers, The Crusades.

And this, joined with the lingering superstition of the Dark Ages, forms one of the most calamitous periods of modern times. Death riding the pale horse, and hell (the grave) following with him.

"And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with pestilence, and with the beasts of the earth."

In the margin of the R.V. we have pestilence.

Now we inquire what is symbolized by the pale horse? The prophet Isaiah in speaking of a good time coming to the house of Jacob, says:

"Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale."—Isa. 29:22.

For thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace. Ask ye now and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned to paleness.—Jer.30:57.

The crusades are aptly compared to the delirium of the drunken harlot of Rev. 17:6. The bloody signal was given towards the close of the eleventh century by Sylvester the 2nd in the first year of his pontificate; it was an epistle written in the name of the church of Jerusalem, to the church universal throughout the world, in which the European powers were solemnly exhorted and entreated to succor and deliver the Christians in Palestine (Mosheim, p. 208). Peter the Hermit went through all the countries of Europe sounding the alarm of a holy war against the infidel nations, and exhorting all Christian princes to draw the sword against the tyrants of Palestine.... He carried about with him a letter which he said was written in heaven, and addressed to all true Christians, to animate their zeal for the deliverance of their brethren who groaned under the oppressive burden of a Mohammedan yoke. The army assembled was a motley assemblage of monks, prostitutes, artists, laborers, lazy tradesmen, merchants, boys, girls, slaves malefactors and profligate de-

bauchees; and was principally composed of the lowest dregs of the multitude, who were animated solely by the prospect of spoil and plunder, and hoped to make their fortune by this holy campaign.... In consequence of these grand preparations, eight hundred thousand men in separate bodies, and under different commanders, set out for Constantinople, 1096 A.D.... One of the principal divisions marched under the guidance of Peter the Hermit, the author and fomentor of the war, who was girded with a rope, and continued to appear with all the marks of an austere Solitary. The adventurers who composed this first division committed the most flagitious crimes, which so incensed the inhabitants of Hungary and Bulgaria that they rose up in arms and massacred the greater part of them. A like fate attended several divisions of the same army, who under the conduct of weak and unskilled chiefs, wandered about like an undisciplined band of robbers, plundering the cities that lay in their way, and spreading misery and desolation wherever they came.

This army was the greatest, and in outward appearance, the most formidable that had been known in the memory of man... It made the Grecian Emperor tremble, and filled his mind with the most anxious and terrible apprehensions of some secret design against his dominions. His fears were dispelled when he saw the legions pass the straits of Gallipolis and direct their march towards Bithynia.

Nice, the capital of Bithynia, was taken in 1097.... Jerusalem submitted to their arms in 1099, which seemed to crown their expedition with the desired success. In this city were laid the foundations of a new kingdom at the head of which was placed the famous Godfrey, whom the army saluted king of Jerusalem. (Mosheim, p. 222-3).... The European nations were deprived of the greatest part of their inhabitants by these ill judged expeditions; immense sums of money were exported into Asia for the support of the war; and numbers of the most powerful and opulent families either became extinct or were involved in the deepest miseries of poverty. It could not be otherwise, since the heads of the most illustrious houses either sold or mortgaged their lands and possessions in order to pay the expenses of their voyage, while others imposed such intolerable burdens upon their vassals and tenants, as obliged them to abandon their houses and all their domestic concerns, and to enlist themselves rather through wild despair than religious zeal under the sacred banner of the cross.

The second crusade was undertaken by France and Germany, to relieve the hard pressed remnants of the first. Mosheim says, The two princes, at the head of a numerous army set out for Palestine,.... But before their arrival in the holy land, the greatest part of their forces perished miserably, some by famine, some by the sword of the Mohammedans, and some by shipwreck, and a considerable number by the perfidious cruelty of the Greeks, who looked upon western nations as more to be feared than the infidels themselves.

Louis VII left his kingdom A.D. 1147, and in the month of March the following year, he arrived at Antioch with the wrecked remains of his army, dejected and exhausted by a series of hardships. Conrad

set out also in the year 1147 in the month of May; and in the November following he arrived at Nice, where he joined the French army, after having lost the greatest part of his own by calamities of various kinds. From Nice the two princes proceeded to Jerusalem, A.D. 1148; whence they led back into Europe the year following, the miserable handful of troops, which had survived the disasters of the expedition. Such was the unhappy issue of this second crusade.—Mosheim, p. 263.

The third expedition was undertaken A. D. 1189, by Frederick the 1st, surnamed Barbarosa, Emperor of Germany, who with a prodigious army marched into Syria.... but by an accident lost his life in the river Seleph in Selencia.... and the greater part of his army perished miserably by a pestilential disorder.... those that escaped were dispersed, and but few returned to their native country.—Mosheim, p. 263-4. About the middle of the 13th century, Louis IX, king of France... set sail for Egypt with a formidable army and a numerous fleet, from a notion that the conquest of this province would enable him to carry on the war in Syria and Palestine with greater success. The first attempts of the zealous monarch were crowned with victory; for Damietta, that famous city, yielded to his arms; but the smiling prospect was soon changed, and the progress of the war presented one uniform scene of calamity and desolation.

The united horrors of famine and pestilence overwhelmed the royal army whose provisions were cut off by the Mohammedans in A.D. 1250.

Louis and two of his brothers, and the greatest part of his army were made prisoners in a bloody action.... the monarch was ransomed at an immense price.... and returned home with a handful of men, the miserable remains of his formidable army.—Mosheim, p. 295. The same story of death riding "the pale horse," "and hell following with him, killing with sword, hunger, pestilence, and with the beasts of the earth," is continued to the end of the crusades. Truly the crusades were the delirium of the drunken harlot, Rev. 17.

Gibbon records seven crusades which lasted for about three hundred years, in which millions of men lost their lives.

And the prophecy is so superabundantly fulfilled that nothing is lacking.

And now may the readers learn the lesson by the crusades, that the white, red and black horse precedes the crusades, and that the cry of the martyrs of the fifth seal comes after the crusades, and must be Protestant martyrs—not the early martyrs.

(To be continued.)

Life has no smooth road for any of us; and in the bracing atmosphere of a high climber to steadier steps, till the legend, aim the very roughness stimulates the climber to steadier steps, till the legend, "over steep ways to the stars" fulfills itself.—W. C. Doane.

IF your actions do not coincide with your professions, your talks count for little.—Sel.

I THINK the best way of doing good to the poor is not making them easy in poverty, but leading or driving them out of it.—B. Franklin.

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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. J. W. Williams and family are now located at 807 N. 3rd St., Phoenix, Ariz. All who are interested will please take notice of the same.

Bro. S. P. Renner, of Lanark, Illinois, has been confined to his bed for some time and able only to sit up a little while. Sr. Renner has about recovered from the effects of her operation. Sickness has been the lot of this home for some time.

Sr. Elsie Drew, of near Franklin Grove, Illinois, is now a patient at the Dixon hospital where she has undergone a severe operation. The winter is beginning in a way to put to shame the records of past winters.

We have just learned indirectly and with deep regret that Sr. Warren Smith, of Dixon, Illinois, 84 years of age, has fallen breaking her hip. With what sorrow we record this account! Bro. and Sr. Smith in their time have been as parents to us. At her advanced age she will have a hard fight.

Bro. Paul C. Johnson, our helper in the shop, since coming to us has had several attacks of appendicitis, each quite severe. So it was concluded that the best thing to

do was to get rid of the appendix. Accordingly, Saturday morning, Nov. 27, we went with him to the Dixon hospital where he could have the attention of Dr. Murphy, one of the very best surgeons in northern Illinois. He had his operation the same day and at last report is doing as well as the circumstances will permit.

### REMITTANCES.

Mrs. DeWitt Dauntler, Mrs. S. J. Overholser for another, P. J. Graham for others, C. W. Peters, Peter Jeffrey, self and others, E. E. Haller, Mrs. C. A. Gray, Mrs. M. M. Richey for another, Mrs. Ida F. Orem, Mrs. M. A. Woodward for another, Mrs. Wm. Lloyd, Mrs. Allen Weaver, Mrs. Harriet Reed.

### EMERGENCY FUND.

Mrs. DeWitt Dauntler, .95  
Peter Jeffrey, 1.00  
Mrs. Ida F. Orem, 3.00

## Obituary.

### Mara Leafa Skeels

was born in Grand Rapids, Mich., January 28, 1897. Was married to Carroll Stander in Lansing, Mich., July 6, 1917. They returned to Grand Rapids and began their new life only to last a few months when Carroll answered the call "to arms" and bade good bye to his loved ones. Fortune favored him, and on Easter morning, 1919, he was again united to his family. A little more than four weeks ago she went down into the valley of death with fond hopes of having the blessing of baby life in their home. How disappointed and distressed they were when told the baby was dead. The little mother fought bravely for life for four weeks, spending the forces of nature in a vain effort. She fell asleep Nov. 20, 1920, assuring her husband and heart-broken parents of her readiness to go, saying, Papa, Mama, we will leave it all with Jesus. Our tears and sympathy are for those who remain to take up the burdens of this life again and try to be brave and trust God in all things. We could only give the sorrowing friends at the funeral services the Bible hope which is the only solace in such hours as these. I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. We laid her under the beautiful floral gifts Nov. 25th, to await God's time.

Mary A. Woodward.

We were called upon Wednesday, Dec. 1, to conduct the funeral services of Alvin McKeen Parsons, brother of our Sister Georgia Phelps at Oregon. In earlier life he had been an iron worker engaged in bridge making but in later years he was captain of a boat in New York harbor. He was just past 70 years of age. The services were held at the home of Sr. Phelps and burial made in Riverview Cemetery just north of our city where he awaits the call that will awaken him from his death slumber.

"Captain Parsons was a man of strict integrity, a man of no bad habits, and was held in high esteem by his associates."

Death respects no one as the various reports in this issue will show. How much we need the Great Physician.

S. J. Lindsay.

## Marriages.

ON Thanksgiving Day occurred the marriage of our highly esteemed Sister, Anna L. Adams, of Dixon, Illinois, to Bro. M. L. Perrine, of Wenatchee, Wash. They were accompanied to our home in Oregon, Ill., by Bro. and Sr. DeWitt Dauntler and Sr. Mary Thatcher, an aunt of the bride. Here the words were said that bind these two lives together so long as life shall last. The wedding dinner followed and joy and good cheer were to be found in every heart present. We have felt for a long time that the best was none too good for Anna. She has long been a faithful supporter of the gospel of the kingdom of God—a strong tower, a faithful watchman. In Bro. Perrine we have found a faithful brother and we believe he will be an ideal home maker. Our visit with him was very pleasant and we hope to have many meetings with him. They will make their home in Dixon for the present and we trust that it may be their permanent home so long as this life lasts.

Our readers are familiar with the name as Bro. Perrine's articles frequently grace our pages.

Their large circle of friends will be greatly surprised at this announcement of their marriage since it was all worked up so quietly that even the closest friends knew nothing about it.

May they be found faithful in all things in that day when the Lord comes to make up his jewels.

S. J. Lindsay.

## Reports.

REACHING Grand Rapids at 1:20 p.m. after enjoying the splendid meeting at Oregon, Illinois, I left Bro. and Sr. Railton in care of Bro. Blakely and took the 3:30 train for Middleville. Sunday noon we went out to the Gates schoolhouse, three miles south, for meeting. Began that morning and had meeting every evening except Monday for eight days. We did not have large crowds, but those who began with us came nearly every evening. The last Sunday evening a goodly number attended. An invitation was given in the morning and two intelligent women, Mrs. Cleveland and daughter, Mrs. Blasen, answered the call and on Sunday p.m. we went to Glass Creek, a beautiful stream flowing not many rods from their home, and there they were buried in baptism. May God bless them in their new life and grant others may accept the gospel as a means of salvation. We want to spend one more Sunday with them if possible before starting on our Florida trip, which we hope to take, starting about the middle of Dec. (D.V.)

M. A. Woodward.

### Work for November.

SINCE our work during November has all been outside the state of Illinois we will have no monthly statement to turn in to the executive board. Bro. Lindsay has attended to the local appointments while we have worked from Missouri to Niagara Falls and Canada. A report of the Missouri work has already appeared in the paper, and reports from these other points will

no doubt appear later. We are enjoying our work among these brethren of the north-east. There are some staunch defenders of the faith through these parts.

As soon as this trip is over we expect to settle down to the home state and 'tend to its needs as best we can.

Frank E. Siple.

## The Sunday School.

By Alta King.

### JESUS FEEDS THE MULTITUDES

Lesson 12. Dec. 19, 1920.  
Lesson Text: Matt. 14:14-23.

Golden Text: They have no need to go away: give ye them to eat. Matt. 14:16.  
Memory Verses: John 6:26-27.

#### Questions and Comments

Our lessons this quarter have all dealt with some phase of the kingdom of God—its purpose, the character of the king and his co-workers, its laws, its literalness, We have seen that Jesus taught by parables that it was in process of development while he was here; that, because it was to operate according to spiritual principles, principles in harmony with love, it could not be established at that time as the Jews, including his chosen disciples, expected him to do. The men who were to be organized into the kingdom must first be spiritualized in body and mind.

Jesus' mission while here was to preach the gospel of the kingdom, saying that it was "at hand." How did he bring it "at hand?"

In today's lesson we have kingdom conditions brought "at hand" and the disciples, at the same time receiving a demonstration of the purpose for which they and the king are to be in the kingdom. Serving the needs of the people is the outstanding note in the lesson. This was the one lesson concerning the kingdom and the purpose of their being in the kingdom, that the disciples needed most to learn.

Relate or read the story of the lesson. Matt. 14:14-23. What event immediately preceded this miracle? Matt. 14:9-13. Why should the beheading of John influence Jesus to go into a desert place apart? Why did the people follow him? John 6:1-3. What did Jesus do during the day? Matt. 14:14. Why did he do this for the people? Why did he feed them in the evening? (See Mark 8:1-3.) The miracles were God's testimony that he had sent Jesus and that he had given Jesus authority to say and do the things he said and did. John 5:36-37. But it is noticeable that Jesus was prompted to perform the miracles by love and compassion, not by a desire to perform signs and wonders in proof of his claims. He knew that the undeniable proof of his Sonship and Christship was the living of the life of the Son of God and the doing of the mission of the Christ.

How were the disciples enabled to carry out Jesus' command to them in Matt. 14:16? How did Jesus manage so that none should miss being fed? Did Jesus demand from the people or from the disciples an expression of faith in his power to feed them? What evidence that Jesus' supply of food was more than sufficient for the needs?

Trace the supply of food to its fountain head. (It reached the people through the disciples.) What was the immediate result of the miracle? John 6:14-15. Why did Jesus depart "into a mountain himself alone"? (Matt. 14:22-23 says he "constrained" the disciples to go first, then he sent the multitudes away and went into the mountain to pray. In connection with this note what Luke says about the tempter leaving him when he was tempted after his baptism. Luke 4:13.)

How many people accepted Jesus as the Christ at this time? Why did he not accept their acceptance of him?

Jesus, the giver of spiritual food: In what few words is the sum total of spiritual food designated in John 17:3? Discuss this knowledge in its various phases. Through whom does God give this knowledge to man? John 6:33-35. Do the apostles figure in giving this bread to people as they figured in giving out material food to the 5,000? Does the fact that Jesus planned so that none should miss being fed the material food, teach us anything concerning the dealing out of spiritual food?

#### General Notes.

Daily Readings: Mon., Matt. 14:1-14; Tues., Matt. 14:15-23; Wed., Mark 6:30-46; Thurs., John 6:1-15; Fri., John 6:16-29; Sat., John 6:30-48.

The Children's Lesson: Make the story of Jesus feeding the multitudes, a vivid picture to their minds, not forgetting to emphasize that it was love in Jesus' heart that prompted him to perform the miracle. Show them that the disciples helped him in his work. Then explain in language they can grasp what spiritual food is, and that God gives this food to people through Jesus and that we in turn may help him. Touch also upon the continuation of this work through us, in the kingdom if we prove faithful instruments now. The gospel call to service may be implanted in some young mind, which will grow, and finally produce a co-ruler with Jesus in the kingdom. We can sow the seed and God only gives the increase.

John 6:22-29 should be studied carefully in connection with the feeding of the 5,000 for these verses reveal the reason why Jesus could not accept of these people's confession of him as the Christ.

The miracle caused a wave of conviction to go through the multitudes that the man who had fed them was the Christ of prophecy. Since he seemed indifferent about becoming the king and reigning on the throne they were about to force him to become king, but Jesus in some way quieted their demands and sent the multitudes away. During the night he and the disciples went to Capernaum and next day the people, evidently some had remained near the scene of the miracle, also went to Capernaum seeking Jesus. They had not yet given up the idea of urging and influencing him to become their king in reality. But Jesus tells them plainly that their conception of him and what he could do for them was not what it should be. All they had gotten from the miracle was that the man Jesus, was able to supply their material needs. They failed to see Jesus, the Son of God, living in perfect communion and harmony with God, and revealing his love and power through miracles. They saw the man Jesus, not God in the miracle. Since the revelation of God to man was

the mission of Jesus he could not accept of an acceptance of himself unless it was based upon this realization of God in all he said and did.



#### THE JEWISH NATIONAL EMBLEM

#### PREACHING THE GOSPEL TO THE JEWS IN THEIR OWN LANGUAGE

**M**ANY things are transpiring in these days; but one of the most important changes that is taking place at the present day is the awakening among the Jewish people to their return to Palestine, which is one of the evidences that some of the prophecies of God's own word are being fulfilled before our own eyes. The Jewish national flag is becoming quite conspicuous among all other national emblems and it is now floating in Palestine right alongside the British flag which has a triple cross on its emblem. While the Jews in this country, as well as in Europe, are very active now towards migrating to Palestine, an unusual opportunity presents itself to give them the gospel in their own languages which are Yiddish and Hebrew, and which will be predominant in Palestine.

For a number of years I have been enabled by the help of the Lord to preach to the Jews the gospel of our Lord Jesus Christ indoors and out doors, as well as through the printed page, in several cities of the United States and in Canada, and the Lord has been blessing my efforts in various ways, and as I have been enabled to sow the gospel seed for a number of years, the Lord himself has given the increase, while I had the privilege of seeing some Jews and Jewesses accept Jesus as their Messiah and Savior through my ministry among them.

At present, opportunities are increasing and thus there are greater needs for means to carry on the gospel work among the Jews, for renting public halls and also towards printing gospel literature for free distribution among them in their own language and thus to counteract some of the evil influences that are at work in spreading very freely among them pernicious and misleading literature by various anti-Christian agencies.

Next month the annual convention of the International Zionistic Movement will meet at Buffalo, New York, and delegates from all over the United States as well as Europe are expected to attend it and some of the most prominent Jews will take an active part in it and plans will be discussed about the Jews returning to Palestine, and I am planning (the Lord willing) to attend it and also to take along with me a big supply of gospel literature which I am now preparing for that purpose, and I also



hope to rent a hall during that time in the vicinity of the Convention to conduct gospel meetings and am in need of means for that purpose and shall be thankful if any of the readers of The Restitution Herald will be led to have some share in this part of gospel work among the Jews in providing some of the expense for the same.

I covet your prayers and co-operation in my struggle to make by his grace my countrymen behold "the glory of God in the face of Jesus Christ." (2 Cor. 4:6; Rom. 1:16; 2:10; Isa. 62:6-7; Gen. 12:3; Mal. 3:10).

Philip Sidersky.

Baltimore, Md. (Box 51).

## DEAD DO NOT COMMUNICATE WITH THE LIVING

("For the living know that they shall die: but the dead know not anything." Eccl. 9:5.)

**T**HE theory that the dead can be communicated with is not new. Centuries before the Christian era, mediums were engaged in attempts to uncover the secrets of the hadean world. The mediums of earlier times were called necromancers, which literally means consulter of the dead. Then, as now, consulters of the dead preferred to conduct their seances in dark rooms, where neither the Lord nor the light of day was necessary to assure success.

The methods employed by many spiritualists are as catchy as they are amusing. Table-rapping, slate-writing, tambourine-beating in dark rooms, and the appearance of white hands from behind the curtain are some of the methods used to arouse the spirits of the departed.

During and since the war renewed interest has been shown in spiritualism and psychical phenomena. That these so-called communications from the dead are absolutely unreliable is evidenced by the fact that one medium will tell you that little or no clothes are worn by the inhabitants of the other world, and that things assume an immaterial appearance. Then you consult another medium, and she will tell you that people over there wear about the same kind of clothes they did here, chew gum, eat candy, smoke cigarettes, play cards, and may, if so inclined, quench their thirst with some choice brands of liquor.

That many in the so-called spirit land are not happy is shown by a communication which an English medium claimed to have received from Mr. W. T. Stead, the well-known journalist and spiritualist, who lost his life on the Titanic.

Here is the message: "Get into the boats. God pity us. 'Thy will be done.' Nearer, my God to thee." After a short interval the medium continued: "I know I have passed over. The past has been like a nightmare with a sudden awakening." The question was then asked, "Who are you?" and was answered, "I am Stead. I know where I am. I was here before, but was unable to make an appeal to all God-fearing men and women for help. I wish to break in the thought. It is easier to break in here than elsewhere. Could you see the misery of the lost; I saw it; your hearts would bleed for them: called to part with all their cherished hopes and plunge into the terrors of the unknown, you would

weep and pray for them."

It is true that a few eminent men have ranged themselves on the side of spiritualism; the most noted of the number are Sir Oliver Lodge and Sir Conan Doyle. As might naturally be expected, many are going to be influenced by the announcement that a great scientist and a gifted author have announced that they have received messages from the dead. But let no one who believes that it is impossible to communicate with the dead conclude that these eminent men have proven their case. Remember that the secrets of death and the hereafter are matters of revelation and not of science. When a professional man endeavors to fathom the depths of the hadean valley, or bring down from heaven the secrets of the Eternal, his failure will be certain, if not speedy.

It should be said that the background for most of the confused ideas about the intermediate state was prepared by a certain clergymen and college professors. The theory advanced by these men is that the departed are watching the movements of those who dwell on the earth, and are constantly lending aid to loved ones left behind. From this position, as anyone can see, there is but a step to the line of spiritualism. If anyone will take the time to trace this whole thing to its fountain head, he will find that the many attempts to communicate with the dead are the result of a deep-seated belief that all men are immortal by nature, and therefore must at the hour of death go to some place of life and activity.

One would think, judging from the many references in sermons and songs, that the immortality of the human soul was a doctrine to be found in almost every chapter in the Bible. Yet it is a fact that the word immortal is found but once in the English Bible, and there it is applied to God, and not to man in his present state of being. Any teaching which over-exalts man must of necessity result in cheapening the redemptive work of Christ in behalf of the race. To eliminate Christ from the field of eschatology as Life-giver is a serious mistake. Hear Paul in 1 Cor. 15: "If Christ be not raised, your faith is vain; you are yet in your sins. Then they also that have fallen asleep in Christ have perished." The dead will be permitted to speak to the living when they are redeemed from their graves, and their bodies are changed and made like the resurrection body of Christ. Why not believe what Christ has said about the dead?

L. D. Burro in World's Crisis.

## ALL IN READINESS

**A**LL in readiness" for what? For the coming and kingdom of our Lord.

As we do not know, and cannot know, the definite time of his appearing, his command is, "Watch ye therefore. . . lest, coming suddenly, he find you sleeping." Because of this we all ought to see not only the importance, but the necessity, of being ready.

Let us look again at the negative side of this question of "readiness," and consider others who we are told are not ready.

In Psa. 15:1, we find this question, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" In verse 3 we read this answer: "He that backbiteth

not with his tongue."

We probably all are agreed that the dog that slips up cautiously behind our back, when we are unsuspecting and cannot look him in the eye, and grabs us by the calf of the leg, is the dog that is most to be feared. Just so the person who talks about other people behind their backs, is the individual most to be dreaded, whether in the church or out of the church (not the church building, but the organization). Such people are just as cowardly as the dog. They dare not face you and look you squarely in the eye, and tell you your faults; but they sneak around and "bite" you behind your back—not with their teeth (such a wound could easily be healed), but with their "tongue." Wounds made by a "backbiting" tongue are often very difficult to heal, for it is usually the character that is assailed by them. The labors of many a faithful pastor have been made ineffectual and his influence with the people greatly weakened by one or more "backbiters" in the church.

Do YOU criticize your pastor? find fault with his sermons? speak of him in a derogatory way?—and that before your children? If so, it is no wonder that it is difficult to persuade them to attend church, and when they do attend the preaching seems to have no effect upon their hearts and lives.

The havoc wrought by a "backbiter," anywhere, is very, very sad; but when it is in the church where it affects spiritual things, eternal things, what can be said of the awful havoc wrought there?

Of course, "backbiters" are not "in readiness" for a home in the kingdom!

But listen further to the answer to the question that is put to the Lord: "Nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." How easy it is when some one tells us something about our neighbor that is to his discredit, not only to listen to it, but to believe it, and take up this "reproach" against our neighbor, and pass it on. "Behold, how great a matter a little fire kindleth: And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell." Jas. 3:5-6.

Our "neighbor" is not necessarily the man whose house stands on the 50-foot lot next to ours. A lawyer asked Jesus the question, "Who is my neighbor?" If any of us are in doubt as to who our "neighbor" is, if we will turn to Luke 10: 30-35, Jesus will there tell us not only who is our neighbor, but to whom we are neighbor.

No "busybodies" who go about taking up "reproach" against their neighbor, or in other words, lending themselves to the work of gathering up and peddling the garbage of the "backbiter," are "in readiness" for the coming of our Lord.

—L. A. Rogers in Messiah's Advocate.

## Service for the Youth.

Elsie Marie Bradley, Brumfield, Ky.

**S**HOULD we serve the Lord in our youth? Remember now thy Creator in the days of thy youth while the evil days come not nor the years draw nigh when thou shalt say, I have no pleasure in them. Eccl. 12:1. It is good for a man that he

bear the yoke in his youth. Lam. 3:27.

Did David serve God in his youth?

Thou art my hope, O Lord God, Thou art my trust from my youth. Psalms 71:5. God, thou hast taught me from my youth and hitherto have I declared thy wondrous works. Psalms 71:17.

Josiah served God while he was young.

Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years, and did that which was right in the sight of the Lord and walked in the ways of David his father and declined neither to the right nor to the left. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father. 2 Chron. 34:1-3; 2 Ki. 22:1-2.

Did Jesus want little children to come unto him?

They brought young children to him that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased and said unto them, Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God. Mark 10:13-14.

What is the work for the youth?

Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine. 1 Tim. 4:12-13. Young men likewise exhort to be sober minded, in all things shewing thyself a pattern of good works, in doctrine, shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having nothing evil to say of you. Titus 2:6-8.

What is the reward of those who follow Jesus?

Jesus said unto them, Verily I say unto you that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. Matt. 19:28. He that overcometh and keepeth my works unto the end, to him will I give power over the nations. Rev. 2:26. 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. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel. Luke 22:28-30. He that overcometh shall inherit all things and I will be his God and he shall be my son. Rev. 21:7.

When shall the overcomer receive his reward?

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.... 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. 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.

Where shall the righteous receive their reward?

Behold the righteous shall be recompens-

ed (rewarded) in the earth. Prov. 11:31. Behold I come quickly and my reward is with me to give every man according as his work shall be. Rev. 22:12. Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord. 1 Cor. 15:58.

#### Sowing and Reaping, or Seed Time and Harvest.

Rufus A. Curtis, Scottsburg, Ind.

IT is just as true in the moral world, as in the physical, that "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

We are informed "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24; 19:17. "He that soweth iniquity shall reap vanity," "but to him that soweth righteousness shall be a sure reward." Prov. 22:8; 11:18; Hosea 10:13. "They that plow iniquity, and sow wickedness, shall reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed." Job 4:8-9; Psalms 7:14-16. In view of the "perilous times" that are manifest on every hand in these days of apostasy, when "sound doctrine" is tabooed and men's ears are being turned "from the truth" "unto fables," how timely is the admonition of Hosea, one of God's prophets, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and reign righteousness upon you." 2 Tim. 3:1-5; 4:1-4; Hosea 10:12. "For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James 3:16-18; Matt. 5:9. "Light is sown for the righteous, and gladness for the upright in heart;" but they that "have sown the wind" "shall reap the whirlwind." Psalms 97:11; Hosea 8:7. When "the word of God,"—the incorruptible" seed finds lodgment in good soil and brings forth "fruit unto holiness," "They that sow in tears shall reap in joy." For "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." 1 Pet. 1:23, 25; Rom. 6:22-23; Psalms 126:5-6. What an incentive to "sow beside all waters;" for "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Isa. 32:20; Dan. 12:3. "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 both shall be alike good." Ecclesiastes 11:6. The corridors of time have echoed and re-echoed with the solemn warning,—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7-8.

"The reapers are the angels." "The harvest is the end of the world," or age.

Matt. 13:39-43.

May we never know the bitterness of that anguish expressed in that doleful lament, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

"WHO plants a tree may live

To see its leaves unfold,  
The greenness of its summer garb,  
Its autumn tinge of gold.

Who plants a flower may live

To see its beauty grow,  
The lily whiten on its stalk,  
The rambler rose to blow.

Who sows the seed may find

The field of harvest fair,  
The song of reapers ringing clear,  
When all the sheaves are there.

But time will fell the tree,

The rose will fade and die,  
The harvest time will pass away,  
As does the song and sigh.

But whoso plants in love,

The word of hope and trust,  
Shall find it still alive with God—  
It is not made of dust.

It can not fade or change,

Though worlds may scattered be,  
For love alone has high repose  
In immortality."

—Rufus A. Curtis.

FEW of us realize how largely children are led in word and deed and thought by older people. It is a duty to live so that anyone following in our footsteps will not go wrong, and that we may be positively helpful.—Sel.

CONSIDER! Except a living man, there is nothing more wonderful than a book, a message to us from the dead, from human souls whom we never saw, who lived, perhaps, thousands of miles away, and yet, in those little sheets of paper, speak to us, open their hearts to us as brothers!

—Kingsley.

NO man's life is free from struggles and mortifications, not even the happiest; but every one may build up his own happiness by seeking mental pleasures, and thus making himself independent of outward fortunes.—Von Humbolt.

#### JUST SO

I used to think I knew I knew,  
But now I must confess,  
The more I know I know I know  
I know I know the less.

—Sel.

IT is not the dash in starting a race, but the steady step straight along that promises best the winning of the prize.—Sel.

THOUGH I have all faith, so that I could remove mountains, and have not Charity, I am nothing.—1 Cor. 13:13.

Leisure is sweet to those who have earned it, but burdensome to those who get it for nothing.

DO not mistake a prejudice for a principle.—Sel.

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BACK AGAIN

T. A. Drinkard, Holbrook, Neb.

NOW, look here, Sr. Crundwell, I suggest to you to re-read The Restitution Herald of June 29th. I think you and Sr. Horn are trying to imagine that I am a Universalist so far as eternal salvation is concerned.

After quoting Jno. 6:45, that all men will be taught of God, Sr. Crundwell says, "And so they shall, but will they all accept him?" You admit that they shall all be taught of God. That is the point which I am contending for. I am not trying to defend the idea they will all accept him. But it would seem that you sisters are so understanding me as doing this.

When you accept the idea that all men are to be taught of God, then you are going to believe in future probation in the kingdom age. Those who believe (a number) that Christ died for all, deny that all will have a right to either accept or reject God's mercy. Why not, if Christ died for them? Don't misunderstand me, I am only pleading for universal opportunity. Why not, when the same scriptures you quote prove it when taken as they read? But if they are changed, then the thought is likewise. I am not ashamed, or afraid of the position I have affirmed. If it is affirmed that probationary opportunities are to be extended to the living after Jesus comes, I ask, Why so? It is admitted that thousands are dying who have never been blessed with a knowledge of God. Why hold to the theory that probation will continue on for the living and not permit it to be large enough to give justice to all? No, I am not pleading for a second chance, don't get the water muddy, please.

Stay out where it is nice and clear. Now if you sisters are not fully convinced that I am on safe ground, then I'll come again when I have more time to talk.

MOTHER

A mother's love—how sweet the name! What is a mother's love? A noble, pure and tender flame, Enkindled from above, To bless a heart of earthly mold; The warmest love, that can't grow cold; This is a mother's love.

—James Montgomery.

There is nothing of which men are so fond and withal so careless as life.—Sel.

# THE RESTITUTION HERALD.

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## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

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

### THE PRINCE OF PEACE

MANY many, many years ago there lived a man who was very wise and good. His name was Isaiah and he was a prophet to the people of Judah.

You see, after King Solomon died, there came trouble to the people of his nation. It finally grew so bad that ten of the tribes of his kingdom chose a man to please themselves and called themselves the kingdom of Israel. The two tribes who were left were true to King Solomon's son and they were called Judah.

Years later, when one of King Solomon's ever-so-many great-grandsons was king over Judah, the Lord sent Isaiah the prophet to the king to say: "Behold a virgin shall . . . bear a son, and shall call his name Immanuel."

At another time Isaiah wrote, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: (this meant that the baby boy would be a king) and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Just think how many names this baby was to have! I am sure you know who this baby was that Isaiah wrote about. Yes, it was Jesus. When you get older, you will read many other things about him that Isaiah wrote. I love to read the book that is called by his name.

These things were all written on long rolls and kept for the people to read and study. You see they had no printed books then, and so the word of God must be written on these long strips of parchment and rolled up.

As the people read and studied what Isaiah had written, they were so glad to know that a king was coming who would help them in their trouble! Fathers and mothers told their children about him, and when the children grew up and married they told their children. And so as the years passed and the trouble in the world became greater, many people prayed that the Prince of Peace should come soon.

Years afterward, a young woman of the family of David was living in a little town called Nazareth. She had read of this king who was coming to Judah and every day she prayed that he might come soon.

One evening, as the sun was sinking, she went to the roof of her home, and, turning toward the south so that she could look

## THINKING

**I**F you think you are beaten you are,  
If you think you dare not, you don't;  
If you'd like to win, but you think you can't,  
It's almost certain you won't.

If you think you'll lose you're lost,  
For out of the world we find  
Success begins with a fellow's will,  
It's all in the state of mind.

If you think you are beaten, 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 soon or late the man who wins  
Is the one who thinks he can.—Sel.

toward Jerusalem, she knelt and prayed. Just as she always had, she prayed that the Prince of Peace might come soon. She prayed for a long time, and when she had finished, she saw that she was not alone.

An angel stood before her and he said, "Hail, . . . the Lord is with thee: blessed art thou among women."

She was quite frightened, wondering why the Lord should send an angel to her. But the angel went on speaking: "Fear not Mary, for thou hast found favor with God." And then he told her a wonderful thing. He said that a baby boy was to come to her, who would be called Jesus. And he added, "He shall be called the Son of the highest, and the Lord God shall give unto him the throne of his father David; and . . . of his kingdom there shall be no end."

Mary was still puzzled and she said to the angel, "How is it that I shall have a baby to care for, when I have no husband?"

And the angel answered, "The baby which shall come to thee is to be the Son of God."

When Mary heard that she no longer hesitated. She had always tried to do her best to please her heavenly Father, and now that he had chosen her as the mother of his own Son she was very glad, for she knew he was pleased.

Bowing very low before the angel she said, "Behold the handmaid of the Lord; be it unto me according to thy word." She meant that she was very glad to do anything for the Lord.

Then the angel left her. For a long time Mary knelt there in the twilight, thinking of the angel's words. She prayed earnestly for help to care for this wonderful baby when he should come, and gave thanks to God that he had found her good enough to serve him in this fine way.

Several months later, the emperor sent out a command that everybody in all that part of the world should be taxed. That made it necessary for all the grown-up people to go to the city that had been the

home of the greatest man of their family and pay a certain sum of money, and write their names in the record of that city.

Since the angel had appeared to Mary, she had been married to a man named Joseph, and since he, too, was of the family of David, he and Mary went together to the little town of Bethlehem where David used to live when he was a boy. It was a long journey for them, and Mary was very tired when they reached the gate of the town.

Joseph left her with friends, while he went to the inn and asked for a room. The inn-keeper told him there were no rooms left. Then I think Joseph must have tried to find a room in one of the houses, but every one told him the same thing—that the rooms were all full. Joseph was worried, for he knew that if Mary slept out on the hills that night, the frosty air would make her ill, so he went back to the inn. The inn-keeper said, "There is only one place I can give you, and that is the stable."

Joseph thought, "It will be warm there at least," and so he took Mary in and made her as comfortable as he could.

And there in the night the baby boy she had been waiting for came to her. She wrapped him in a long white cloth such as the mothers in that country use for little babies, and because there was no cradle, she lay him on the clean, fresh hay in the manger.

Outside the city there were shepherds watching their sheep, just as David had in the long ago. One would stand guard over the flock for a while, and the others sleep. Then one of the sleeping shepherds was awakened and the other went to sleep.

Suddenly there was a clear, rosy light shining 'round them. In fear the watching shepherd wakened his sleeping comrades. They couched there trembling, wondering what it all meant. And then they all saw an angel dressed in shining white standing before them, and he said, "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes and lying in a manger."

Then there appeared a great crowd of angels, and they all sang together,

"Glory to God in the highest,

And on earth, peace, good will toward men."

The shepherds watched the angels ascend into heaven and then one of them said, "Let us go to Bethlehem and see this child of which the Lord has told us."

And leaving the dogs to care for the sheep, they went into the city. They soon found the baby, just as they had been told. They knelt before him and praised God for sending a Savior to the world, and as they went back to their sheen they told every one they saw of the glad news the

angel had brought them. They slept no more that night, I think, but gave thanks to God for sending this Prince of Peace.

### THE OPENING OF THE SEALS

George Francis, Albany, Wis.  
Seal Number Five.

"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 fourth seal,—the crusades—Death riding the pale horse; and these symbols having found their correspondence in the history of the 12th and 13th centuries, thereby locates the chronology of this fifth seal, this side of the crusades; and thereby disproving the theory that the martyrs are those slain by the Pagans

The truth being that they are the Protestant martyrs whose cry was heard at the Reformation.

The souls that John saw under the altar are the persons, the martyrs slain on account of their testimony, which was a reproach to their enemies, who had gone into apostasy.

The soul is the person. "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.

There is an irrepressible conflict between truth and error; therefore the death of the martyrs, on account of the truth they held.

It is not the saints that cry for vengeance, but their blood, like the blood of Abel.

And it came to pass...that Cain rose up against his brother, and slew him....

And the Lord said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. Gen. 4:8-9.

In these souls under the altar are condensed all the martyrs that suffered by the Pagans and by the apostate Christians; but the scene here primarily has reference to the Protestant martyrs, the scene being laid in the time of the Reformation in the fore part of the 16th century.

The little season that the martyrs were told to wait until their brethren should suffer as they, should be fulfilled, is out of harmony with the facts when applied to the primitive Christians; but fits better to the 16th century.

The early expositors formed their faith before the bulk of the evidence was available, but now we are living in the age when knowledge is increased. Dan. 12:4.

And our helps and conditions are much more favorable for arriving at the truth than they were in the early ages, after the apostles were off the stage of action.

I object to the popular view of the martyrs crying literally for vengeance, because it does violence to the Christian spirit.

Christ when on the cross said, "Father

forgive them, for they know not what they do." And Stephen when stoned, "cried with a loud voice, Lord lay not this sin to their charge."

John Huss when at the stake to be burned, exclaimed, "May thy infinite mercy, O my God, pardon this injustice of mine enemies."

We should here remember that it is written, "Now if any man hath not the spirit of Christ, he is none of his." Rom. 8:9.

And if we say this scene is literal, what of the "white robes," are they literal?

In Rev. 19:8 we read, "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." The popular view that these are immortal souls seems to devour itself.

For why should the saints in heaven, enjoying happiness, cry vengeance on their persecutors who are suffering in hell?

The popular view would appear more reasonable if there was no such thing as personification,—dead and inanimate things made to speak, for instance, the blood of Abel cried to God from the ground. Gen. 4:9-10.

The stone cried out of the wall, and the beam out of the timbers answered it. Hab. 2:11. "The hire of the laborers kept back by fraud, cried, and the cry entered into the ears of the Lord of Sabaoth. Jas. 5:4.

This scene is laid in the time of the Protestant Reformation in the fore part of the 16th century: after the crusades, and after the capture of Constantinople by the Turks.

The case of Abel and the martyrs are a parallel; both were righteous, and on that account were hated by evil doers. And if the blood of Abel cried to God from the ground, should not the blood of millions of saints, slain on account of the testimony they held, cry with a loud voice for vengeance, to the God of justice?

Less than a century before the time of Luther, John Huss and Jerome of Prague taught the same doctrine as did Luther, but the darkness was so dense that they both were burnt at the stake. The martyrs were branded heretics, and their faith a pestilential disease, and for the good of the community they must be destroyed to stop the spreading of the disease.

But Luther, the monk, found a Bible in his cell, and by its perusal came to the conclusion that there was something wrong in Rome; and finally that the Pope was the Antichrist of the Bible. A few extracts from the history of "The Reformation, by D. Aubigne," will give the reader an idea of the mind of the Reformers.

Luther in a letter to Link says, "I will send you what I have written in order that you may know whether I have divined well in thinking that the Antichrist of whom the Apostle Paul speaks, is now reigning in the court of Rome. I believe that I am able to demonstrate that it is at this day worse than the very Turks. (p. 128).

Again he says, The time for silence is past; the time for speaking has arrived.

The mysteries of Antichrist must be unveiled. (p. 108). The Pope issues a bull against Luther, Germany waits to see what the reformer will do. Will he stand firm?

All eyes were fixed on Wittenberg. Luther did not keep them long in suspense.

On the 4th of November, 1520, he re-

plied with a discharge of thunder by publishing his treatise against the bull of Antichrist.

"What errors, what impostures," said he, "have crept in among the poor people under the cloak of the church! And the pretended infallibility of the Pope! How many souls have thus been lost; how much bloodshed; what murders committed; what kingdoms ruined!" (p. 172). A holy fear took possession of men's souls. They saw Antichrist seated on the pontifical throne. This new idea, an idea which derived great force from the prophetic description being thrown by Luther into the midst of his age, gave Rome a dreadful shock. Faith in the divine word was substituted for that which till then, the church alone had obtained; and the power of the Pope which had long been adored by the people, became the object of their hatred and terror. (p. 180). They had learned that the Pope was the very Antichrist that was to persecute the saints. This was eloquently proclaimed by Luther, by Melancthon, and by about three hundred ministers of the Reformed religion. And now by the Bible lifting the dark veil of superstition, they, the Reformers, had a clear vision of the saints of God—the martyrs slain because they held the testimony of God. When they beheld, when they looked upon their slain souls under the altar of sacrifice, these slain "cried with a loud voice, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

It was the bloody scene that cried for vengeance. They being slain were dead, as was righteous Abel when his blood cried from the ground to God. John saw a vision of these things but they actually transpired in the time of the Reformation. The white robes were given to the martyrs by the Reformers giving them credit for their righteousness,—their characters were accounted righteous. "The work goes on among the most enlightened nations, the reputation of the church going down, and that of the martyrs coming up, until the corruptions of the papal abominations are fully exposed, and that huge system of iniquity stands forth before the world in its naked deformity; while the martyrs are vindicated from all the aspersions under which that Antichristian church had sought to bury them.

Then it was seen that they had suffered, not for being vile and criminal, but "for the word of God, and for the testimony which they held." Then their praises were sung, their virtues admired, their fortitude applauded, their names honored, and their memory cherished. White robes were thus given unto every one of them."—Thoughts on the Revelation by Uriah Smith.

(To be continued).

### SUGAR FROM SAWDUST

T. A. Drinkard, Holbrook, Neb.

IF THE readers will give me their attention, I want to tell them something that perhaps they don't know. Before giving expression to my thoughts, I am going to call your attention to the following statements taken from the Golden Age of Oct. 27, 1920, a paper devoted to upholding the presumptuous theories of Russellism. I don't know for sure what Mr. Russell would think of his brother's



thought expressed if he were alive, but judging from past actions of his he would no doubt accept them as they stand. The statements referred to are these:

"If the making of sugar from sawdust is a fact, and we doubt it not, then we have another proof that he turned the water into good wine at the marriage feast in Cana,—is indeed present and is master of ceremonies at the ushering in of a new age. Only the Lord could turn water into wine."

NOW what do you think of that, or do you ever think for yourself? I think just this way: That somebody is badly mixed up. It seems to me that a class of people who claim so much wisdom as these people claim would stop once in a while and just listen to how their talk sounds. I often wonder if they really believe their own talk. They have so much to say about this process by and through which saw dust will be turned into sugar! A wonderful discovery, isn't it? I guess we will soon get cheap sugar! This writer says that he does not doubt the story, showing plainly that he doesn't know anything for sure about it, a piece of foolish guess work sent out through the columns of his paper to deceive his readers if possible. And if he had stopped right here it would not have looked so awful bad, but he presumed to say that the fact (?) that they can make sugar out of saw dust PROVES that Christ is now present. In what way does it prove it? Can it be possible that making sugar out of saw dust PROVES that the Master is here? If so, then it proves that sugar will soon be very cheap. Just as Mr. Russell taught that Christ would come in 1874, so is our friend trying to get hold of every straw to bolster up the claim, but this one won't hold very much. Perhaps he will try again. We promise to give you a little more of this kind of evidence later. To contend that Christ is here is but to argue something that cannot be proved. Jesus has never informed us that he intended to come in invisible manner, and so to contend is the height of folly.

When we read, Behold, he cometh with clouds; and every eye shall see him, Rev. 1:7, Russellism tells us that is by faith and understanding. There is absolutely no scripture to show that our Lord will come other than visible. In the place of accepting the information as given by the Master, some mythical stuff is given in its stead, and I for one refuse to accept it, but will oppose it unto the end. There is no reason for the Lord to come in an invisible manner. Even the angel declared that he would come back so people could see him. Acts 1:10-11. I don't look for him to come in an invisible way, and if anyone does, you will have to convince Christ he knew less than you do. That is about as bad as making sugar out of saw dust! Now here, you see it is like this: Just suppose I am preaching on, or about, the second coming of Christ and I quote Rev. 1:7 and say to you, Now here, brethren, I don't want you to get the idea that Christ is coming in a visible way, that doesn't read just like it ought to, but I get the idea that this refers to the second phase of his coming, what would you think? I just think that my trial would be over. Not quite so fast, please, I did not say I would do this, but I said SUPPOSE.

Brethren, let us do our duty, preach the truth in its purity, and rest the case with

Him who is above all.

### INFIDELITY

Harriet E. Boice, Champaign, Illinois.

IN THE HERALD of Nov. 23 there is a statement made under the heading, "Wayside Notes," which would lead to a misunderstanding of your own state institutions, the Universities, if some explanations were not made. We have lived for twenty-five years at the University of Illinois, only a street between our home and the campus. Under its influence we have brought up and educated our only son who is about to go out into the world to do his share of work for humanity. My advice to young men would be, if you want to do your best, your share to make your state, your town, your home what it ought to be, go to the University and prepare yourself for service. Service is the key-word of life at a University like ours. I say ours because it belongs to us, the people of the state. If it is not all it should be, what are you doing to make it what it ought to be? Great men have gone out from this place and given their lives in service that you may reap the fruit of their labors. I shall speak of only two who represent many godly men, who were loved by all that knew them.

Dr. Burrill, who was Vice President at the time of his death, used his influence to surround this institution with the best religious atmosphere possible. The group of buildings known as the Wesley Foundation is now being built and will occupy a half block on which was located his home on Green Street which runs through the campus. The property next to ours has been purchased by the Episcopal Church for their work. The Christian Church at the north end of Wright Street faces the campus. The Congregationalists are just finishing a large church for their work. The Baptists are in the midst of students' rooming houses. The Presbyterian Memorial Church is located near Fraternity houses. It has been the policy of this University to invite all religious organizations to locate as near the University as possible in order to surround students with religious influence and training. Credit is now given in the University for work done in Bible classes.

Infidelity exists everywhere. I came in contact with it in my own home, when a little girl. The teacher of our school was an infidel and boarded with us. I found infidelity in the little town where we first lived after we were married. I spent one whole year teaching one man the way out of infidelity. Bro. B. W. Woodward baptized him later. The material I collected to touch him I later used in part in a book of over 200 pages called The Visitor. This book with other publications of my own, I now place on a small book stand on our walk by the street where students pass hourly in groups going to and from classes. It warms my heart and relieves my anxiety when I see some stop to read my message to them and carry away with them The Visitor which has much for infidels to ponder over.

Are there infidels here? I presume there are, for a man, just a few days ago, who does not profess Christianity, just lately asked my husband to help his son whom he feared might become one. We sent

him The Visitor. This boy was not a University student, but a high school boy. It is my opinion that many students who have doubts, had them before they came here. Is there any doubt as to where some of the trouble lies? What are you doing to better conditions in your own communities?

Are there Higher Critics here? Yes; I know several. I presume there are many more and there may be some in your town teaching your children. What shall we do about it? Shall we keep our children at home, deny them the privilege of an education lest they come in contact with these things?

To sum up my conclusions, I would say by all means possible in your power do all you can to teach your children the right way and then send them out to help counteract these bad influences. Let them help to clean up your own towns and communities. The boys from your towns are coming here by the thousands each year. Some of your own numbers may come and if they do, send them to us, we shall do our best for them.

Like Dr. Cyril Hopkins of the University of Illinois, who went to Greece and lost his life to help renew their soil, and like Dr. Cyril Haas of the University of Michigan, who went to fight disease in Asia Minor, your own boys may go out from this University to help reconstruct the old world into the new.

Life is short at its best. There are but a few brief years for us to do what God wants done. I know of no place that inspires men to do greater things and to have higher ideals and purposes than the University of Illinois. While I live I shall try to do my part, though small it may seem to some, yet God will know I have done my duty by my family and in this place where the best go out as leaders into the world. God grant that the oil in my lamp be constantly replenished from his great store house. I go to him for grace and help in time of need.

Jesus said, "Ye are the light of the world," so let us be careful that we put not our light under a bushel, but let it shine out to guide some doubting wanderer along the road of life. Pray for me that my strength be renewed from day to day, that I may do my work and receive at that great day the reward of the faithful and the approval of my Master. In the words of Francis Havergal, I repeat my prayer:

"Take my hands and let them move

At the impulse of thy love.

Take my lips and let them be

Filled with messages from thee.

Take myself, and let me be

Ever, only all for Thee."

THIS world that we're a livin' in

Is mighty hard to beat;

You get a thorn with every rose—

But aren't the roses sweet!—Stanton.

LET not thy mind run on what thou lackest as much as what thou hast already.

—Sel.

QUICK is the succession of human events; the cares of today are seldom the cares of tomorrow; and when we lie down at night, we may safely say to most of our troubles, "Ye have done your worst and we shall meet no more.—Cowper.

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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.**

Sr. Eva H. M. Fletcher, of Kalamazoo, Mich., has just returned home from Ontario where she went to visit a very sick brother.

Dear Brethren: We have on our list many whose subscriptions expired Nov. 1st or Dec. 1st. If your label reads "Nov. 20," or "Dec. 20," that means that your subscription expired the first of that month, 1920. And won't you please remit or drop us a card to the effect that you will remit soon? We are hard worked. Please save us all the unnecessary work of notifying you personally. PLEASE, WON'T YOU?

In a recent letter from one of our Be-rean workers she tells of a 13 year old girl who was in the class. The lesson was on the nature of man and the texts in proof were so convincing that she said, "Well, I think I'll change my church next Sunday." Evidently she had found the difference.

When in Dixon Sunday, we called upon Sr. Warren Smith who recently met with an accident which caused a broken hip. She suffers a good deal of pain and shows the marks of suffering. Let all pray for her recovery and relief from pain.

We also called upon Bro. Paul Johnson and Sr. Elsie Drew who are patients at the hospital in Dixon. Paul is now appendix-less and was smiling as usual. He'll be back to work soon. Sr. Drew is coming along in fine shape and if all goes well, will soon return home.

Bro. M. W. Perrine, of Dixon, Illinois, will fill our regular appointment at Rensselaer, Ind., Dec. 18-19. Please take notice all who are interested. It was Bro. David Halstead who taught him the truth and baptized him some years ago. This should be of interest to Rensselaer brethren.

Our daughter, Hazel, comes home this week a graduate nurse. No telling what kind of discipline she'll want to place us under to show what she has learned, but we'll watch.

Because we expect to leave for the west soon, we will make our next issue our CHRISTMAS issue.

**REMITTANCES.**

J. E. Boyer, Jos. W. Oakley, Mrs. Eva H. M. Fletcher, Mrs. Emma Boerger for others, Frank Laning, H. M. Lucas, Mrs. Lena M. Duvall, self and another, J. T. Whitley, L. E. Conner for another, Mrs. D. W. Brown, A friend in Mich., H. J. Stadden and mother, Mrs. J. T. Williford, self and another, Miss Mary E. Elton, self and others, Dock Fry.

**EMERGENCY FUND.**

Mrs. Emma Boerger,	3.00
Mrs. Lena M. Duvall,	1.00
J. T. Whitley,	1.50
A friend in Michigan,	2.00
H. J. Stadden,	10.00
Mrs. J. T. Williford,	1.00
Dock Fry,	1.00

**Reports.**

**Report of Work During November.**

Nov. 6-7, Kenwood,	2
Nov. 10, Oregon, Ill.,	1
Nov. 14, Holbrook,	1
Nov. 19-28, Marathon, Ia.,	13
Nov. 30, Sac City, Ia.,	1

Total services held,	18
Salary,	\$115.00
Expenses,	30.00

Amount due, \$145.05

I am giving herewith a report of work during the month of Nov. The 6th and 7th of the month I had the pleasure of again meeting with the brethren and sisters of Kennard in a study of those things that pertain to life beyond this vale of sin and death. In the afternoon of the 7th, it being on Sunday, I left Kennard for Oregon, Illinois, to attend the meeting previously called, and about which all of you will learn. This meeting was profitable in a number of ways.

Our work during this month has not been confined to Nebraska only, but to Iowa as well. At this writing I am still in Iowa. It is a pleasure to have the privilege of working for the Master.

Let us renew our efforts toward better and more efficient service for our Lord who is now making intercession for us. Let us study our needs and problems and see if they can be remedied somewhat. They can be supplied and remedied if we will only allow our absent Lord to have charge by and through his word of truth. It seems to me that we as a people should rejoice and be exceedingly glad that we can attain to the favor of God.

Let us lay aside the weight that so easily besets us. And let me say this, brethren: The greatest of all weights that I find that is eating the life away among brethren is carnality. It proudly stalks among us. Cannot all of us unify our efforts and capture it and restrain the same a little while until the Master comes? I pray that we will study and see that it is to our interest to do so.

T. A. Drinkard.

Holbrook, Neb.

WE left Ripley Nov. 17, starting from Mt. Sterling for Kansas City on the Wabash. At Quincy we had a short visit with the family of Burt Greene whose wife is a sister in the faith.

Our train was late in K. C. and we missed the Santa Fe limited on which we had ordered tourist reservation, so we stayed at the hotel and left the next forenoon. We were three nights on the way instead of two because of late train again and we arrived in Phoenix Sunday morning. We were met by Bro. Deming, who lives in Phoenix, and Bro. Perry soon came with his Ford and took us to his home, about 4 miles northeast. These two families the writer knew in Kansas when a small boy, at Prescott. It is good to meet them again. We have about 35 members here within 25 miles, which is not far for cars and good roads. We hope to rent the Seventh Day Adventist or some church building as the brethren have not yet erected a building, as they planned. But they bought a good, comfortable, modern house for our home. We like Phoenix and Arizona. Irrigating canals run all over the city and country. Oranges and grape-fruit are ripe and cotton picking in season. There have been several frosty mornings since our arrival, but the days are bright and warm. Winter gardens are growing, of all vegetables except such as are easily frost killed. Living expenses are higher than in the east except a few home grown products. For instance, eggs are 75c and potatoes are 5c a lb. But grape fruit by the box of 48, only \$1.25.

We hope our coming will benefit the brethren and any who may be seeking for truth. The International Bible Students' Association have regular lectures and the S.D. Adventist church have strong assembly.

We hope next time to begin writing something to develop the work begun so auspiciously at our recent gathering at Oregon, and we entreat the co-operation of all the brethren in every way to accomplish many things we hope to realize for the good of the cause of truth generally.

We send our Christmas greetings to you all and our best wishes for a season of peace as we contemplate the mission of the Babe of Bethlehem and we pray for a prosperous and blessed New Year to you

all.

We are just about as near to you by mail as we ever were, and welcome just as cordially any requests for our ministrations in writing as formerly.

With love and good wishes to all who love the truth.

J. W. Williams and Wife.

#### Southern Texas Conference Report.

To The Restitution Herald:

PLEASE PUBLISH this delayed report as soon as possible.

THE FIRST annual meeting of the Southern Texas Conference of the Church of God met at Kingsville, Texas, Oct. 30, 1920.

Preaching at 11 a.m. by Bro. A. S. Bradley.

A business meeting was held at 3 p.m. Prayer by E. W. Moses (Pres.), of Houston, Texas.

On account of the absence of our secretary, Sr. Berta Mae Davis, of Luling, Bro. J. T. Whitley was appointed to act as secretary.

Moved and seconded that the Conference ask Bro. L. A. Warren, of Jonesboro, Tex., Rt. 2, to become Texas Editor for the brethren of Texas to the Gospel Trumpet. Carried.

On account of the attendance being small the Riviera brethren not being represented, the meeting adjourned subject to call of President.

Preaching Sunday night by Bro. Bradley.

Our tent arrived on Monday morning and was erected in time for services Monday night, and preaching continued throughout the week each night at 7:30 and Sunday at 11:00 a.m. (Nov. 7), Bro. Bradley doing all the preaching.

A business meeting was held Sunday evening at 3 o'clock. Prayer by Bro. Robbins, Riviera.

A letter received by Bro. Moses from our Sec.-Treas., Sr. Berta Mae Davis, stating that her business was so arranged that she could not attend the conference, and assuring him that if the conference thought best to elect another Sec.-Treas., that it would be agreeable with her.

Moved and seconded that inasmuch as Sr. Davis could not be present, and the necessity of the secretary to be present, and with all regards for her, the conference elect a Sec.-Treas. Carried.

J. T. Whitley was elected Sec.-Treas. for the balance of the year.

Moved and seconded that the brethren of Kingsville and Riviera pledge \$50.00 each to be paid into the treasury as follows: \$25.00, Jan. 1, \$25.00 to be paid not later than July 1st, 1921, for the purpose of helping to finance an evangelist in the South Texas field. Carried.

Moved and seconded that the conference instruct Bro. Rural Robbins, of Riveira (Corresponding Sec.), to write the brethren of Gonzales, Tex., in regard to the move we have taken toward financing an evangelist, and asking them to contribute whatever amount they see fit, also to write Bro. E. C. Weaver, of Havana, Ark., explaining the plan to him as an evangelist. Carried.

No other business, conference adjourned subject to call of President.

It was the decision that the meeting should continue over the next Sunday, however the weather turning cold on Thursday evening followed by rain the balance of the week, there was no preaching after

Wed. night. There were two added to the faith.

J. T. Whitley, Sec.

## Notices.

Nov. 30, 1920.

Dear Bro. Lindsay:

We have organized a church here at this place and we have started to build a house. We need about \$125.00 to build it. The brethren are doing all that they can. If any brother or sister can help us, we will be very thankful.

Bro. J. H. Anderson conducted a meeting here and baptized 14 into Christ and we had a few members. We have a little band that believe the truth. They have been thoroughly taught and we don't want them to get scattered off into the world without a shepherd, so we think it best to build a house. If you can help us we will be very thankful for it.

As I am chairman of the building committee you can send it to me.

J. W. Garrett.

Traveler's Rest, S.C. Rt. 3.

## The Sunday School.

By Alta King.

### REVIEW

#### THE KINGDOM OF HEAVEN ON EARTH

Lesson 13, Dec. 26, 1920.

Selection for reading: Isa. 25:1-8.

Golden Text: And he that sitteth on the throne said, Behold, I make all things new. Rev. 21:5.

Memory Verses: Psa. 72:18-19.

#### Questions and Comments

What was Jesus' work while here on earth? Luke 4:43.

The kingdom as presented in the teachings of Jesus has been the central idea of the lessons of this quarter.

Did we find that Jesus said much about the kingdom as a literal, organized government on earth? Did the people whom he taught need to be taught this phase of the kingdom? What, concerning the kingdom, did they need to know? What they did not know is what constitutes the "Mysteries of the kingdom" which Jesus said the disciples should know.

#### The Mysteries of the Kingdom Revealed in the Lessons of the Quarter

1. The Purpose of the Kingdom. Lessons 1 and 2. The purpose is identical with the mission to which the king is sanctified by God. What is that mission? 1 Tim. 1:15.

What sort of preparation did the anointed king need to pass through before he could become such a king? Luke 9:22. Why? Did the Jews realize the necessity of this period of preparation for their Messiah? Why does Paul refer to this preparation, culminating in his death, as a propitiation for sins? As a ransom for sinners?

When and how did God make known to John the Baptist, and to Jesus himself, that the man Jesus was the man sanctified to do this work? What was the first step in his preparation after this announcement? Since the king rendered such exact obedience to God, what will be the basic purpose of his kingdom?

2. The necessity of selecting and pre-

paring men to be co-workers with Jesus in his kingdom. Lessons 3, 4, 8. Who were the first to be definitely called and in what peculiar manner did Jesus reveal to them their mission? Who were later selected and sent out and what work was given them?

When and how did Jesus depict the character of the men who should be kingdom possessors? These men were expecting Jesus to restore the kingdom to Israel and to share in the glory with him. By calling and putting them to work and preaching the sermon on the Mount to them, what needed lesson were they receiving?

3. The necessity of spiritual development of kingdom material. Lessons 10, 11, 12. Relate the parables found in Lessons 10 and 11 and explain what each teaches concerning the kingdom. Each one has a simple, brief explanation by which the kingdom is pictured as the result of gradual development.

What does the feeding of 5000 by the king, with the help of the twelve, teach us concerning the kingdom established? Why did Jesus supply these material needs? Is, then, the supply of material needs one step forward in the uplift of mankind? Is this always true? (Recall the rebuke which Jesus gave these people when they followed him because of the mere bread he gave them, rather than because of the miracle itself, which showed God working love to them.) When the supply of material needs does not teach this lesson, what does God do? Will this policy be pursued in the next age?

4. The oneness of the King with God and his consequent complete power and authority. Lesson 7.

The Jews had a very imperfect conception of the kingdom because they did not realize the fulness of God manifested in the king. David was their highest possible conception of a king.

What two definite claims did Jesus make which Jewish leaders considered blasphemous? What was the self-evident proof that his claims were founded on God's authority? Compare the authority which God gave to Jesus with the authority which he gave to Moses. When and how did Jesus manifest this authority?

5. The reception of the king. Lesson 9. How was Jesus received by the "people?" What few among the people were quickest to come to the conclusion that Jesus was the Christ? What last miracle convinced the people as a whole? What few rejected Jesus even though their rejection of him necessitated ascribing the works of God's power to the devil?

Since so many people accepted Jesus as the Christ, why did he not set up the kingdom at that time? What was lacking in their acceptance of him? Was this equally true of his chosen followers? What did Jesus have to pass through before men could gain a true, perfect conception of his Christship?

#### General Notes

Daily Readings: Mon., Matt. 1, 2; Tues., Matt. 3, 4; Wed., Matt. 5, 6; Thurs., Matt. 7, 8; Fri., Matt. 9, 10; Sat., Matt. 11, 12.

The Children's Lesson: Ask a few simple questions leading the children to converse about the kingdom, its purpose and those who are to enter the kingdom with Jesus.

"It is expedient for you that I go away, for if I go not away the comforter will

not come unto you." John 16:7. The comforter promised to the disciples was the Holy Spirit, the Spirit of truth. John 16:13. Why could not the Spirit of truth come unless Jesus went away?

It seems to me that the very fact of Jesus' going into God's very presence and revealing himself by vision and voice to the disciples was the one last overwhelming evidence that he was all that he claimed. This made doubts forever impossible. With this rock foundation of faith surely fixed in their minds their joy in Christ became full and truths of his former teachings would shine out in perfect clearness.

#### OUR PROPOSED TRIP

MONDAY, Dec. 6, we spent the day in Chicago looking up and procuring transportation for our trip to California. The channels of travel are so crowded that we could get no convenient accommodations before Monday, Dec. 20. So we expect to leave Chicago on that date at 8 p.m. over the Santa Fe road and on the way will take in the Grand Canon of the Colorado.

However, the chiefest pleasure of our anticipation will be the meeting with brethren whom we have known for a long time but whose faces we have never seen, together with those whom we have both known and seen.

We expect to learn much from this trip. We expect to find things both surprising and disappointing. We would like to see some "sure enough" Indians in their native state, but this we may not be privileged to see. We expect to see the Grand Canon less impressive than anticipation suggests. It was so when we first saw the Niagara Falls. One must be around the great things of this world long enough to draw comparisons in order to know real greatness.

If we find Bro. J. W. Williams hung up on a cactus "bush" out there anywhere, we'll report it. There is another matter we expect to be able to report which must not be reported yet. Now begin to guess.

We expect to be gone six weeks or two months, or longer, if all goes well at home and our welcome doesn't wear out.

Will report from time to time but will try to be brief.

While gone our address will be 1020 So. Burlington Ave., Los Angeles, Calif., at which place mail will reach us direct. During our absence it will be useless to send job work to the office unless in no hurry for it.

Pray that our trip may be for the glory of God in all its aspects.

S. J. Lindsay.

#### THE GOOD SHEPHERD

Quincy L. Carpenter, Brumfield, Ky.

WE find by a careful study of the tenth chapter of St. John that Jesus Christ is the only way or door through which we must enter into the sheepfold. If we try to climb in some other way, he will class us with thieves and robbers. He that entereth in by the door is the shepherd of the sheep. When the porter openeth, the sheep hear his voice, and he calleth his sheep by name and leadeth them out, and he goes before them. Who goes before them? Jesus Christ, the good shepherd, and the sheep follow him, for they

know his voice. Will Christ's sheep follow strangers? No; because they know not the voice of strangers. The voice of the shepherd are the words which he speaks. The words which our Shepherd taught are the words of truth and power, for he preached the gospel which Paul said is the power of God unto salvation. The voice of strangers is the teaching contrary to his. It is false and has no saving power but will lead to destruction. Therefore if we follow after doctrines other than those which Jesus taught, we will be trying to climb up in another way and be classed as thieves and robbers. Jesus is the door. If any man enter in by the door, he shall be saved and shall go in and out and find pasture. What does the thief come for, but to steal and to kill and to destroy. If we are not careful he will destroy our chances of eternal life. Listen to the words of Jesus when he says, I come that they might have life. Who is this that might have life? The sheep, that they might have it more abundantly. The good shepherd giveth his life for the sheep. When the wolf gets in among the sheep he scatters them and the hireling fleeth because he cares not for the sheep. But Jesus is the Good Shepherd and cares for his own with tenderness and love. My sheep hear my voice and I know them and they follow me. As long as we follow the voice of the Good Shepherd we cannot go astray, but if we follow the voice of strangers, we will be led into paths of unrighteousness. By reading the 23rd chapter of the Psalms we can find great comfort if we apply it correctly. The Lord is the Great Shepherd and if we trust him we shall not want. The second verse promises great rest and comfort with plenty. When we become weary with the toils of life and get out of patience, he will restore us, and guide us in paths of righteousness for his name's sake. If we walk through the valley of the shadow of death, why should we fear? Our Lord, the Great Shepherd of the sheep, is with us. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.

If we follow him in the example and pattern after his life and put our trust in him, he has given us the promise of dwelling in his house forever. If the Lord is for us, who can be against us? If we have all these good things before us and provided by the Good Shepherd, Jesus Christ our Lord, we need not fear. He will see that no evil come nigh our dwelling.

"I will take you to myself," is his blessed promise. We shall see him as he is, is the vision I long to see. I shall be like him, is the perfection of my hope in him. For me to know him, to be loved by him, to be in all things like Jesus and to hold sweet communion with him forever will be glory for me.

Will close with the words of Paul in Heb. 13:20-21: Now the God of peace that brought 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 forever and ever, amen.

FAR more people are made to think by seeing a believer's joy than by any words he may speak.—Andrew Bonar.

#### DEATH; AND THEN WHAT?

S. H. Thomas,

Proctor, Mont.

FOR ages, millions of the brightest among men have been employed in the effort to solve this question, countless millions of dollars have been expended in the construction of costly edifices and institutions of education and research, and volumes almost without number since the day of Plato have been written upon this subject. Theology and science have exhausted their imagination and become lost in fields of vain and foolish speculation, but entirely without satisfactory results; and after many centuries of study and research, aside from the Bible answer, no solution of the question worthy of consideration of rational beings has been presented.

The so-called Christian denominations and churches of the world contend that the real man is invisible and immortal, and that the body or visible part, is merely the house in which the soul, or invisible part, lives for a short time, and that at death only the house is dead; the real man, or soul, cannot die. He only changes his place or condition.

Plato and other heathen philosophers taught that at the death of the body the soul went into the body of some animal, and when that house died it went into another, and so on from one animal house to another for thousands of years, and finally the unhappy wanderer would be permitted to enter a human house once more. Sounds foolish, doesn't it? But as a matter of fact it is not nearly so foolish and incredible as much of the nonsense taught and found in the creeds of orthodox churches, both Catholic and Protestant of today.

Doctor Watts says of the soul at death:

"Up to the courts where angels dwell,  
It mounts triumphant there,  
Or devils plunge it down to hell,  
In infinite despair."

Spurgeon, the great Methodist evangelist and author, says, "I can imagine that when a righteous man dies suddenly, one of the first emotions he experiences in the next world will be surprise. He looks about him. Oh that glory! How resplendent yon throne! He listens to harps of gold and he can scarce believe it true, and then when he is conscious that he is really in heaven, Oh what everlasting joy!"

The same author paints another picture as follows: "When the poor, lost soul shall find itself in the hands of angry fiends, it shall seem in that first moment as though it had been athirst for a thousand years. And am I, he will say, really here? I was in the streets of London but a moment ago, and here am I in hell."

Cardinal Gibbons, in his book entitled: "The Faith of Our Fathers," p. 247, says, "The Catholic church teaches that besides a place of eternal torments for the wicked, there exists in the next life a middle state of temporary punishment allotted for those who have died in venial sin. She also teaches that although the souls consigned to this intermediate state, commonly called Purgatory, cannot help themselves. They may be aided by the suffrages of the faithful on earth." If you are a Catholic and believe that you have a dear one in purgatory, and apply to the church for to the heavens (Acts 2:34). Neither Jesus nor any of his apostles make any refer-

help, you will be told that it will do no good for you to pray. That only the suffrages (prayers) of a priest can avail, and they can only be had by a liberal payment of cash, often amounting to the last dollar of grief-stricken relatives.

The above is a fair sample of the result of orthodox, Christian research, down to the present time upon this question of the state of the dead. Together with hundreds of other priestly and clerical errors and fables, many of them handed down from heathen mythology, they have been swallowed down by orthodox churches and incorporated into their creeds. Can we wonder that brilliant minds refuse to receive the Bible as a revelation from God, when assured that it teaches as truth doctrines that even the credulity of a child can scarce accept? Let us turn from this childish picture of foolish fables and consider a few facts.

It has been said that a fact is a stubborn thing. They are impassible, unscalable mountains, effectually blocking the pathway of error. You can't climb over a fact nor set it aside. There is no road around it nor tunnel under it. There are some extremely interesting Bible facts in connection with this subject of the state of the dead. Facts many times repeated in this paper, and which we must continue to repeat while ignorance continues.

All orthodox churches of the world, both Protestant and Catholic, teach and profess to believe that the righteous go to heaven when they die. Now, it is a fact that there is not one passage of scripture in the Bible which says that any man, woman or child will ever go to heaven at death or any other time.

It is also a fact that there is no passage of scripture which says that man has an immortal soul, or spirit, or any part that lives and is conscious between death and the resurrection. It is a most stubborn fact that such statements are not found in the word of God. Neither Moses nor the prophets knew aught of an immortal soul or a home in heaven at death. Abraham, Isaac and Jacob fell asleep and were gathered to their fathers. David is not ascended inence to an immortal soul or a home in heaven at death. No living man, it matters not how profound his learning or diligent his search of the scriptures, can produce them, for the simple reason that they are not there. How can we account for the fact that millions of earnest students, many of whom have given their lives and talents to a study of the word of God, earnestly believe that such are Bible doctrines, and concerning the truth remain in darkness as dense as the natives of the Fiji Islands? And it is with wonder and amazement we open the grand old book and read its simple and childlike statements. Wonder and amazement that any being capable of reading the word should fail to see the truth. I will quote a few of the many scriptures bearing upon the state of the dead.

"The dead praise not the Lord, neither any that go down into silence." Psa. 115:17.

If this be true, the dead are not singing praises before the throne of God as man-made creeds teach.

"In death there is no remembrance of thee. In the grave who shall give thee thanks?" Psa. 6:5.

This cannot be true if the righteous dead are playing on golden harps in the

high courts of heaven.

"For the living know that they shall die, but the dead know not anything." Eccl. 9:5-6.

Even the most simple student can comprehend this, but I can readily comprehend that profound learning and deep studies would be required to understand this scripture to teach a conscious existence between death and the resurrection.

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

Such then is the state of the dead. A calm and dreamless sleep from which the Lord Jesus Christ will awake them when he comes to take part with him in the glories of the age to come. And in view of the foregoing facts and scriptures we must of necessity conclude that when a man dies, he is dead. Absolutely and entirely dead, not praising the Lord, but dwelling in silence, knowing not anything for thoughts are now perished and must remain so until the resurrection morn.

St. Louis, Mo., Dec. 1, 1920.

Greetings from Phil. 1:29 and Eph. 2:6.:  
Dear brother in service of Him who loved us:

I received your last letter a few weeks ago, but delayed my answer because I was intending to send in some more subscriptions for poor saints, intending to send with it the amount due. I do think if we had a corner of the Restitution Herald preserved for the deep things, or meat for the full grown in Christ, it would be a good thing. I was thinking it was a wonderful thing that we can have a messenger like the R. H. come every week, because it can be a preacher and teacher to the hungry souls in this great harvest field. I am glad to help uphold this wonderful instrument and make it larger if possible with the help of our dear Lord's blessing upon it. I will do so both in the way of finance and giving some of the light and knowledge of His blessed word. He has blessed me by persistent study and seeking and finding by prayer. Surely He is good to those who diligently seek Him. I think I can find enough time to give to the service of His brethren, holding forth the light to them with which He has blessed me. Each day I get more as I study to show myself approved of God, rightly dividing His blessed truth. I am going to give you an article which I have just studied up after I read the explanation of Matt. 13:33 by Alta King in R. H. of Nov. 30, p. 69.

These parables are easily understood if we let other scriptures interpret and compare the parables with each other. I have written this for the Herald purposely.

We well remember Luke 12:1. Beware ye of the leaven of the Pharisees. Then understood they how He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees. 1 Cor. 5:6; Gal. 5:9, A little leaven leaveneth the whole lump. We understand from this that the leaven means false doctrine for God's word is unleavened—its unleavened bread of sincerity and truth. Having this clear, we understand from Luke 11:21, The kingdom of God is among you (margin). This we understand to be the wheat in among the tares as Matt. 13:25 shows the enemy sowed the tares. We also have the word to

tell us that the woman is a symbol of the church, the true church is symbolized by a virgin. Rev. 14:4. These are they which are not defiled with women. for they are virgins. 2 Cor. 11:3. The true church is as a chaste virgin. And so we find the false women that hid the true word of God. Matt. 23:13. Woe unto ye Pharisees! Ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in. Luke 11:52. They took away the key of knowledge. The false church is in three measures. Rev. 16:19; Rev. 17:18. The great city was divided into three parts. Great Babylon came into remembrance before God. We remember the true church is called a city in Rev. 21:2. And I saw the holy city, new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. So we understand this false woman that hid the truth was the Roman Catholic, the Greek Catholic and Protestantism. All three of these taught some truth but mixed plenty of leaven, lies, false doctrine with it, so it surely was all three measures were as the parable stated. The children of God had received the word. It was all leavened and so the women did to the kingdom of God that which we know from Matt. 13:38.

The good seed are the children of the kingdom. These are the children of God and of the bridechamber and could not fast while the bridegroom was with them. Lu. 10:34. For then they had the pure unleavened bread. We have another scripture to prove the three measures of meal. The meal is the food that the shepherds give to sheep. For we remember He said, Feed my sheep, and, Feed my lambs. See how plain is the word of God. Zech. 11:8. "These three wicked shepherds shall be cut off.", in thirty years even as the first advent of our adorable Lord cut off Israel's wicked shepherds thirty years after the kingdom first was preached to natural Israel. We must get all our instructions from the things written for our learning, which happened to natural Israel. 1 Cor. 10:11. If we speak not according to the law and the testimony there is no light. Isa. 8:20.

This is without a doubt the true understanding of this parable according to God's instruction, which I hope you in the holy Spirit see fit to publish in the R. H. for the upbuilding, in, and through the excellency of the knowledge of our Lord Jesus Christ for whom we truly should be highly gratified to suffer the loss of all things and count them but dung that we may win Him, our precious Bridegroom. Phil. 3:8.

Mrs. Emma Boerger,  
2116 Harris Ave., St. Louis, Mo.

#### PARTING WORDS

Sarah Whittum (Deceased)  
Weep not for me my husband dear,  
You know the gospel truth.  
It will not be long 'ere we meet,  
Be patient while you wait.

Weep not for me my children dear,  
Remember what I've said.  
Lift up your burdened hearts to God,  
He will remember you.

Weep not, mourn not;  
It will not be long, I know,  
When the trumpet sounds,  
Then every one must go.



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LIFE AND DEATH

The Voice of well-known men on the subject.

THE doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible.—Olshausen.

IN FACT, no such doctrine is revealed to us. The wicked are never spoken of as being kept alive, but as forfeiting life.—Archbishop Whately.

HOPE in death can only spring from the principle of Immortality, and this principle has no root save in Christ—Principal Tulloch.

FOR not far short of a quarter of a century now I have lived in the belief that the view which has been designated 'Life in Christ' is the real teaching of scripture. That view is expressed in the words, taken not metaphorically, but in a straight forward manner. 'The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ.' . . . The more I think of it, the more vain appear to me to be all attempts to establish man's immortality on a physical or metaphysical basis.—Prof. Sir G. G. Stokes, Bart.

THE advocates of what they call 'Conditional Immortality' have done great service by exposing the baselessness of the popular doctrine of the intrinsic and endless permanence of the human soul. They have also done good service by demanding a reconsideration of the whole matter, and by protesting against a theory long dominant in the Christian pulpit, which as I believe goes far beyond the teaching of Holy Scripture.—Prof. J. Agar Beet.

I WISH with greatest possible emphasis to state that, in my own experience, the reception of this doctrine (Conditional Immortality) has not only not enfeebled my belief in the great doctrines of the Evangelical faith, and especially in the doctrines of Incarnation, the Atonement, and Regeneration, but has given to all of these doctrines a firmer hold on my intellect, my conscience, and my heart.—R. W. Dale, D. D.

FEW of us realize how largely children are led in word and deed and thought by older people. It is a duty to live so that anyone following in our footsteps will not go wrong, and that we may be positively helpful.—Congregationalist.

Our humanity were a poor thing but for the divinity that stirs within us.—Bacon.

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# THE RESTITUTION HERALD.

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Number 12.

## 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.  
104 South 7th St.,

### CHRISTMAS MUSIC

**D**ID you ever stop to think, children, that stories can be told in many different ways? One can tell them with the voice, while another can write them as I do for you. There are others who tell their stories in beautiful pictures which we love to look at. And there are still others who tell these stories in music.

Shall I tell you today of a great man who told the Christmas story in music? His name was George Frederick Handel, and if you study music, you will sometime learn to love the music that he wrote. He lived about two hundred years ago, but that, you know, was many hundred years after Jesus was born.

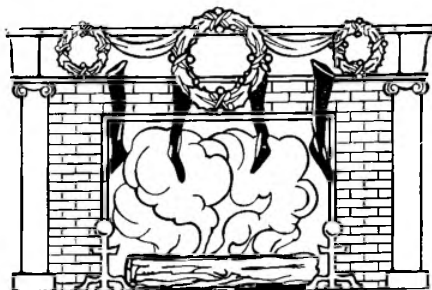
This great man loved music better than anything else. When but a little child he liked to play with drums and horns better than anything else. He could sing before he learned to talk. His father was a barber, and not a rich man, and he wanted his little son to study law, so that he would have more money to spend.

In those days musicians were very poor, usually, and when George Frederick's father saw how the little boy loved music, he took away everything that was in the house that the lad could play. But, the little boy begged so hard for something to play on, that a friend helped him to hide a clavichord in the attic. This had keys like a piano but was a great deal smaller. He wrapped cloth around the strings so his father could not hear him play.

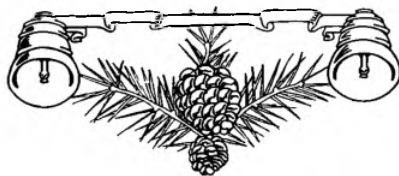
When George Frederick was about seven years old his father went on a journey to a distant city to visit another son. The little boy knew that the man his brother worked for had a grand organ and he longed to go, but his father said, "No." But the little boy thought of a plan. He watched his father start away in the carriage, and then he started to follow. He was too far from home to be sent back alone when his father saw him, so he was taken into the carriage.

When they reached the palace where his brother worked, the little boy slipped away, and was soon playing on the organ. Everyone was surprised that such a little boy could play so well and the master of the palace told his father he was wrong not to let the child take lessons. So the father sent him to a man who taught him to play and to write music.

His mother taught him to read his Bible,



### A MERRY CHRISTMAS AND A HAPPY NEW YEAR



### A CHRISTMAS CAROL



HERE'S a song in the air!  
There's a star in the sky!  
There's a mother's deep prayer  
And a baby's low cry!  
And the star rains its fire while  
the Beautiful sing,  
For the manger of Bethlehem cradles  
a King.

There's a tumult of joy  
O'er the wonderful birth,  
For the virgin's sweet boy  
Is the Lord of the earth.  
Ay! the star rains its fire and the Beautiful  
sing,  
For the manger of Bethlehem cradles a King.

In the light of that star  
Lie the ages impearled;  
And that song from afar  
Has swept over the world.  
Every hearth is aflame, and the Beautiful  
sing  
In the homes of the nation that Jesus is King.

We rejoice in the light,  
And we echo the song  
That comes down through the night  
From the heavenly throng.  
Ay! we shout to the lovely evangel they bring,  
And we greet in his cradle our Savior and  
King.—J. G. Holland.

too, and she told him the stories of Joseph, Ruth, Esther, Jesus and many others that I have told you. When he grew up, this great man told many of these stories in music. He had learned to love the stories, and he believed that God wished him to tell them in the finest way he knew, so he wrote the words and set them to beautiful music.

The most beautiful story of all, that about Jesus, was first played in 1742. But, every year it is still played in all the large cities of Europe and our own country, and thousands of people hear it. In the large orchestras are many different kinds of in-

struments, and people with wonderful voices sing the words. The first time the music was played, Handel gave the money he received from it to the city of Dublin, Ireland, to be used for the poor people.

The music begins the story long, long ago, when the people were sad, and tells how God will send Christ to his people to comfort them.

Then it speaks of the night when Jesus was born. First there is the sound of the birds twittering their good night to each other and then everything grows quiet. Then one person sings these words: "There were shepherds abiding in the field, keeping watch over their flocks by night; and lo, the angel of the Lord came upon them, and the glory of the Lord shone 'round about them, and they were sore afraid. And the angel said unto them, 'Fear not; for behold, I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David, a Savior, which is Christ, the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:"

And then many, many people sing the words the angels sang: "Glory to God in the highest, and peace on earth, good will toward men."

Don't you think it would be beautiful to hear this Christmas music? I hope that you may hear it some time. There is a great deal more to this beautiful music story about Jesus that Handel wrote, but this is all I will tell you today. There are many pretty little Christmas songs that you may learn, to sing now, and I think Jesus loves to have us sing of him, quite as much as to talk of him.

### THE LITTLE FELLER'S CHRISTMAS



DON'T wake up with too much hope—  
I got no Christmas tree.  
I didn't hang sox an' all that dope;  
No Santa Claus hit me.

I just got rags to keep me sort  
Of decent like an' warm.  
I don't lay claim to be no sport  
With swell togs on my form.

But, say! when God was givin' out  
Them presents at the start,  
He sure knowed what he was about—  
He gave me ONE WARM HEART.

My mother's kind o' weak an' sick,  
Her lamp o' life shines dim.  
My dad was "TOO GENTEEL" to stick  
So I won't speak of HIM!

Sometimes it's just a little tough  
To face the old world's storm;  
But, pal, I guess I got enough  
O' HEART to keep me WARM.

—Gene Fowler.

COME, LORD JESUS, COME  
Even so, come Lord Jesus. Rev. 22:20.

Come, Lord Jesus, come—  
Come another Christmas day.  
Come and wipe all tears away—

Come, Lord Jesus, come!

Come, Lord Jesus, come—  
Come and stop all war and strife—  
Come and give eternal life—  
Come, Lord Jesus, come!

Come, Lord Jesus, come—  
Come and crown the faithful ones—  
Come and give them all a home—  
Come, Lord Jesus, Come!

—Selected by Ora L. Worley.

### CHRISTMAS SPIRIT

**O**F Christmas past, let us remember now  
Only the smiles, forgetting all the  
tears,  
Only the hopes, forgetting all the  
fears!

Life's way is all too long, that we should bow  
Beneath the ancient burdens of dead years.  
Of Christmas in the future, let me speak  
Only with courage, looking for the best!  
Only with hope, leaving to faith the rest!  
Life's day is all too short, that we should seek  
To dim its brightness at our own behest.  
And in the present Christmas, let us give  
All help, from care the suffering to release;  
All zeal, to share our happiness and peace!  
For life is long enough for love to live,  
And short enough for bitterness to cease.

—C. Jeff-Sharp.

### CHRISTMAS AND THE WORLD

**A** WORLD full of hungry people opens the way for a return this year to a Christmas more in keeping with the spirit of the first Christmas twenty centuries ago. Dire need today might well be instrumental in instituting a valuable reform from the hectic custom of giving to persons already over supplied and receiving non-essentials in return, to a giving that carries gifts which satisfy wants and with those gifts messages of cheer that make the world brighter both for the giver and the recipient. This year poverty and wretchedness may command the attention of the fortunate, which includes all Americans, and a more sensible Christmas may result to set up a new precedent for all Christmases to come.

It would be a fine thing if we would face about and adopt a new standard, if we would entirely forget selves for one day in the year and think more of others, if we would recall the real significance of the real Christmas day, be reminded of whose birth it commemorates and then celebrate it accordingly, the human race would be touched as if by healing hand and its members made more and more akin. The spirit of brotherhood would glow with new warmth and a whole flock of the world's clouds would fade.

Christmas even as we have it now, unknown to the great heathen world, meaningless to millions in the Christian world, crudely shoved aside by millions too absorbed in other interests, and allowed to pass unconsidered by millions superficially minded, yet remains a mighty influence for tempering human passions, welding new bonds of fellowship, and retarding the mad rush to a slower, saner pace. Christmas, because it marks the advent into the world of the greatest force for bettering the world, strengthens that force anew each year with its anniversaries which mankind must pause to heed no matter to how small a degree.

The spirit of Christmas is so mighty that its slightest touch alters the drift of the

whole human tide. Observed as it should be this year in ministrations by the healthy half of the world to the sick half, by the satisfied half to the hungry half, both halves afterward would live under a clearer, sunnier sky than before.—Selected by Sr. Harriet E. Boice.

### DO YOU THINK?

**O**UR bodies grow by exercise and if we want to keep our minds active and increasing in power, we must use them." Not long ago I heard of a Californian eighty-one years old, who attracted much attention because of his keen mind and ability to contribute some pat remark or bit of information to every subject discussed in his society. When asked the secret of his great store of knowledge, he replied with the quotation I have given above. He went on to say that when as a young man he came to a realization of the fact that he must exercise his mind to keep it in good working order, he decided that each day he would fix in his memory some gem of thought or story which he might wish to use later on.

How few people there are in the world with minds which are really trained to remember! To be sure, we need to employ a nice process of discrimination. Should we attempt to remember every fact which comes to our notice in the complexities of living, the many rooms of our mind would become littered with unessential details. However, without our being aware of the fact, our brain has the habit of sorting and eliminating facts. This does not mean that it is always the important thing which we remember. Often some small detail of an incident sticks in our mind for months when the essential element has been forgotten.

Training then is necessary if we wish always to be sure of remembering the right thing at the right time. How may we gain this?

Many people have supposed that education, meaning school attendance, was the main factor to promote mind training. This is true, if we use the term "education" in its broadest sense to mean the sum total of all the qualities acquired, which make life more worth living. Some of these qualities may and others must be acquired outside the school room. There is no one characteristic which denotes a rounded education more than the ability to converse intelligently.

A topic is discussed at the dinner table, and, unlike the man from California, we can contribute nothing and often do not know enough about it to ask even an intelligent question. We read and see so many things that salient facts do not stick in our mind. An opportunity to test this was given a few months ago by a prominent magazine, which ran a series of questions. These questions dealt with art, science, the war, education, architecture, and a multitude of other pursuits of modern life. Many persons were surprised to find how few of these they could answer and how vague was their knowledge of certain subjects. We laugh at the ridiculous answers often given by children to questions concerning the Bible. How many of us know enough about the historical backgrounds of striking Bible characters to discuss them with any measure of under-

standing?

Efficiency is a much used and much abused term during the present time. It would seem that true efficiency should mean the smoothing and brightening of everyday life by the acquisition of qualities which make us more agreeable to those with whom we come in contact. Everyday practice in remembering some one interesting fact or helpful thought would soon give us the same trained mind as that possessed by the Californian.—Selected.

### MAN WORSHIP

Lillie Willis, Galva, Illinois.

**I** READ an article lately on "Man Worship in China." It told how the writer attended a service in a heathen temple where men were worshiped. There were three chairs in which the men sat, or had done, but one of them had died, and the center chair was vacant; occupied, I suppose, by his immortal soul. The heathen came in, bowed themselves down, and worshiped. "Well," I hear some one say, "with us it is different, now we"—but don't we? I believe from a musty corner of my brain I can haul out a memory that savors of hero-worship.

We know the Pope is virtually worshiped; and Mrs. Eddy—well Christian Science certainly proves the extent of her influence. I once remember a certain Methodist minister, a good speaker, very magnetic, and could draw large crowds, who became so very popular that part of the church took exception to the other part, thinking they were worshiping the creature more than the Creator, and the result was a grand split in the church, and the next minister's congregation had dwindled perceptibly. One member, a worker in the church, said, "Some people join the preacher, but when I joined, I joined the church, and no matter who comes I will go and do what I can." So this was an American form of man worship. It's done, don't you know, right along, and the idols like it.

Even John, the beloved Apostle, was tempted to do a little worshiping on his own account when he fell down to worship at the feet of the angel; but he, being an angel, differed considerably from human beings, and said, "See thou do it not, worship God."

After all, I don't believe a true Bible student could be guilty of man worship, do you?

### WAYSIDE NOTES

J. S. Lyon, Citronelle, Ala.

A strange mingling of truth and error, and a movement that may bring about momentous changes in the Orient, is brought to our attention in an article headed, The Birth of a New Religion, in The Independent. It is known as the Omoto-Kyo, a cult sprung from the teachings and writings of a poor rag-picker who claimed to be imbued with the spirit of the Earth God of Shintoism. She commenced her teachings in the year 1892 and died in prison in 1918, having long been incarcerated on a charge of burning down a town in order to bring about a fulfillment of her own prophecy of its destruction. In spite of her confinement she continued to write, and left some three thousand volumes that have become the basis for the teachings

now being accepted by great numbers of the Japanese people. The Imperial government is considerably alarmed at the rapid growth of the new religion, and is taking stringent measures to prevent its spread in the army circles where its doctrines seem particularly attractive and where it has already gained many adherents.

The strength of the new sect is indicated by the fact that they have a \$300,000 printing plant, and publish a daily paper devoted to their interests in Osaka. They publish a monthly journal and are issuing many books. They believe that there is soon to occur a great blossoming of the earth when one of the great gods shall come in person and rule over the whole earth. The whole world has become filthy and must be cleaned up and made fit for the abode of the gods. Japan, as well as other nations, has become a land of beasts. Present conditions are due entirely to selfish individualism and the new order will bring about man's reformation. They believe in communism, millenarianism, the equality of women, abstemious life, perfection, simplicity of service, faith healing, speaking with tongues and mysticism.

This description will fit almost to a dot the early Christian church of the Apostolic times. Who would have thought that there could have been evolved outside of any influence of the Christian religion another religion more nearly approximating the real truths of the gospel than does that of the orthodox churches of Christendom who have all of God's revelation and yet have failed miserably to grasp the truths of earth's coming redemption.

The pitiful conditions in China, brought to our notice by frantic appeals for help sent by missionaries, and narrated in the Literary Digest, continues to pile up the evidence that we are beholding the fulfillment of the latter day prophecies. The worst famine in forty years is scourging that country and from twenty to thirty millions of its people are doomed to certain death from starvation this winter. These are people so located that no help can be sent to them after the closing of the ice of the waterways of the Empire, and all available supplies will be concentrated where the people can be continuously provided for till the June crops come in. It has been definitely decided after many councils at various places in the Empire, that it is better that the thirty millions die in order that one million may live, than to divide the insufficient supplies among all and thereby save the lives of none.

Extracts from letters portray the terrible condition in the following words:

"In some places not a blade of grass is growing; every leaf has been taken from the trees, and even the bark has been consumed. Everywhere whole families are drowning themselves in the rivers; others are selling their daughters into slavery, and there are some whose hunger drives them to the flesh of their own kind."

"Summer has gone and there is no rain, so there is not the least hope for the autumn harvest. Cases of horrible happenings are reported every day of the thousands who are emaciated and subdued by starvation, of those who, with their whole family, commit suicide by poison or drowning in order to escape the more horrible

necessity of eating human flesh or selling the members of their families. Dead bodies are floating down the river to Tientsin in such frequency that the city water works are forced to close down their refining tanks because the water is absolutely unfit for use."

"A thousand are dying daily. Multitudes of refugees flee to the neighboring districts only to die of exposure and hunger in distant cities where the 'rice lines' are not sufficient."

The available appropriations for relief total less than \$14,000,000, not enough to sustain even one million out of the thirty millions who face certain death without help from without.

Mr. Hoover is calling for \$23,000,000 to keep from starving the 3,500,000 children of central and southeastern Europe, and this is for only that small proportion of the starving millions who have been bro't to the last extreme. The great middle class of Russia is no more, the intellectuals and once rich, have been either all killed or have starved to death. Bolshevism has crushed its foes as they one by one hurled themselves against her, and, supreme in Russia, is ready and prepared to pull down all other nations to the same level. Within the records before me of the past few years, together with my study of the Great Pyramid revelations, and Anglo Israel truths, I am commencing to incline more and more to the historical view in the interpretation of Revelation, and to a belief that we are already in the vial period.

Long have I sat here before my typewriter, pondering over the things that are happening in this sin-cursed earth, questioning what I wanted to say, what I could say, as a holiday message to all the Herald readers who peruse this column. The American people know little and care less for the true import of the anniversary they are about to celebrate. As a rule it is a day devoted to selfish pleasures, with far greater interest in a heathen Santa Claus, than in the lowly birth of the world's Redeemer, with infinitely greater attention to gaities and worldly pleasures than to the blessings to the world made possible by the Savior's birth. Let us as his followers not stultify ourselves by conforming to the world's thoughtlessness. It is a day when families are united by reason of vacations from school and work. Let the thought be uppermost, in the joy of meeting with our own loved ones here on that day, of the better meeting we may all enjoy, if faithful to the promises we made ourselves and the Lord when we devoted our lives to his will and his work, when, on the birthday of a new creation we are to meet in more joyous gathering with the Lord and all his saints on the threshold of a new and glorious dispensation. The night is far spent, and we can almost see the gleams of the coming day. "Let us lay aside every weight and the sin that so easily doth beset us, and run with patience the race that is set before us," and near to being won.

I have been interested in Bro. Drinkard's discussion with some of those who preferred the limited resurrection belief. I would also like to ask those who so be-

lieve to ponder on the words of the Lord recorded in Jer. 9:24:

"I am the Lord which exerciseth lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord."

How can these attributes of God be harmonized with the terrible sufferings of the stricken millions in our own day, and the myriads of the past, who largely have never had any light or opportunity to accept the gospel? Jesus said to his disciples that he did nothing of his own authority, but as the Father had instructed him. Jno. 8:28. And to the Pharisees he said, "If ye had known me, ye would have known the Father also." v. 19. So we are entitled to believe that the kind of love and mercy that Jesus manifested while among us is akin to that of God himself. We can understand the goodness, the mercy, the compassion, the love in the life of Jesus and can appreciate it, so that it is idle folly to say that God's lovingkindness, judgment and righteousness is different from his own conceptions of those qualities within human limitations. Not one of us honestly can say that he wants anyone to die without hearing the gospel, and further, not one of us would condemn a man to extinction, were we able, who had never had an opportunity to hear the gospel.

Are we more just than God? God forbid. God established the universe and arranged the conditions under which man was created and organized. If sin and sorrow, tribulation and death are the inheritance of man, it is God who made it possible and allows it to be. Unless recompense of some nature is not provided in the plan of God, where then is mercy, and righteousness and lovingkindness manifested to those who die in ignorance?

Many of the early Christians suffered the most terrible deaths, martyrs to their faith. No sinner ever endured greater torments as he laid down his life. But we are told that the wages of sin is death, and must therefore know that as the righteous is freed from his sins, the Adamic death is no punishment for them. As Adamic death is not punishment for the sins of the righteous, neither is it for the sins of the unrighteous, and so we have the self-evident fact that every son of Adam must receive life again before he can receive punishment for his sins, the second death. Where there is life there is hope, and no one knows what the "everlasting gospel" may be which is to be preached in the kingdom age, Rev. 14:6, but I earnestly hope and fully believe that in that time God will fully reveal the wonders of his love, and then will be brought to fulfillment that revelation of Paul where he says to Timothy that our Savior "will have all men to be saved (from the Adamic death) and come to a knowledge of the truth."

Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself.—Garfield.

For myself I have no evidence of my salvation other than this, that I love the brethren. If ever a root of bitterness springs up in my heart, all the sweet certainty of salvation disappears.—Horton.



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

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## THE RESTITUTION HERALD

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Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD,  
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## Editorials and Church News.

Owing to rush of work in getting ready for our trip, many letters will have to be left unanswered. As a matter of receipt for money, keep your eye on the remittance list. We are alone in the shop with more work than we can see over.

Bro. and Sr. Dauntler, Mr. and Sr. Duval, Bro. and Sr. Perrine, Bro. Booth and Sr. Anna E. Drew, of Dixon, Ill.; Sisters Glotfelty and Gray, of Lanark, Ill., and Bro. and Sr. Cross, of Oregon, Ill., were in attendance at the quarterly meeting held at Adeline on Sat. and Sunday, Dec. 11-12. Bro. M. W. Perrine was heard in his first sermon among us on Sunday p.m., making a very favorable impression. As usual, the Adeline brethren entertained royally.

Bro. T. A. Drinkard writes that at the meeting conducted by him at Lake View, Iowa, Arthur, brother to our Bro. Paul Johnson, was baptized. This is good news.

We have mailed out bound volume No. 9. If anyone who has ordered this volume fails to receive it within a reasonable time, please notify us. Do you want volume 10 bound? We will lay aside the necessary numbers and have them bound for you at the close of the year for \$2.50.

At last report, Sr. Smith, of Dixon, Ill., and Sr. Aslaksen, of Forreston, Ill., are in very serious condition. These are two of our most faithful sisters. Let every faithful member pray for them. Pray earnestly.

Later: As we are about to go to press word of Sr. Smith's death reaches us. We will give obituary next week.

We have about 600 subscribers who are delinquent from one to six months. If these were all paid up it would put us in good condition. It means only \$2.00 to each but see what it means to our business. Are you one? Only because we are forced to do so do we call your attention to our need.

## REMITTANCES.

Ora L. Worley for another, Miss Fae Beardslee, Mrs. Rose McCurry, Mrs. M. Rogers, Mrs. B. A. Sheets, Mrs. Louisa Bradley, Roscoe Dunbar, Mrs. Bert Forester, Mrs. Thos. Briggs, D. S. Ligon, Chas. Lindsay, Mrs. Dora Haggard, S. C. Sonnichsen, Otto H. Momsen, N. A. Hardison, Mrs. S. A. Howard, Dr. R. S. Herrick and wife, Mrs. Diana Murphy for another, Mrs. G. E. Marsh.

## EMERGENCY FUND.

Mrs. Rose McCurry,	1.00
Mrs. Louisa Bradley,	1.00
N. A. Hardison,	1.00
Dr. R. S. Herrick and wife,	10.00

## Obituary.

Emeline C. Wagoner,

daughter of William and Mary Wagoner, was born Nov. 17, 1839. She was married in 1858 to Thomas Moore, and to them were born three children, Ira Oliver, Ida and Bruce. These have all been dead for several years.

She was baptized some fifty years ago by Bro. Shaffer. She was a sister of the late Bro. John F. Wagoner, well known to the Church of God in Indiana and throughout the country.

After years of suffering, she passed away at the home of her sister, Lucinda Cook, near Rochester, Ind., Dec. 7, 1920. She leaves three sisters, Mary A. Russell, Elizabeth Richter, and Lucinda Cook, and one brother, Samuel Wagoner, and other relatives to mourn her loss.

Funeral services were held in Athens at 10:30, Dec. 9, 1920, and Sister Moore was laid away in the near by cemetery to await the coming of Jesus and his resurrection to incorruptibility.

D. E. VanVactor.

## Marriages.

Mr. Homer A. Snyder and Miss Tressie McChesney were united in wedlock at one o'clock, November 24, 1920, at our home in Argos.

Mr. Snyder is a prosperous young farmer of the Hillisburg neighborhood, and the bride is the daughter of Bro. and Sr. Nace McChesney of the North Salem Church where she is also a member. These worthy young people start out in wedded life with

the best wishes of their many friends. They will live on a farm near Hillisburg. May God bless them in their every laudable undertaking.

D. E. VanVactor.

## Notices.

## To All Who Are Interested.

Owing to high prices on materials, the addition to the Illinois Conference Hall was not undertaken last year as arranged for, but now conditions have become such that we must make the addition the coming spring in time for conference and Bible school if our ever-increasing attendance is to be cared for properly. Let those who have made pledges to this work send in their amounts promptly and let those who have not made pledges, please do so. We will need every cent we can get and it will be wisely spent, for the work is in competent hands. Please send all remittances to

Miss Anna E. Drew, Treas.,  
Dixon, Illinois.  
629 N. Galena Ave.

Riviera, Texas, Dec. 6, 1920.

To the Household of Faith Scattered Abroad, Greeting:

The Conference of the Church of God of South Texas met at Kingsville, Texas, and agreed to put an evangelist in the field beginning Jan. 1, 1921, all agreeing to put in \$50.00 per family to get started. Now we want to ask all who can to help us in the good work. We are few in numbers and poor in this world's goods. We need your help and will appreciate any help, no matter how small. Send all donations to John Whitley, Kingsville, Texas, and it will be applied on the evangelist fund. We had a good meeting, Bro. Bradley doing the preaching. Attendance was very good and interest good. One made the good confession and was baptized into Christ. Bro. Bradley is surely a workman that needeth not to be ashamed, rightly dividing the word of truth. He will soon be seventy years old but he can present the truth with as much vigor as a young man. His last sermon on the duty of the church to the individual and of the individual members of the church was very impressive and should arouse every member to their full duty.

Yours in the one faith,  
Mrs. W. L. Robbins.

## Reports.

Albert City, Iowa, Dec. 10, 1920.

Dear Brothers and Sisters in the Household of Faith:

We surely appreciated the ten days meetings Bro. Drinkard gave us. Our attendance was small but much interest was taken. We think lots of good could be done at Marathon and would like to see Bro. Drinkard back with us again. We ought to do all we can to spread the good news as the time is short.

Your Sister in the Faith,  
Mrs. Edith Titus, Sec.

### Quarterly Meeting Report.

Quarterly Meeting was held at Adeline, Illinois, Dec. 11-12, and we trust our sea-



son together was profitable as well as enjoyable.

The business meeting was held at the church on Saturday evening. The majority of the officers were present, Bros. Knodle and Carpenter, of Oregon, being the only absentees.

Three services were held on Sunday. Bro. Lindsay gave two Bible lessons on The Kingdom, and Bro. Perrine gave a sermon on Love; Text, John 1:12.

The attendance was fairly good, but still we sadly missed several dearly beloved brothers and sisters in the Lord, whom we were accustomed to meet at this point.

Almeda Glotfelty, Sec.

Sac City, Iowa, Dec. 11, 1920.

Dear Bro. Lindsay:

Bro. T. A. Drinkard has just concluded a series of splendid sermons given at our home in Sac City and also at the Pleasant Prairie church in the country near Sac City. He came on Monday, Nov. 29, remaining until Saturday, Dec. 11.

The theme of his sermons was "The Kingdom." He emphasized the importance of studying "The Kingdom" by referring to Heb. 2:1, where Paul says, "Wherefore we ought to give the more earnest heed to the things which we have heard," "the things" being the things of the Kingdom. Accordingly some twelve sermons were given on such topics as "the Saints' Inheritance," "the Resurrection," "Zion," "the Church," etc.

It is seldom that we have the opportunity of hearing such interesting and instructive sermons, and we are looking forward to next spring when Bro. Drinkard has promised to come again.

Arthur Johnson who has been awaiting an opportunity, was baptized by Bro. Drinkard on Friday, Dec. 10, at Denison Beach near Lake View.

Your sister,

Esther Roose.

## Letters.

Bourbon, Indiana, Dec. 13, 1920.

Dear Brothers and Sisters:

The Lord is my Shepherd, I shall not want. If I put my trust in him, he leadeth me by his Spirit. By night he alloweth me to lie down in a good, soft bed. By day he alloweth me to sit by a good, warm fire and read his word with my hands. He causes me to think often of the dear brothers and sisters, and I now wish them all a Merry Christmas and a Happy New Year.

Hoping soon to see as we are seen and to know as we are known, I am,

Your blind brother,

P. R. Senff.

Dec. 1, 1920.

Dear Bro. Lindsay:

So often of late we have read articles in our papers urging that we teach the children the truth while they are young.

We admit the wisdom of this and we wish to discuss, with the Bereans and the church at large, the best method of teaching the children.

We have a Berean class here and most of the time, two-thirds of our attendance are children.

Children who are not able to take the Berean booklet and get the substance of any lesson in the book. At first we had only the stories in The Restitution Herald for the children, with perhaps a few words added. And while they are very good, they do not require study, and to study the Bible is a habit our children should acquire. Things went on in this way until last spring when we tried another plan. We took the lesson for the adults and outlined it for the children. Giving it out a week ahead, when possible, and always in time for them to study it some. We shortened the memory verse, when it was long, as one verse well learned is worth more than three or four that have to be read. And anyone who has ever tried to teach little children has learned that unless you are very brief, in explanations, the children lose the point entirely.

Then we asked a question on each topic and wrote out the answer, as often as possible, giving the exact words of the Bible in the answer and always giving one reference as proof. Anything that was open to discussion we left out of the children's lesson.

It will be time enough for discussions when they are mature.

Our motto has been brevity, clearness and exactness with positive proof. Example: Question: Do the dead know anything? Ans.: The dead know not anything. Eccl. 9:5. Positive proof that is clear and does not need to be reasoned out is very essential in dealing with children.

Let a child catch his teacher making mistakes and he turns critical and doubtful eyes upon all that teacher says or does for weeks, perhaps longer, even.

One may not always be able to be as brief as the example we have given, but one can always leave out the question that we find no positive answer for.

In our class, the references for proof are read, each child that is able being asked to read in his turn. At the end of the lesson the main points are brought out and impressed on their minds. For review work, questions are selected from the preceding lessons, but the answers are not written out as they can find the answers on the old lesson leaves.

The children, even the smaller ones, are learning to find texts in a surprisingly short time. They are interested and are proud to read. On the whole, the plan has succeeded beyond our expectations. It has accomplished so much here that we feel impelled to urge that we, the Bereans, have a booklet of simplified lessons printed for the children. While there are many places where they have a special class for little children, there are also many where there seems to be no one to take charge of the work. If we had books to distribute, it would be a very simple matter to find a teacher, as the lesson in the book would be quite complete in itself. It takes time to study the lesson and then outline it, asking the questions and answering them so that the smallest child will understand.

It takes time also to make sufficient copies (we know for that duty has fallen to our lot).

We would be glad to contribute towards the expense of printing such a booklet as we have suggested. The books would not need to be marked for children, but could be marked, Berean Bible Study, No. 2. Be-

ing very pointed and brief they might even arrest the thought of older people that are strangers to the truth; for instance, where children of outsiders attend our classes.

Let us discuss the subject through The R. H. and get opinions and suggestions from those who are interested. If we can manage to have such a book put into print, the good it will accomplish will be immeasurable.

If we could get out some pamphlets (eleven lessons and review to the pamphlet) for the remaining lessons in the old books, we would consider it a good plan to follow until we have a new set of books published. We would be glad to bear part of expense on same. We do not seem to have been able to follow the motto of brevity in this letter, but hope Bro. Lindsay will pardon us this time. Perhaps we should have sent copies of this letter to the Berean officers and to others of our esteemed papers but the task of making those copies is too great for our limited time. So we hope to be pardoned for the omission and trust that the discussion will spread so as to reach all who are interested.

Yours working for the good of the Master's cause.

J. W. and Eva L. Grimsley.

### Homeward Bound.

Dear Brethren:

When God had made this world and the heavens and all that is in them, and even after man had sinned, God said that his word would not return unto him void. Our Lord and Savior says that we shall live by every word that comes from the mouth of God. We are on the road to the better world, but in what way do we travel this road? When we enter this road is at baptism. Now this road is not an easy road. It is composed of bumps and gutters all along the way, and it is very narrow. If you should happen to slip on either side of the road and fall down, you will land into eternal death where the devil and his angels are being burned up in the lake of fire. But will all bad people burn forever there? I answer No. The book of Malachi (4:3) says, And ye shall tread down the wicked for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

The prophet here says that it is ashes. The first step on this road is faith. Now faith comes by hearing and hearing by the word of God. The second step is baptism. The third step is love. We must love God with all our soul and might and strength, and thy neighbor as thyself. There are several other steps in this road, such as meekness and kindness, lowly in heart, inasmuch as a few short words will do as you wish to be done by.

One of the main steps is going to church every Sunday and partaking of the bread and the wine, which are an emblem of our Lord's broken body and his shed blood. But you must not eat nor drink of his body or have any kind of wickedness in you. Now when we get home, what will the home be made of? It is composed of the never dying nature. And in the city there will be no night, but the redeemed shall walk there.

Ora L. Worley.

Friendless is helpless.

# The Sunday School.

By Alta King.

## THE GOSPEL OF THE KINGDOM

First Quarter

The Child and the Kingdom

Lesson 1, Jan. 2, 1921  
Lesson Text: Matt. 18:1-7.

Golden Text: Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom. Matt. 18:4.

Memory Verses: Matt. 20:26-28.

### Questions and Comments

We continue during this quarter, our study of the kingdom as it is pictured in the teachings of Jesus.

Our lesson today concerns kingdom greatness.

What did the Jews expect the Messiah of prophecy to do? Were they mistaken? Luke 2:32. Did the few men, who almost instinctively recognized Jesus as the Messiah, expect to gain by following the Messiah as they did? Matt. 19:27. Did Jesus encourage their expectations? Matt. 19:28.

Nevertheless in today's lesson we find Jesus rebuking the disciples for striving among themselves about positions in the kingdom. By studying his rebuke we find they had a wrong conception of "greatness" and of the purpose of the position in the kingdom to which they were assigned. Their question in Matt. 18:1 shows that they had that fleshly conception of the purpose of the kingdom's rulership, that has caused the failure of all past kingdoms.

How did Jesus answer their question? Matt. 18:1-4. These few verses contain two important truths,—Jesus' definition of "greatness" and the condition to entering the kingdom.

Did Jesus mean to say that these men who had so willingly accepted him as the Christ, were in need of conversion? See also Luke 22:32. Can you show what their need of conversion was?

What is "greatness" in many from God's viewpoint? Define humility.

Who will be the greatest man in God's kingdom? What proof do we have that his "greatness" will be in accordance with the "greatness" he teaches in this lesson?

Jesus' conception of greatness is further shown in Matt. 20:25-28.

After thus answering the disciple's question, Jesus begins in verse 5 to picture the mission of such humble great ones, both now and in the kingdom. An humble mind will receive, consider and care for humble things, small things that seem of no account to the proud mind.

Read verses 5-14. Pick out the words in which Jesus here designates his mission. Is it an humble mission from man's point of view? Do we usually think of a great ruler as one who makes the welfare of one straying subject his chief concern?

Find out from verses 5-14 all that is involved in "receiving one such little one." Explain how receiving any one in this sense of teaching and caring for them, is equal to receiving Jesus. What truer way of receiving anyone than to accept of, and work in, full sympathy with him

to accomplish the mission he has at heart?

Had the disciples ever despised one of these "little ones" and shown that they needed this lesson? Mark 10:13-16. John 4:27. Discuss various ways of causing "children" to stumble.

Questions for personal consideration.

Is my conception of the kingdom and its mission in harmony with Jesus or with the disciples before they were taught of Jesus?

In considering myself in the kingdom should I think of my glory and greatness in the kingdom and then stop, or think of the glory and greatness which shall be mine because of my service?

### General Notes

Daily Readings: Mon., Matt. 19:22-30; Tues., Matt. 18:1-14; Wed., Luke 22:21-32; Thurs., Matt. 20:20-28; Fri., Mark 10:13-16; Sat., Luke 14:7-11.

The Children's Lesson: Emphasize Jesus' attitude toward and love of children, and how children can reciprocate his love by listening to and heeding his teachings. Show them that in them is the material which Jesus can best mold into kingdom co-workers with himself. Touch upon habits formed in childhood which might unfit them to serve with the king in his kingdom.

The "High calling in Christ Jesus" is not beyond the grasp of the child mind.

"But Jesus said, Suffer little children and forbid them not to come unto me, for to such belongeth the kingdom of heaven." "Christ's thought evidently is that children will come if only they are not hindered."—Sel.

"The world has always been waiting for the childlike mind and heart to save it from itself. Alexander and Caesar and Napoleon, Pitt and Bismark and Gambetta change the map of the world, but the Christ child changes the hearts of men."—Price Collier.

The disciples came to Jesus with that germinating in their hearts, which, if allowed to develop, would inevitably bring ruin to the kingdom which they were expecting to enter with Jesus. There was desire for greatness above the others that would engender jealousy and strife. But how all this desire and feeling must have drifted away for the time being at least, as they listened to Jesus explain the true purpose of rulership—to seek and to save one lone person who has gone astray.

### THE OPENING OF THE SEALS

George Francis, Albany, Wis.

#### Seal Number Six.

"And when he had opened the sixth seal, I beheld, 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 to the earth, even as a fig-tree casteth her untimely figs, when shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

The great earthquake is the first event under the sixth seal; and we find its counterpart in the great world war that commenced in A.D. 1914. The events of all the seals are given in symbolic language; therefore we should not look for a literal earth-

quake. The darkening of the sun, moon, and the falling of the stars, are not the things that follow in consequence of a literal earthquake, but in symbolic language they do follow as the natural result of great wars.

It is time that the watchers abandon the literal interpretation of earthquakes, dark days, and of falling stars.

The falling stars of 1833 are too far in the past to be taken seriously in our day.

And in the second place, the meteoric showers that fall more or less, every 33 years do not belong to the heaven of the sun and moon. And furthermore, in the Bible before we are called upon to interpret symbols, we are given an example where the interpretation is so plain that error is avoided.

I refer to Joseph's dream where we read, "I have dreamed a dream more; and, behold, the sun, and the moon, and the eleven stars made obsequence to me. And he told it to his father and to his brethren: and his father rebuked him, and said unto him, . . . Shall I and thy mother and thy brethren indeed come to bow down ourselves to the earth to thee?" The reader will remember how the prophecy was fulfilled in Egypt.

Keeping in mind the interpretation of Joseph's dream we can read intelligently Joel 2:10-11. "The earth shall quake before them; the heavens shall tremble: the sun and moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army."

When Germany ruthlessly hurled the firebrand of war among the nations of Europe, Belgium fought bravely, but by numbers and big guns, the Germans soon overran the country, and Belgium's sun was darkened, and her moon and her official stars fell from their place in the heaven to the earth. The same is true of Servia, Montenegro and of Roumania.

And in the end of the great war, Germany, Austria, and Turkey had their suns, moons and stars darkened and are in darkness.

In this sixth chapter, and under this sixth seal, the writer describes the passing of the present heavens. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." v. 14.

But it is evident that we have not arrived to that point as yet, for some of the mountains (governments) held their position in the heavens during the world war, but when the war breaks out again, all the "mountains" will be "moved out of their places." But here the writer has some more things to reveal before the opening of the sixth seal; all of chapter seven is additional to the sixth seal. "And after these things I saw four angels standing on the four corners (or wings, see margin of Isa. 11:12) of the earth, holding the four winds, that the wind should not blow on the earth, nor on the sea, nor on any tree." "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees till we have sealed the servants of our God in their foreheads. . . . And there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

Here we have a picture painted by the apostle; four angels holding the four winds until the servants of God are sealed in their foreheads. Here is a party described as the servants of God. There is something lacking in their forehead, the seat of the mind.

And the work of sealing them in their foreheads is so important the winds must be held, the dogs of war must be chained until the sealing work is done.

We get a clue to their identity. They are sealed out of the twelve tribes of the children of Israel. They have in their foreheads the knowledge of the one living and true God, but they are ungodly in rejecting the knowledge of his Son, Jesus Christ.

Paul explains their position in Rom. 11, where he says, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them, when I shall take away their sins. Rom. 11:25-27.

Now we see in the light of these scriptures what these Israelites lack, and it is the business of the four angels to hold the four winds, while the angel from the east or the sun-rising, seals them in their foreheads with the gospel of the Son of God.

Whatever may be said about a spiritual Israel makes no difference here. These are Paul's brethren according to the flesh. Rom. 9:3.

And if we read aright, the Peace League is the counterpart to the holding of the winds by the four angels.

The work of holding the winds is as yet in its formative condition, which was prompted by the horrors of the late world war.

We have not yet arrived at that point of time when John saw the four angels holding the four winds which blow from the four points of the compass. The United States, the author of the Peace League, has balked in its support of the League; but patience, big bodies move slowly, and if we see aright she will yet take her place and be the main factor in establishing the League so as to hold the four winds until the sealing work is done. And then we naturally expect the winds will blow again.

Up to the present time, the Jews have shown no disposition to abate their opposition to the claims of Jesus, but after the sealing we see them, the 144,000 in chapter 14, standing with the Lamb on the Mount Zion.... "having his name and the name of his Father written on their foreheads." R. V.

Our position is watchful waiting, but we should have some knowledge of the events to transpire from now to the establishment of the everlasting kingdom.

#### The Dark Sayings on the Serpent.

Mrs. Emma Boerger, St. Louis, Mo.

**W**E HAVE to study the word as to the plan that our heavenly Father has laid down. First he says, Rom. 4:17, God calleth those things which are not as though they were. Second, Hosea 12.10, I have spoken by the prophets.... and used similitudes by the hand of the prophets. Psa. 78:2. I will utter dark sayings of old. Matt. 13:35. He never spoke without a parable.

Having the meat of God set before us in this form, it surely means for us to dig, seek and knock before we will receive his precious jewels, but we have his promise that to him that asketh shall be given. Jas. 1:5. If any lack wisdom, let him ask of God that giveth to all men liberally. It is because the Word is found only by searching the scriptures in persistently learning by the way of Isa. 28:9-10, to make you understand doctrine and knowledge is to get here a little, there a little, precept upon precept, line upon line. By studying in this method I have found a truth which thro' ten years of learning in my own way, I had made no headway, found no light, but had really gotten further away from truth. So in obeying the principles laid down by his Word to study, I found in Gen. 1, the serpent used as a similitude of the carnal mind, for the serpent is more subtle than any beast of the field. Matt. 13:38. The field is the world. Eccl. 3:18-19. Man is a beast made to vanity; is equal with beast. Gen. 2:7, made a living soul (animal life). 1 Cor. 15:45-47, made of the earth and is from beneath. John 8:23, made to be a figure. Rom. 5:14, having eyes and seeing not, having ears and hearing not. Mark 8:18. With this illustration of scripture before us we can easily understand why the serpent, Gen. 3:14, is cursed above all cattle and above every beast of the field and must go upon the belly and its meat being dust. Verse 17, eats of the ground all the days of its life. We are sure from Matt. 4:4, the second man did live not only from the meat of the ground, but by every word from out of the mouth of God. Surely we have the true statement how this animal man lives by his belly, Phil. 3:19. Whose god is their belly, who mind earthly things. The very reason of this is because his mind in him was the carnal mind which is an opposing mind or spirit to God, Rom. 8:6-7. The carnal mind is death. It cannot be subject to God. It cannot know God. Therefore Adam and his offspring are called the devil, Jno. 8:44. Because we are of him we do his lusts. He abode not in the truth because there is no truth in him and speaks of himself, he being fleshly or carnal. No good thing dwells in the flesh. This is the old serpent of six thousand years ago, called the devil, Rev. 12:9, the dragon, the devil, satan, that old serpent. Eph. 4:22 calls him the old man; Rom. 6:6, the old man. Oh, how we can truly love that blessed, adorable Lord Jesus who truly was made a serpent for us! John 3:14. As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up. He surely was made under the same, identical law of nature in flesh, blood and bone as Adam. He had the same temptations as we. Heb. 4:15. Tempted in all things like as we, took part of the same flesh and blood like we, Heb. 2:14, in order to conquer this contrairiness of that which was against God's holy law. He had the holy mind of God which was the spirit of doing God's will through this mind operating in his life of flesh and blood. He offered himself to purge our conscience, Heb. 9:14. It was for this particular purpose he took upon him the nature of man in flesh and blood to meet the payment of God's price demanded for the sin offering, for without the shedding of blood there is no remission of sin. By this conquering his own fleshly desires he overcame by the holy mind of

God dwelling in him. Phil. 2:5. That he delivered us from the bondage Adam brought upon us, the fear of death because of our guilty conscience. Heb. 2:15. Adam was in fear as soon as he disobeyed the commandment of God. Gen. 3:10. And we truly who accept him as our offering for sin have no more conscience of sin. Heb. 10:2, 22; 9:14. He purged your conscience from dead works. Yes, he was not of the earth, but from heaven. 1 Cor. 15:47. He was from above, Jno. 8:23. He spoke not of himself, Jno. 15:17. He did not his own will but the things of the Father, Jno. 5:19. He was no murderer but a life giver. He was no devil. Jno. 8:49. He was not made a living soul, 1 Cor. 15:47, but raised to eternal life in Spirit. Diaglott. 1 Pet. 3:18. This holy mind or spirit according to which he lived while walking in the body, the laws of it being contrary to that of his spirit, the same as that of ours, he conquered, winning the victory over death, so we read in Eph. 2:14. Out of these two (laws) in himself he made possible for every one who will accept him (as God's Son) to gain the life he has to offer now. Oh, what a wonderful Savior and Redeemer is he! Surely we rejoice because of him whom we can claim as our Lord and Savior, high priest and Judge. He is like the dove for John saw the Spirit descending upon him like a dove. Matt. 3:16. What a contrast of the two minds, one a serpent, the other a dove; one is death, the other life and peace; one knows God, the other cannot know a stranger, God; one is at peace and one with God, the other is at enmity with God. Gal. 4:29. One persecutes the other, and so we find in Gen. 3:15, just what God said to Adam's carnal mind, I will put enmity between thy seed and her seed. From Adam's seed comes the carnal mind; from the woman's seed comes the material to cover the carnal mind with the body of flesh, blood and bones, and so Jesus the Son of God was sent, made of this body the same as that of Adam. Gal. 4:4. O how wonderful God is in his counsel, laying his truth before us in such a mysterious way which no natural mind can ever conceive or understand. Surely this truth is absolutely spiritually discerned and only he who is spiritual can discern it. We surely wish to seek and follow him who had the Spirit like a dove, pure, harmless, peaceable, undefiled. And this is what he calls them that are his. Solomon's Songs 5:2. Open to me my sister, my love, my dove, my undefiled. What true gratification it is to be his! We truly ought to praise him to count us worthy to suffer and to be tried by him in the light of his word and favor.

Hoping the dear children of God who seek for truth and light will derive some benefit for the clearer study in the holy scripture, getting their spiritual eyes opened to this beautiful light, I as a child of his, who am anxiously waiting for him and not wanting to be mocked when he appears, ask your Christian criticism on anything which needs correction.

It is often in sorrow that our lives are taught their sweetest songs. There are human lives that never in the calm of quiet days yield to the music that is in them. It is only when the breezes of care and trouble sweep over them that they give out soft murmurings of song.—Nishop Thorold.

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CHRISTMAS POEM

Christmas Day, so they say,  
Is the Son of God's birthday.  
By the oxen, meek and mild,  
In a manger lay the child.

And the angels God did send  
To tell it to the shepherd men,  
And the heavenly host did sing,  
Peace on earth, good will to man.

And the wise men from afar—  
Lo, they beheld that glorious star,  
And followed it o'er hill and dale  
Until it stood o'er Bethlehem.

There they saw the infant King,  
And their presents they did bring;  
Gold and frankincense and myrrh,  
To the babe in his bed of straw.

Soon the star again will rise,  
And, behold, then from the skies  
We shall see the glorious King,  
Who will then salvation bring.

When he reigns all wars shall cease,  
And man with man shall be at peace.  
He shall reign on Zion's hill,  
And all the earth with glory fill.

His word shall paradise restore,  
And sin and death afflict no more.  
Glorious day! Soon may it come,  
And God's will in earth be done.  
Cassie L. Hicklin.

A Thought or Two.

IS death better than life? Yes, if death is  
more living, more life, richer life, happier  
life. If to die means to enter upon a larger  
life, with none of the miseries and limita-  
tions peculiar to this life, then to die is  
better fortune than to be born. Yet,  
strange to say, those who profess to be-  
lieve in the advantage of dying over liv-  
ing, because of the "bliss beyond," do not  
care to take the venture after all.

Conclusion: The notion is fundamentally  
false.

A. H. Ericsson in Our Hope.

Let us have faith that right makes  
might, and in that faith let us to the end  
dare to do our duty as we understand it.  
—Lincoln.

# 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.  
104 South 7th St.,

### THE GOLDEN RULE

Matt. 7:12

CHILDREN, how many of you have seen a carpenter's rule? Can you tell me what he does with it? Yes, he measures things. He can tell just how long or how wide to make a board with his rule, or just how high a door or window should be. This rule helps him to make everything exactly right.

In the beautiful sermon which Jesus preached to the disciples on the mountain, he gave them a rule, not one made of wood like the carpenter's, to help them make THINGS right, but a rule of words that would help them live as God wished them to do. We call it the "Golden Rule," and I wonder if you can learn it. "Whatsoever ye would that men should do to you, do ye even so to them." That means if you would like other people to be kind and loving to you, you must be kind and loving to them.

Would you like me to tell you of a little boy who learned what this verse meant? His name was Laurence and he had no brothers or sisters. Though his dear mother and father did everything they could for him, he was often lonely as no children lived near him and he used to wish for a little playmate.

When he was five years old, his father went to live near some great mountains which Laurence loved to watch. Some days the clouds would lie over them so he could not see their tops, but on clear days, he could see the snow lying on the summits. They seemed like great friends looking down upon him and saying: "Never be afraid, little Laurence, we are so strong that we will protect you and see that no harm comes to you."

The mountains were all named and as Laurence ran out of doors, he would look up and call, "Good-morning" to them, one by one, "Good-morning, old Washington," or, "Good-morning, Lafayette." There were many, many others, but these two he loved best of all.

Sometimes his father had to climb some of the smaller mountains and he took Laurence with him. The little fellow loved to go. At first he could only see the trees about him, but as they climbed higher, he could see more and more of the country, until at last such a wonderful view stretched out before him. The great mountains stood up tall and grand all about him,

## MOTHER



HOST of friends and kindred, too,  
We have to love each other;  
But on this earth God gives to each  
Of us just one dear Mother.  
She it is who first must hear  
Of unexpected pleasure;  
Rejoicing with us and her joy  
Makes full the heaping measure.

The first to comfort in distress  
The one to whom our sorrow  
Brings keenest pain; and then again  
Reminds us of "Tomorrow."  
We learn to lean upon her work.  
Her wisdom guides and strengthens  
Our character in youth and brings  
Reward as time is lengthened.

And then the time to us must come  
When Mother's hands are folded;  
To us the dearest, fairest hands  
The Master Sculptor molded.  
The angels kiss the loving eyes  
And close the white, fringed keeper;  
The pulseless breast is now at rest,  
God keep the silent sleeper.—Sel.

some of them a long way off. The little town near which he lived was far below and the people looked no larger than dolls, while the houses seemed as small as doll houses. The rivers were like tiny ribbons winding through the land and the little lakes, here and there, looked like mirrors of glass.

Laurence made friends with the birds and squirrels and many of the little forest people. They learned to know he would never hurt them, so, when he whistled, the birds would sing their sweetest songs and the squirrels would frisk about, eating nuts from his hand without any fear. Still he wished for a little boy to play with, as his home was far away in the woods and no one lived near.

One morning he ran out to the pretty lake close by his home and he was so happy he shouted as he ran. Suddenly it seemed to him as if he heard some one shouting back. He listened, but there was no sound. Then he called, "Halloo!" and sure enough some one did answer, "Halloo!" in a faint voice as if he were far away. Laurence was so pleased for he thought, "There is another little boy here in the woods."

He was standing right near the lake and on the other side rose a high mountain. He looked all about but could see no one, so he called again, "Who are you?"

But instead of answering, the voice said, "Who are you?"

Laurence thought it strange the other boy didn't answer his question first, but he replied, "I'm Laurence Strong. What's your name?" and the voice called, "What's your name?"

Then Laurence thought the boy was just mocking him and he cried out, "You're a mean boy."

Back came the answer, "You're a mean boy."

The tears of anger came to Laurence's

eyes and he shouted, "I just hate you."

"I just hate you," answered the voice.

Laurence ran home to his mother and sobbed out: "Oh, Mamma, I heard some one calling over by the lake and I hoped it was a little boy whom I could play with, but instead it was a horrid, rude boy who called me names."

Mamma smiled, for she guessed what he had heard, and said: "Tell me all about it, Laurence dear."

Then Laurence told how the little boy mocked him, repeating his words.

Mamma said: "Go back again, little son, and talk lovingly and see what your little boy will say."

So Laurence went again and called out, "Halloo there!"

"Halloo there!" said the voice.

"I love you," cried Laurence.

"I love you," said the voice.

"You're a good boy," Laurence called.

"You're a good boy," said the voice.

Back to the house ran Laurence and cried out, "Oh, Mamma, he is a fine little fellow after all! He said he loved me and that I was a good boy."

Mamma replied: "I'm glad, dear, that this time he was so nice to you and I think you will always find that if you are kind and loving, others will be so to you."

—From "Kindergarten Stories" by Laura Ella Cragin.

## GOD'S PEACE

AND the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.—Phil. 4:7.

IN men's experience and life, righteousness and peace cannot be rent apart. The only secret of tranquility is to be good.—Alexander Maclaren.

ANY wilderness whither God sends his beloved is sure to turn out a place of safety and of food convenient, if not of flowers. And were it possible for the whole church or for one single soul to take up its abode in heaven against the divine will, heaven itself would be found thenceforth a stronghold not of peace, but of unrest. There is no peace outside the peace of God.—Sel.

Grant us thy peace, down from the presence falling,

As on the thirsty cool night dew's sweet;  
Grant us thy peace, to thy pure paths recalling,

From devious ways, our worn and wandering feet.

Grant us thy peace, through winning and through losing,

Through gloom and gladness of our pilgrim way;

Grant us thy peace, safe in thy love's enclosing,

Thou who all things in heaven and earth doth sway.—Eliza Scudder.



## ACQUAINT NOW THYSELF WITH GOD

Lyman Booth, Dixon, Illinois.

**F**OR all who would become a friend of God, and establish a bond of perpetual communion with him, there is but one way open. Only one door through which we are to enter into his favor, and by which we are to receive the priceless gifts he has in store for his friends. Namely, his only begotten Son. For Peter said to the priests, captains of the temple, the Sadducees and the people, "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. Peter being filled with the Holy Spirit spoke the above words to his clamoring hearers to teach them that the work of salvation which Christ would perform was much greater than the healing of the lame man whom they had known for years and who stood before them sound and whole. His position, silent gratitude and interest which he manifested in his benefactors, were proof of the miracles which they had wrought in the name of their risen Lord. No wonder the people were speechless. They could do no more than marvel at what had been done in their presence, and the boldness of speech with which Peter uttered those words which God had bidden him to say.

The above is equivalent to saying that Christ is the door by which all who are received into our Father's house, as his children, must enter. If any reject him, they will have to seek an unlawful entrance and be classed as thieves and robbers.

God's commandment is that we should believe on the name of his Son Jesus Christ. 1 Jno. 2:23. We might call it the first and great gospel commandment, which may embody all others. To reject this and to rely on any other support, is to offer insult to his authority and to fall into condemnation. Surely he will not count any man his friend or be in any manner familiar with him who attempts to enter his house except by the door. None need hope for God's friendship on principles that are opposed to his revealed will. Let not the pride of an evil heart, or the delusion of false teachers lead you; for theirs is the voice of a stranger.

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Again it is said, This is his command, and this is his promise, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16:31. This was Paul's answer to the jailer's question, What must I do to be saved? Then Paul proceeded to teach him and his house the gospel in its simplicity, and the keeper of the prison was converted, as his treatment of Paul and Silas testified. There seems to be no magical suddenness about this conversion, but a cool, deliberate and thoughtful regard for the Word of God, for it was clearly spoken to all, and all, like Lydia, heard and heeded, believed and obeyed. Notice the effect that the words of the gospel produced upon the jailer. He had beaten Paul and Silas with many stripes, and without doing anything to alleviate their distress, or to dress their wounds, threw them into their cells and placed their feet in stocks. After his eyes

had been opened by the words of truth, his heart softened, which showed that he was a repentant man. His rude, harsh and cruel nature at once became tender and sympathetic, showing that his conversion was genuine, not a mere pretense. Any conversion that does not bring a change in the life of the individual is not to be depended upon in times of trouble and temptation. Before he would submit to immersion into the name of the Anointed he did a very kindly act; perhaps the most heartfelt act of kindness he ever did. He washed and dressed the wounds his cruel lash had inflicted upon them. Then they went to the water and sealed his faith of allegiance to his Lord by the outward sign of immersion. Then in humility and gladness of heart he makes Paul and Silas welcome guests at his table in his home, showing plainly the inward change wrought in his heart; the fruit produced in proof of that faith which worketh by love. His heart had been touched by the greatest force in the universe, God's forgiving and redeeming Love. There is no greater force, for God is LOVE, and there is none greater than he.

He hath showed thee, O man, what is good, and what the Lord doth require of thee, and to do justly, and to love mercy, and to walk humbly with thy God? That is to say, if any man is determined to do his will, he shall know. What our Lord desired to teach is that if the WILL be set in his ways, if a man be really anxious to do the will of God, and thereby fulfill the first great commandment of the law, this singleness of purpose and subjection to the will of God will lead him on, and establish him in the faith of the promised Messiah. There are two things necessary for one to obtain this result, namely, diligent, unbiased and impartial search for TRUTH and willing obedience thereunto. They who follow this rule will banish all doubts from their minds, and triumph over their imperfections. Their feeble knowledge will grow and develop into the full assurance of a well-grounded hope. The more we sacrifice for truth the clearer and dearer—the more precious and lovely it becomes.

We value material things by the labor we bestow upon them and the long hours of study we devote to obtain them. Observe the feelings of those who are engaged in acquiring any position or property. They strive diligently to acquaint themselves with the object of their pursuit, from which they expect to derive great benefit, worldly riches and pleasures. How eagerly they strive for the information that will aid them in obtaining the object of their ambition. How they delight to be with men far advanced in that branch of knowledge which concerns them most. O, the weary days and nights spent in toil, the many sacrifices made that they may succeed and gain the object of their labors and love! Shall the search for God's riches, his love and companionship be treated less lightly? We are urged to an acquaintance with him: an acquaintance which springs from no other motive than love, that love which will lead to invaluable and everlasting results. This acquaintance is to be sought with unremitting diligence and fervor. They who do so will eventually revel in unspeakable delight, and with joy give glory to his name, and be admitted

into his house of many mansions, there to dwell eternally.

## Shall We Have Our Lives Insured?

Elsie Bradley, Brumfield, Ky.  
Yes.

What company should carry the policy? The King's Company, for he is sure to fulfill all his promises.

My covenant will I not break nor the thing that is gone out of my lips.—Psa. 89:34. Heaven and earth shall pass away, but my word shall not pass away.—Matt. 24:35; Luke 21:33.

What are the conditions in which we can get our lives insured in this company?

Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. And be baptized in the name of Jesus Christ for the remission of sins.—Acts 3:19; 2:38. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life.—Rom. 6:4. Be ye therefore followers of God as dear children. And walk in love, as Christ also hath loved us, and gave himself for us an offering and a sacrifice to God for a sweetsmelling savour.—Eph. 5:1-2. Be ye therefore merciful even as your Father also is merciful.—Luke 6:36. This is his commandment, That we should believe on the name of his Son Jesus Christ and love one another, as he gave us commandment.—1 John 3:23.

If we keep our part of the contract we are sure to have eternal life. This is the only company under heaven that can give life.

For there is none other name under heaven given among men whereby we must be saved.—Acts 4:12. This is the promise he has promised us, even eternal life.—1 John 2:25. This is the record that God hath given to us eternal life and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.—1 John 5:11-13.

## THE GOLDEN CITY

Agnes Spencer, Gentry, Mo.

**B**UT now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city. Heb. 11:10.

While sojourning in the land of promise as a stranger and a pilgrim, Abraham looked for a city which hath foundations, whose builder and maker is God. Verse 10. The city to which Abraham looked forward will be located on the present site of the Mount of Olives which is on the east of Jerusalem. The mountain will cleave asunder, making a very great valley, never trodden by sinful feet, on which to build the city which lieth foursquare, and the length is as large as the breadth; and he (the angel) measured the city with a reed, twelve thousand furlongs, which in our custom of measuring equals 375 miles. The height of the walls is 216 feet, which is made of jasper and the city is of pure gold

like unto clear glass.

No human mind can picture the grandeur of this magnificent city. The cities of today will fade away into insignificance before the dazzling gold and jewels of which it is composed. There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.

The city will have twelve foundations made of all manner of precious stones, with the names of the twelve apostles engraven upon them. There will be three gates on each side of the city, one for each of the twelve tribes of the children of Israel. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory, and honour into it, and unlike this wicked world, where the gates have to be shut and locked, they shall not be shut at all by day for there shall be no night there.

And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, for the former things are passed away.

Today the rivers are rivers of death, but then the pure river of water of life, clear as crystal, shall proceed out of the throne of God, and of the Lamb. And in the midst of the street, and on either side of the river, the tree of life, which Adam lost through transgression, will be restored, bearing twelve manner of fruits each month, and the leaves of the tree will be for the healing of the nations.

Who will be welcomed there? We are not left in doubt, but have a guide book which gives us the standard by which we will be judged as to our worthiness of entering the golden city.

Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city, 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.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. And whosoever was not found written in the book of life was cast into the lake of fire.

May we all so live that our names will be found written in the Lamb's book of life that we may eternally enjoy the companionship of the good of every clime and age in the beautiful city of God.

#### CHRISTMAS GREETINGS

Dear Brothers and Sisters of the Household of Faith,

Sr. Curtis and I send greetings in the Lord. Time, "fierce spirit of the scythe and glass," has hurried us on to the close of another year and the holiday season with its happy home gatherings and festive scenes is here again as a reminder of a babe born many centuries ago in the little town of Bethlehem, of Judea. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." Matt. 2:4-7; Micah 5:2; John 7:42. As we catch a glimpse of the Messianic glory, that prophecy unfolds to our enraptured vision, as indissolubly connected with this wonderful personage

of humble nativity, we can say from the depths of our hearts, "Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us; and all the ends of the earth shall fear him."—Isa. 9:6-7; Psa. 67:3-7; 72:8, 11, 17-19. Beloved in the Lord, do not "our hearts burn within us," as the scriptures are "opened" to our understanding, and we learn to "know the joyful sound" of coming deliverance thro' our coming King who will soon be manifested "in his beauty"? Luke 24:32; Psa. 89:15; Isa. 33:17. The angel's message that sounded in the ears of the Judean shepherds while keeping their nightly vigil over their flocks, was not more gladsome news to them than it is to us, who alike, need "a Savior, which is Christ the Lord." "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto us is born this day in the city of David a Savior, which is Christ the Lord." Luke 2:8-11. We rejoice greatly that this tidings so good and this joy so immeasurably great is in God's wisdom and love, designed in its far-reaching scope, to reach out "to all people." John 3:14-16; 1:6-9; Heb. 7:24-25; Rev. 22:17. May our hearts be attuned to the melody of heaven, "Glory to God in the highest, and on earth, peace, good will toward men." Lu. 2:13-14; Rev. 5:12-13. In closing, we append the following beautiful and appropriate stanzas from the pen of Phillips Brooks:

O little town of Bethlehem,  
How still we see thee lie!  
Above thy deep and dreamless sleep  
The silent stars go by,  
Yet in thy dark streets shineth  
The everlasting light!  
The hopes and fears of all the years  
Are met in thee tonight.

For Christ is born of Mary,  
And gathered all above,  
While mortals sleep the angels keep  
Their watch of wondering love.  
O morning stars, together  
Proclaim the holy birth!  
And praises sing to God the King,  
And peace to men on earth."  
R. A. and A. B. Curtis.

#### IS IT ANY HARM

Harriet E. Boice, Champaign, Ill.

**T**HERE is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. . . . But the path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4:14, 18.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7:13-14.

"And make straight paths for your feet, lest that which is lame be turned out of

the way: but let it rather be healed." Heb. 12:13.

The above scriptures need very little comment. Their application to the question, "Is it any harm?" is significant. The natural, broad way which seems so good to the majority, is along that road where the Christian man is nailing the sign—Danger—The road ahead is narrow, but good. The alluring broad road to the right leads down unto many dangerous places. Keep climbing on the straight road. It leads to the mountain peaks where we view the promised land of life eternal and joy, unending. Which way will you take? When you face the question, "Is it any harm?" Ask yourself another. Is it any good? The Christians path leads to good. It always means doing some good. If the thing is questionable, keep away from it. There is danger ahead. Never lower your moral standards. Keep climbing to higher ground, higher standards of life in thought and action. Keep away from the danger line. The broad way where so many of the world are traveling is not the way for a Christian to go. Can a Christian smoke, dance, play cards, or gamble on a game of chance? Very likely he can, but if he is a true Christian he will not do these things, not only for his own good, but because of the influence he has over others. "The path of the just is as a shining light." Ye are the light of the world" Put no smoke in your light. Keep clean and pure.

#### HALF INDIAN

**T**HUS a vindictive young man described himself. He said, "I don't forget a wrong done me; I am half Indian." Pity that, if he wished to find example in an Indian, he did not choose the better part of the Indian spirit. For if the redskin never forgot an injury done him, neither did he forget a kindness received. You could count on his long memory. Beautiful are the stories of Indian gratitude. Usually there are many pleasant things to remember; more pleasant than disagreeable things. But, alas, some of us are not even up to Indian grade. We scarcely remember the kindness at all, while we keep dangling before our eyes the memory of our slights and hurts. Pity that we should focus so much attention upon our miseries. If we must pattern after the Indian, let us take the whole pattern; or, better still, the upper half.—George Clarke Peck.

**W**HAT we want to make us true men, over and above that which we bring into the world with us, is some sort of God-given instinct, motive, and new principle of life in us, which shall make us not only see the right and the true and the noble, but love it, and give up our will and hearts to it, and find in the confession of our weakness a strength, in the subjection of our own wills a freedom, in the utter carelessness about self a self respect, such as we have never known before.—C. Kingsley.

**I**F a man love not the immigrant whom he hath seen, how shall he love the foreigner in other lands whom he hath not seen.—Sel.

The best time to hold on is when you reach the point where the average fellow would quit.—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.

As you will see by the various items in this issue, the past week has been a full one for us. When we get away on our trip we shall try to relax and get some rest. We'll see how well we stay by that decision, but if we make all the calls and remember all with cards who have made the request we shall have to employ a private secretary or roll up our sleeves and go to the task ourselves.

Bro. T. A. Drinkard was called home from his work at Stanhope, Iowa, because of the sickness of a little son. Last report was that he was better.

If there are brethren living between Illinois and California that I might be able to reach on my return trip from the coast, I shall be glad to correspond with such relative to a date. Address me at 1020 S. Burlington Ave., Los Angeles.—S. J. Lindsay.

## REMITTANCES.

R. L. Davis, L. E. Conner, Jos. Shellenberger, F. C. Beck, Mrs. Keturah Rogers, Mrs. Hulda Thompson, John B. Raish, L. V. J. Kimball, Mrs. Jessie I. Upton, A. M. Jones, F. V. Blakely, self and another, Mrs. Geo. Reighard, Mrs. O. L. Miller, Hugh Logan, Henry M. Daniels, Eunice R. Lewis,

Mrs. E. E. Irick, Rufus A. Curtis, W. H. Moore, Earl Moore, Horace Haines, Mrs. Martha Platts, Ernest Platts, Wm. Platts, Harriet E. Boice, Mrs. Harrison Barnett, Mrs. Mary A. Renner, John W. Hutchings.

## EMERGENCY FUND.

Eunice R. Lewis,	1.50
Mary Elton,	4.00
Dr. R. L. Davis,	3.00
Mrs. Keturah Rogers,	3.00
John B. Raish,	1.00

## Obituary.

## Fanny Ames,

daughter of Mr. and Mrs. Louis Ames, was born at Middlebury Center, Pa., Dec. 18, 1836, and died at her home in Dixon, Ill., Dec. 15, 1920, at the age of 83 years, 11 months and 27 days.

In 1855, Sept. 1, she was married to Warren Smith. In 1857 they came to Dixon, Ill., where Bro. Smith was for some time engaged in the milling business. After eleven years they removed to a farm in Palmyra and remained there until June 1904 when they returned to the city to make their final home.

They have but one son, George W. Smith, in whom their lives centered and who remained in the home with them unto the last, an example of unyielding devotion.

It has been our good fortune to know Bro. and Sr. Smith for some 18 years. Their home was our home whenever we had opportunity to call. While they had been abundantly blessed with this world's goods, yet they were just common, plain, everyday folks. They were industrious to the last. Few could excel Sr. Smith's flower garden. She loved flowers.

The funeral was held at the home on Friday, Dec. 17, at which time the house was filled with the friends. Knowing her so well in life and knowing her love for flowers, she was fairly buried in rich floral offerings.

We read a lesson from the last chapter of Proverbs, beginning with the 10th verse to the end and closed by reading from 1 Thes. 4:13-18, then we conveyed Sr. Smith to Dixon's beautiful "Silent City" and there she rests beside Bro. Smith. They sleep in Jesus awaiting the trumpet call. May we all be privileged to meet in that morning.

S. J. Lindsay.

## Marriages.

## Married

ON Sunday, Dec. 19, occurred the marriage of our daughter, Hazel M., to Mr. Henry A. Mattison, at our home in Oregon, Ill. Hazel only recently graduated from the Dixon Hospital as a trained nurse. Here for several months she had in some measure the care of the one whose name she now takes. Henry is a brother of C. V. Mattison, Etta's husband, and as soon as he is sufficiently recovered from his long sickness will at once engage in business.

For the present, in our absence at least, they will remain at home with us. The wedding was a quiet event, only immediate relatives being present.

It is truly a strange mingling of joy and

sadness to see our children go—joy to see them enjoying the consciousness of a happy mating,—sadness because it leaves our home empty of much that in past years has made home enjoyable. We commend Henry and Hazel to the care, and keeping of our God knowing that HE WILL guide them aright if they will constantly recognize Him.

S. J. Lindsay.

## Notices.

## To All Who Are Interested.

Owing to high prices on materials, the addition to the Illinois Conference Hall was not undertaken last year as arranged for, but now conditions have become such that we must make the addition the coming spring in time for conference and Bible school if our ever-increasing attendance is to be cared for properly. Let those who have made pledges to this work send in their amounts promptly and let those who have not made pledges, please do so. We will need every cent we can get and it will be wisely spent, for the work is in competent hands. Please send all remittances to

Miss Anna E. Drew, Treas.,

Dixon, Illinois.

629 N. Galena Ave.

## Reports.

## Our Trip to the North-East.

ONE of the most pleasant trips of our life was our recent sojourn of five weeks with the brethren of the North-east. Bro. Austin has labored as pastor with the two churches in question for many years, and it was through his influence that the special work was put on.

Beginning with Nov. 14 we put in two weeks of evangelistic effort at Niagara Falls, New York. The attendance and interest throughout the meetings were good, and we appreciated the backing and support that the members rendered during the work. All cities the size of Niagara Falls and larger run to excess in pleasure loving these days, so that it is impossible to interest the masses in the deeper truths of God. However, there are always some, "a faithful remnant," and with these we had a very interesting season.

Immediately following this we began work at Fonthill, Ontario. We have never conducted a meeting where the brethren gave better moral support throughout. The attendance was splendid, and one could not ask for better attention and interest. We had only planned to be there two weeks, but on account of prevailing interest Bro. Austin made an additional sacrifice by filling my Ohio appointment that I might remain another week. The young people at this church, and the manner in which they take hold and boost is an inspiration to any speaker. A splendid choir was on hand continually to render special music and assist in every possible way.

There were many tears of gladness over the ten who were baptized at these two points, and it was indeed a time of rejoicing to see these dear ones consecrate themselves to the Master's service. We do not mean to leave the impression that these ten were all the results of our work there. Bro. Austin has labored most faithfully in that field, and we simply came in for a

time to help gather in the sheaves. He has made many unknown sacrifices for which he shall never be rewarded by man, but we rejoice that there is a day coming when "the toils of the road will seem nothing," and all who labor for the Master will be rewarded by him. May we all toil faithfully till that day.

Frank E. Siple.

#### Report of Meetings held at Pleasant Prairie and Sac City, Iowa.

December 10 closed a series of enjoyable meetings, held at Pleasant Prairie and Sac City by Bro. T. A. Drinkard.

Bro. Drinkard arrived at Sac City, Monday, November the 29th, and held meetings at the home of Bro. Roose until the following Sunday.

Sunday morning and evening, services were held at Pleasant Prairie, continuing until Friday evening. A good attendance and interest was manifested throughout the entire meeting.

On Friday evening Arthur Johnson came from Nemaha, requesting baptism, and accordingly he was buried in the likeness of Christ's death.

Yours in the faith,

Therese H. Momsen.

## Letters.

Dear Restitution Herald:

I feel as if I should write you a few lines to let you know how I love to read your pages. The good things contained in them inspire and encourage any one to better thoughts. I also see names of friends I have not seen since childhood, one among them is Cassie Hicklin, who used to visit us in company with her husband, Dr. Hicklin, Neosho Co., Kansas, when I was a child. My father, W. C. Nowlin is still well and hearty in his 84th year. My mother, Ruth Nowlin, died 14 years ago. I am still striving, in my weak way, to press toward the mark for the prize of the high calling of God in Christ Jesus. Now if we could all just stop and consider what this calling is for, which embraces a whole lot of Bible testimony and of the many that are called, and the few that are chosen, it should forever end controversy that only those who believe and are baptized will be saved. I have met lots of good, well meaning people who could not believe the gospel, of which I think there is a reason, as Christ is only choosing a people for his name in this age to assist him in his work in the coming age, when he will make all things right, and the world will be converted, for we read that every knee shall bow and every tongue confess to God's glory. Another year has rolled around and Christmas is with us again. May we all consider its meaning.

Yours in hope,

Mrs. Abbie A. Stanley,  
R 1, Box 110, Watsonville, California.

Topeka, Kansas, Dec. 18, 1920.

A few lines to the loved ones of the one faith and hope, wishing all a Merry Christmas and a Happy New Year. Our pencil has been idle for some time. We have been moving and there has been plenty of work. Husband has been laid off from his work. On Oct. 31 husband baptized Mrs.

Bertha Daily of 512 Lime St., Topeka, Kansas, and her daughter Mrs. Goldie Johnson, of 1722 S. 22nd St., Argentine, Kansas. On Oct. 19th husband addressed a small gathering at Mr. Daily's funeral. He spoke on the resurrection.

Mrs. L. J. Sweet,  
305 E. 8th St., Topeka, Kansas.

Dana, N. C., Dec. 12, 1920.

Dear Bro. Lindsay:

Just a few words in regard to our Meeting. Bro. Anders has been with us from the 8th to the 12th of this month I don't believe I ever heard such preaching before. We need him with us often if we could manage to get him. His time is all filled up except the fifth Sundays. So he says he is willing to give his time if we can pay the R. R. fare. I think Bro. Anderson can do more here for the cause of our Master, than any other man I know of because he was raised in our county and there is nothing against him as far as I know. So if any of the good brothers and sisters feel like they were willing to spare a little on each fifth Sunday it would help us wonderfully and it would be greatly appreciated. As my daughter is writing you I thought I would add a few lines.

Your brother in the Faith,

J. Maning Case.

Dana, N. C., Dec. 14, 1920.

Dear Bro. Lindsay:

I wish to make a report of our good meeting. Bro. J. H. Anderson came the 8th of this month and preached morning and evening until the 12th, then he went to the Liberty Church 12 or 15 miles north of us. I am happy to say we are greatly benefited. Now we are small in number, there being only about 15 here at Gallimore Gap, and we have no pastor. All the preaching we have is Bro. Anderson the fifth Sundays, and we would rather have him than anyone we know of. One reason is because we believe he is a good man. Another reason is because he is able to teach us so much about the Bible. We personally knew him from a boy. There never was a stain on his character to our knowing. So I know he can do a lot of good here if we can manage to meet his railroad fare. He offered to give his time if we could pay his R. R. fare. We are destitute of means and, just to be plain, living is hard, not much employment for the people here. So we kindly ask you if you know of any good Bro. or Sr. that is willing to help us just a little on the fifth Sundays I think we could succeed with just a little help and do a great work here at this place. It has been rumored since my mother fell asleep that the work would go down, but thank God, it has not yet by a few of us holding out faithful. My mother was a great worker and very dexterous and proficient but two years ago this coming March she fell asleep in Christ and left us lonely. She said that she did not think that she would sleep long until the Master would come and gather his elect from the four winds of the earth, and I trust it will not. So Bro. Lindsay, pray for us that we may have spiritual food that we may grow in grace and in the knowledge of the truth.

Your sister in the faith,

M. E. Taylor.

## The Sunday School.

By Alta King.

### JESUS TEACHING FORGIVENESS

Lesson II.

Jan. 9, 1921.

Lesson Text:

Matt. 18:21-27.

Golden Text: If we forgive men their trespasses your heavenly Father will also forgive you.—Matt. 6:14.

Memory Verses: Luke 23:34.

#### Questions and Comments.

What was Jesus' work during his 3½ years of ministry here on earth? Lu. 4:43.

We conclude from this that his various discourses and talks teach something about some phase of the kingdom—its growth, final establishment, purpose and requirements.

In today's lesson he is teaching concerning "forgiveness" and in Matt. 18:23 his discourse is vitally connected with the "kingdom."

Discuss the meaning of "forgive," "give" means to bestow without thought of return, "for" is an intensifying prefix. What is to be so freely and willingly given in the forgiveness of sins? Can you show that the kingdom established and in working order is the actual and practical working out of God's forgiving spirit?

Read Matt. 18:15-17 to find out why Peter asked his question in verse 21. What does Jesus teach, in these verses, should be our chief concern in our treatment of those who have wronged us? Should it be the desire to have our wrongs righted thro' their admission and restitution so far as possible? Note the last part of verse 15. What does the "seven times" in Peter's question denote? Evidently Peter was wondering if there was not a perfect, a sufficient number of times in which to show the forgiving spirit and brotherly love pictured in verses 15-17, after which retaliation would be justifiable. Perhaps he was thinking of Jesus' own patience toward those who were so continually wronging him. What does Jesus' answer mean?

The parable following in verses 23-35 shows that Jesus saw back of Peter's question an unwillingness to forgive. Read or relate the parable.

How do we know that Jesus was giving the disciples a vision of the "kingdom" which they so much desired to enter with him? Compare the enormity of the debt which the servant owed to his lord with the size of the debt which the fellow-servant owed to the servant.

(Even if silver talents are meant, the sum is enormous—at least \$10,000,000 of our money. It was probably more than the whole annual revenue of Palestine at that time.—Cambridge Bible. An hundred pence was about \$50 in our money.)

Make a comparison between the debt we owe God and the debt any individual may owe us. What do we owe to God? Why? Is not the size of a debt which a person may owe us determined by the amount we do for him? If this is true, can anyone get in debt to us as deeply as we are in debt to God? Bring out the lesson Jesus teaches on "willingness to forgive" those who have failed to render us the service that may be due us. Does he limit this willingness to a certain length or num-



ber? Why could not God forgive us our enormous debt so long as we do not forgive the petty debts owed to us? Does the parable overlook the element of repentance? Do you think the servant in the parable was truly ashamed of his debt and sorry that he could not pay it? According to verses 15-17 should the wronged person hold himself aloof, reserving any show of willingness to forgive until the offender should manifest repentance, or does he have a duty to perform in trying to get the offender to realize his wrong?

Suppose we say we forgive a wrong and then, in self pity, continually brood over the wrong that has been done us. Have we forgiven "from the heart"?

Is it possible to pray God not to forgive our sins when we pray "Our Father which art in heaven," etc.?

What parable depicts God's willingness, even anxiety to forgive sins?

What is the key-note of the new covenant which God has made in favor of man to be fulfilled thro' Jesus? Heb. 8:10-13.

#### General Notes.

Daily Readings: Mon., Matt. 18:1-14; Tues., Matt. 18:14-20; Wed., Matt. 18:20-35; Thur., Matt. 5:43-48; Fri., Heb. 8:10-13; Sat., Lu. 23:34.

**The Children's Lesson:** The main object should be to help the children to grasp some idea of what we owe to God and how we continually fail to make payments when due, and of how God is unlimitedly willing to cancel old debts if we are truly repentant. The parable in today's lesson which pictures the similarity between cancelling money debts and debts of obedience, should be told vividly, after the children have been made to understand that obedience in love is what we owe to God and that every time we disobey that obedience which was due becomes a debt which we can never pay, since an act of disobedience cannot be undone. The parable emphasizes God's great mercy in forgiving a debt we cannot pay. The parable of the prodigal son pictures God's willingness, even anxiety, to forgive. The children will gain much from the simple telling of both parables and as they are led to realize God's mercy to them they will imbibe the forgiving, merciful spirit to others which all kingdom co-workers with Jesus must have.

**What Man Owes to God:** Man owes God obedience rendered in love. This is due to God from man because he is man's Creator. He furnishes man with all that he has and makes him all that he is. Every man, excepting the one man, Jesus, continually fails to pay what he owes to his Creator. In this way each and every man has contracted a debt that is as unpayable, more so, than was the 10,000,000 talents in the parable, for no act of disobedience can be undone any more than a word that is said can be unsaid. There is no way out except the creditor cancel and forget about the debt. This he is more than willing to do if we are only truly sorry for our failure to pay and truly desirous that we should not fail in another payment, under this one condition, God is willing, is anxious to forgive our debt, not of money, but of disobedience. He is willing to count the disobedience as though it had never been committed; unreservedly to give back into our keeping, as it were, the act of disobedience and count it as though it had never been.

## DOCTRINE OF THE IMMORTALITY OF THE SOUL

THIS may seem to be a bold question, but we are convinced it is a practical one. From thousands of pulpits, and in as many theological publications, it is affirmed, or implied, that it is essential—that without it Christianity could make no appeal to the sons of men. Confessions and standards of faith proceed on the assumption that soul immortality is a fact, and that Christianity is designed to effect its salvation and fit it for the future. It may seem to be an ungratifying proceeding at this late date to raise a question which bears heavily upon the traditions of the church and the beliefs of many of the fathers, and calls in question the beliefs and teachings of the many now. Yet we believe that it is necessary to urge the question, and at the same time to ask that mere sentiment be put aside in order that the demand may be answered by an appeal to the testimony; for it is obvious that only as the Bible gives its testimony in favor can it be affirmed that it is essential to the doctrine of the Gospel. Let us put this, not in one question, but in a short series, so that opportunity may be fully given for the application of tests.

1. Does the Bible speak of it? No; not once. Does it allude to an immortal soul? No; not once. Does it infer its existence? It is said to do so, but the place is yet to be found in the Scriptures where such inference is apparent, and if by some ingenious twist such inference is drawn it is well to remember the well-known rule that no inference is admissible except there is plain and positive statement somewhere to justify it.

2. Does the teaching of the Bible proceed upon its accepted existence? That is, is the teaching directed to a soul of man, or is it addressed to the man as a whole as we see him? How was the first man addressed? In both the prohibition and the penalty the whole person is addressed. Nothing whatever is to be found to indicate that any "soul" was addressed other than the man himself, to whom it was said, "Dust thou art." In the stern denunciations of the prophets to the men of their time, in the hot, withering language of the Lord directed against the Pharisees, nobody has yet been able to find any word which demands the existence of a soul immortal as an essential in the persons addressed.

3. But, and this is a more important question, is the plan of salvation constructed to meet the needs of an immortal soul, or is it designed for the needs of the man as an organic whole? This demand involves a careful examination of the state induced by man's disobedience; it involves the investigation of all the facts concerning the gift of God's Son for the world of mankind; and it calls for an earnest and full consideration of the nature and meaning of the sacrifice on Calvary.

Nowhere at any stage can there be found any provision for the salvation of an immortal soul. We would that this could be emphasized because if that statement be true then our orthodox friends have before them the task of showing how an immortal soul can be saved if no provision has been made for its redemption. It was a living organic man who sinned in Eden's garden,

and by one act of transgression entailed death upon himself and his posterity. "By one man sin entered into the world, and death by sin." That was the beginning of the long, sad story of human sin, sorrow, and death, and at the beginning there is no intimation that it was an immortal soul that sinned and needed redemption.

God's plan for redemption as outlined from Eden and by way of the Abrahamic promise is material in provision and agencies all the way. Dealing with man as he is, with his needs as a mortal and social being, it proposes to meet all his needs, but at no stage provides anything to meet the needs of an immortal soul. Contemplate the whole story of the mission of the Lord Jesus Christ and follow the pathway of his service on behalf of men until he reaches Calvary. In all his ministrations amongst the sons of men during that three and a half years, what can be found which indicates that he evidenced a desire to save immortal souls? His deeds of mercy were for the benefit of organic men and women. Restoration to health, banishment of disease, renewal of organic activities testified to his desire and effort that perfect health should be enjoyed by those he came to bless.

Reverentially ask, What was done on Calvary? Let the foreword of the Lord give reply, "The bread which I will give is my flesh, which I give for the life of the world." What has that to do with any supposed soul in man?

Or, Carefully scan the account of the preaching of the Gospel after the ascension of the Lord. Carefully note the message as delivered by the Apostle Paul. Do any of these utterances, by inspired messengers specially commissioned to proclaim the grace of God to men, contain any allusion to any provision made by divine wisdom for the redemption of man's immortal soul? Nothing of which we are aware relates to any such thing.

4. Yet another question. Does Scripture in its description of the future for men tell of any provision for the immortal soul? We do not know of any, but we are quite willing to listen to anybody who will direct us to any passage or passages which tell of this. The New Testament centers attention upon the return of the Lord Jesus as the hope of the church. It makes the meeting point of the Saviour and the saved at the resurrection, or at the change from mortality to immortality, from corruption to incorruption. It certainly fastens attention upon the material aspect of the future, and never so much as alludes to the existence and felicity of an immortal soul.

5. What, then, is the value of this popular doctrine? Has it any intrinsic worth? It is of no ascertainable value to a living man. He lives his life as an organic being. Food, raiment, shelter, are all necessities of his material nature, and, so far as his personal experience goes as regards his present life, he has no consciousness of and no need for an immortal soul.

It has no value as regards an intermediate state. No proof has ever been advanced of a satisfactory character which will show that dead men are alive.

What of the future? Well, it is certain that if the Lord Jesus returns according to promise, millions of his redeemed people will never know by experience anything of an immortal soul. The change from mor-



tality to immortality will be instantaneous. The future for the saints will be in a state in which they will be "like him," who is in glorious body, in incorruptible organism vitalized by an "indissoluble life."

Future happiness depends, not upon the possession of an immortal soul, but upon a present faith in a living, resurrected Christ, who has assured us of a resurrection from the dead and of the bestowment of a life that shall know no end.

So far, therefore, as the evidence goes, we can draw the positive conclusion that the doctrine of soul immortality is not essential to the doctrines of the Gospel. It forms no part of the system we call Christianity, and to attempt to introduce it as a necessity results in the mutilation of the Gospel records, purpose and application. Why should the Christian burden himself and becloud and mutilate his faith by the acceptance of an unnecessary doctrine—one, moreover, which belittles the work of Christ and casts reflection upon the wisdom, the power, and the love of God.

By George Aldridge in Exchange.

## Berean Column.

### CHRISTIAN GROWTH

Margaret Hatch, Chicago Berean.

A PERSON who has just entered into the body of Christ is as a new-born babe. 1 Pet. 2:2. "As new born babes desire the sincere milk of the word that ye may grow thereby." According to this, a new member of Christ's body needs to be fed on the sincere milk of the word which is the first principles in the doctrine of Christ. Heb. 6:1.

When we are thoroughly sure about this sincere milk of the word, it is time for us to go on in our growth to attain to higher things. Our one aim should be in perfecting our character, Heb. 6:1. "Therefore leaving the principles of the doctrine of Christ, let us go on into perfection; not laying again the foundation of repentance from dead works, and of faith toward God."

Eph. 4:13-15 tells us that, when we as a body come into unity of faith and into the knowledge of the Son of God, we perfect ourselves in being sure and steadfast in speaking the truth in love, and grow up into our head which is Christ.

In Heb. 12:11-15, Paul says that chastening yields the peaceful fruit of righteousness afterward, although at the time of chastening the experience may seem bitter. Because of this very bitterness of chastening it is expedient that the feeble knees of the new babes be strengthened, and our paths made straight that no one turn away from the straight and narrow way.

Now a Christian needs armour with which to battle against his foes so that he may be successful in his Christian growth. These articles of armour are set forth in Eph. 6:13-17.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, where-with ye shall be able to quench all the fiery

darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

### TRACTS

HAVE we forgotten the tract work?

In the parable of the sower, Matt. 13: 3-8, some seeds fell by the way side, and the fowls came and devoured them; some fell upon stony places, where they had not much earth; some fell among thorns and were choked, but other fell into good ground and brought forth fruit.

We cannot always choose the ground nor prepare the ground, but a timely tract may help some one.

Let us plant and water by giving timely tracts and leave it with God to give the increase. 1 Cor. 3:6-7.

Send for free tracts to

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

Dixon, Illinois, Dec. 30, 1920.

Dear Bereans:

Being requested to write an article for your column I thought I would give a few thoughts on the subject of prophecy in which I am particularly interested. In Matt. 24:32-33, Jesus says, "Now learn a parable of the fig-tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors."

Now as we see the prophecies being fulfilled each day, thus proving the truth of our faith, let us watch ourselves carefully, and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man.

Your sister in Christ,  
Mrs. Emma Kelly.

### BIBLE QUIZ

1. Give six of Jesus' titles.
2. On what mountain was Solomon's temple built?
3. About how many saw Jesus after his resurrection?
4. What is the shortest verse in the Bible and where found?
5. What king's name was foretold 200 years before his birth?
6. How long before Christ's birth did Isaiah describe the Messiah?
7. What does Messiah mean?
8. What was the great sin of ancient Israel?
9. What cured them of it?
10. Where do we find the model prayer?
11. What is the longest prayer?
12. Who was called the dreamer by his family?
13. Who had a wonderful dream 2500 years ago and who was he?
14. In whose palace did a mysterious hand write a warning?
15. Who was cast into a den of lions?

Answer to Last Questions.

1. Book.
2. Two—Old and New Testaments.
3. Old—Pentateuch, Historical, Poetical, Prophetical. New—Gospels, History, Epistles, Prophecy.
4. Beginning. 5. Going out.
6. Obadiah. 7. Jewish nation.

8. Elijah. 9. Enoch and Elijah.
10. David. 11. Esther. 12. Job.
13. The ascension of Christ.
14. Joseph and Daniel. 15. Ten.

### SAFETY FIRST

WE heard a great deal about safety during the war, and as far back as history goes we have the story of ways in which men have endeavored to safeguard themselves, from coats of mail to dugouts deep in the ground covered with fathoms of solid concrete and steel. When the Covenanters of Scotland were driven from their homes into the mountain fastnesses, one small company seeking safety from the dragoons found refuge in a cave far up a ravine among the mountains. They accepted this retreat as the best protection to be found, and, although they knew that they were not altogether safe even here, their confidence was not in the earthly rock, but in the Rock of Ages, in whom they had always trusted and who had never failed them. They remembered the promise, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.... He is my refuge and my fortress."

Making themselves as comfortable as possible, they ate their cold supper and lay down in their cloaks to get such rest as they could under the circumstances. As they slept, a spider dropped from the mouth of the cave to the ground below and made the first strand of a web across the opening. Back and forth it ran, then round and round, weaving a silken cloth so fragile that a stroke of the finger would destroy it, yet so strong that it furnished a better protection to the sleeping wanderers than a wall of solid stone could have done.

Morning broke, and as the light appeared a company of soldiers with their guns and sabres crept stealthily up the mountain side among the trees and rocks, searching for the fugitives who had slept in the cave and were now shut in by the spider's slender web.

They came to the mouth of the cave and, thinking that they had perhaps found the retreat of those they sought, were about to enter, when suddenly the one ahead stopped, and the quiet watchers within heard him say to his companions: "There is no use in taking time to search here. The mouth of the cave is covered with a spider's web. They would surely have broken it down if they had entered." So they passed on, leaving those who had dwelt in the secret place of the Most High abiding in safety under the shadow of the Almighty's wing. Great rocks would have been rolled away; walls would have been scaled or broken down; but a spider's web was a perfect protection to those who were in the keeping of God.

It is well to take all precaution against disease and danger. It is well to choose your companions and your path in life, to keep away from temptation and to guard yourself from sin. But it is most important of all that you put yourself into the hands of God, for then, though every contrivance that you can conceive has failed, you can still have peace because you have made the Most High your habitation.—Sel.

You cannot build a reputation on the things you are going to do.—James J. Hill.

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GOOD papers and books are of great value in their educational influence. The love and desire for knowledge comes from reading good books. Every home should have a full quota of good magazines and books. A little library growing larger every year is an important part of the farm home.

The best people are those who have spent a large part of their time in reading good literature for it widens their thoughts and instructs their minds as nothing else will do. Every good paper and book we read contains something that will give us good impressions of life. Good books never change, they never grow unfashionable or old, but their clean, white pages are always ready to amuse, interest and instruct us. A reading people will soon become a thinking people, and a thinking people will become a great people. If more people would read, and read good papers and books, we would have a more enlightened nation, for by proper reading we get the history of all important events of the world and our knowledge is widened.

A good home library should not be looked upon as a luxury; instead it should be held as a necessity. The influence of such a library is most remarkable and valuable to all the household, both men and women. You can judge how the minds of the family are turning by the books you find in the library. To those who think they do not have time to read, we say: "Be as careful of your hours for reading as you are of your dollars; and you can create time for reading good literature, even at the busiest season of the year."

To read with profit we must be careful in our selection of reading matter. What we receive from our reading is very important. Profitable reading is that which informs the mind, corrects wrong views and makes better the heart of mankind. And reading should be accompanied with attention to what is on the printed page. And in our selection of good reading matter, we must not forget that the Bible comes first, always.—Sel.

The first Psalm I have always taken as the guide of my life, the twenty-third as the story of my life, and both as an assurance from God to me that the life of faith in God and obedience to God is the only true and blessed life. Griffith John.

# 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.  
104 South 7th St.

### THE PROPHET IN THE WILDERNESS

ABOUT six months before the baby Jesus was born in the stable in Bethlehem, another baby came to stay with Mary's cousin who lived in the hills south of Bethlehem. This baby was called John. His father was a priest; and several months before the baby was born, the angel Gabriel came to him as he prayed in the temple and said, "Your wife, Elizabeth shall have the son you have been praying for so long, and you shall call his name John. He shall make many people glad, for he shall teach them of the Lord."

As a sign to the priest, he was told that until John was born, he would not be able to talk. When the priest went home he wrote all that the angel had said so that his wife could read it.

When the baby was born, the priest was again able to talk, and he said before those who had come to see the baby: "Blessed be the Lord God of Israel, for he has given us a Saviour. And this child shall be called the prophet of the Highest, for he shall go before the Saviour and tell of his coming."


The people who were in the house were surprised to hear this. They knew that God had taken away the priest's voice and given it back to him, and when they left the house to return to their homes they told every one they met of the strange things they had seen.

John grew up in the desert country not far from his father's home. From the time he was born God watched over him, and cared for him. He directed John's thoughts and taught him the things that John was to preach to the people when the time came.

When John had grown to be a man he began preaching to the people of his own country. He came out of the desert country, and in all the towns near the Jordan river he preached to the Jews to change their way of living, and be baptized. "For," said he, "the Messiah is coming soon and you must be living pure lives and be ready for him."

I am sorry to say that most of the Jews, even some of the priests in the temple, had got to thinking that they were the only people in the world whom God would help. They seemed to forget that they would be punished if they did wrong. Like many people now they would give money to the poor and make long prayers where

### EACH PASSING DAY

 O live each passing day,  
As though it were your last;  
Then, with the falling of each night,  
Come mem'ries of the past.

Mem'ries that sweeter grow,  
Through all the passing years,  
Till looking down o'er all the life  
Are felt no doubts or fears.

So live each passing day,  
Filled full of kindly deeds;  
Ever assured you did your share  
To meet your brother's needs.  
—R. H. Washburne.

people could hear them, and then forget to be loving and kind when they met others.

But John said, "Do not think God will save you just because you are Jews. He will not care for you if you do not do his will, but will cast you away, as the gardener cuts down and burns the trees that do not bear good fruit. You must do good all the time to make up for the wrong you have done."

There were many of the Jews who were baptized in the Jordan river by John, to show that they were sorry for the wrongs they had done and that they meant to do better. These people told others of the wonderful prophet who had baptized them, and strangers walked for many miles to hear him preach.

At last the word was carried into the little village of Nazareth, that lay far away to the north. Here Jesus had been living with his mother and Joseph, learning the Jewish law from his mother, and thinking of the things his heavenly Father told him, for you know he was the Son of God. When he heard that John was baptizing in the Jordan river he knew that it was time for him to begin preaching, and he, too, went to John for baptism; for he wanted the world to know that baptism was needed if you want to be in the kingdom.

As Jesus went out of the water he prayed silently. Suddenly there came a beautiful white dove from a rift in the clouds. Jesus knew that it was the Spirit of God taking the shape of a bird. Nearer and nearer it came and at length it settled on his shoulder. Then a voice from heaven said, "This is my beloved Son in whom I am well pleased!"

John preached for several years after that. If he saw people doing wrong he was not afraid to tell them. Many of them tried to do better. But sometimes he made people very angry.

The ruler of the country was living with his brother's wife. John knew this was very wrong and told the ruler so. The ruler became very angry and caused John to be put in prison. But the woman hated

John even more, and at last she persuaded the ruler to have him killed.

### LIFE'S GREAT LESSON

TO keep sweet, to retain one's belief in a Supreme Being and to be just to our fellow men is the great lesson in life.

It is easy to be good, to keep one's faith in God and his fellow men when life goes smoothly and we are untempted; but the man worth while is he, who, in the midst of Iconoclasts and temptations, grasps the standards of his ideals all the more firmly and determines to keep his hold on the higher things of life, no matter what the temptation.

Idols fall around us every day and we are constantly called upon to overcome obstacles in our struggle for higher development.

None who have the vision are content to dwell in mediocrity. There is a call every day to find a higher expression of ourselves.

In the great world, we every day meet beautiful souls who have left their chrysalis behind them and have emerged into a higher plane of living and thinking.

With so many of those around us it is idle and wrong to lose faith in God and our fellow-man. While the treasure is often in an earthen vessel, no doubt, there are still thousands who appreciate the great gift of life and its infinite opportunities who may be beacon lights to us.

It is idle to judge God, life and human nature by the failures about us. They should simply serve to augment the good by contrast and be a spur to our faith in Infinite Good and humanity.

The world is not all wrong, nor all bad, by any means. Many of those who seem failures to us or who make us question our faith in God and that which is best, need but a word of advice or cheer to set them in another line of thought and action themselves.

What a guerdon is Faith! Not blind faith, but intelligent faith that looks through the frailties of the flesh and sees the good in everyone and helps to make it manifest.

When we can do this we have reduced life to a science. We retain our sweetness, our faith in God and all that makes life worth living.—Annie Miller Knapp.

THE finely attired, comfortably housed church of modern times assumes the Phari-saical attitude; while many a heart-broken, earth-soiled victim of misfortune is allowed to mourn out his sorrow by himself without one grain of comfort being ministered unto him.

If you are going to do anything permanent for the average man, you have got to begin before he is a man. The chance of success lies in working with the boy, and not the man.—Roosevelt.

## WHERE IS THE PROMISE OF HIS COMING?

Rufus A. Curtis,                      Scottsburg, Indiana

2 Peter 3:3-4.

### The Scoffer's Question Answered

**I** WILL come again." John 14:3. Is not the promise of the absent "Nobleman," concerning his personal, pre-millennial "return" to earth, sufficiently clear and definite, for your mind to grasp it, with the "full assurance of faith?" Heb. 10:22, Luke 19:11-15. You admit he went away personally, and to be consistent, you ought to admit that his return will be just as real and tangible as his departure. Words could not be more explicit; "I will not leave you comfortless; I will come to you." John 14:18. To deny Jesus' personal, visible return to this earth, that witnessed his humiliation and suffering, is not only denying his words, who spake as "never man spake," it is discrediting the testimony of angels, "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." John 7:46, Acts 1:11. Paul's unequivocal statement, that "the Lord himself shall descend from heaven," cannot be annulled, without grave consequences. 1 Thes. 4:16. For if "the coming of the Lord" does not take place, as portrayed over and over again, on the pages of inspiration, Christ's faithful followers will never be permitted to "be with the Lord," for whom they now "wait," with joyful expectancy. 1 Thes. 4:13-18, 1:9-10, Titus 2:12-14, Heb. 9:28.

Unless Jesus shall "come again," his followers will never be received unto himself, in blissful companionship forevermore. John 14:3, 12:26. Unless the expectations of Christians, who "look for the Saviour, the Lord Jesus Christ," is realized, in all its unmeasured fullness, their "vile (tapinosis, corruptible) body," will never be changed and "fashioned like unto his glorious body." Phil. 3:20-21. If Christ's people are ever to "be made alive" again, from the dreamless sleep of death, in his imperishable "likeness," it will be "at his coming." 1 Cor. 15:22-23, Psa. 17:15, 1 John 3:1-3. Our "frail" bodies will then be clothed upon, "that mortality might be swallowed up of life." Psa. 39:4, 1 Cor. 15:49-54, 2 Cor. 5:2-4. The Christian's hope, joy, and "crown of rejoicing," will be consummated "at his (Jesus') coming," when they will actually be "in the presence of our Lord Jesus Christ," and behold his glory. 1 Thes. 2:19, John 17:24. Would you have your hearts established "unblameable in holiness before God, even our Father?" the end will be attained "at the coming of our Lord Jesus Christ with all his Saints." 1 Thes. 3:13, 5:23. Not until "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," will the sleeping saints "awake," from their dusty beds of death, clothed with the habiliments of immortality," to die no more. 1 Thes. 4:16, Dan. 12:2, Luke 20:35-36. Do you love Christ, and desire to "appear with him in glory?" Listen. "For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3:3-4.

To those enduring "persecution and tribulations," how sweet sounds the word "rest." But rest can only be attained in conjunction with apostles and martyrs of old, "when the Lord Jesus shall be revealed from heaven," with his shining retinue of angelic attendants. 2 Thes. 1:4-7, Heb. 11:32-40. The trial of the Christian's faith, "more precious than that of gold that perisheth," will "be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7, "Exceeding joy" shall be the portion of Christ's followers "when his glory shall be revealed." 1 Peter 4:13.

The mere contemplation of such "exceeding great and precious promises," that can only find their fruition in Christ, "at his appearing and his kingdom," causes the "joint heirs" to "greatly rejoice," even while passing "through manifold temptations," and fiery trials. 2 Peter 1:4, 2 Tim. 4:1, Rom. 8:17-18, 1 Peter 1:6, 4:12-13. The enduring "crown of life," the fadeless "crown of glory," are indissolubly linked with other marvelous events to the time "when the chief Shepherd shall appear." James 1:12, Rev. 2:10, Col. 3:3-4, Zech. 14:1-21, 1 Peter 5:4. Not until the Father "shall send Jesus Christ" to earth again will "times of refreshing," and "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," be inaugurated. Acts 3:19-21.

The germ of all these glorious predictions, is found in Gen. 3:15.—the seed of the woman, bruising the serpent's head. Paul, speaking of this victorious "King of kings, and Lord of lords," says, "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Rev. 19:11-16, 1 Cor. 15:25-26. Enoch, "the seventh from Adam," prophesied, "Behold, the Lord cometh with ten thousand of his saints," for executive judgment upon the ungodly. Jude 1:14-19, Psa. 149:5-9, Luke 19:11-15, 27, 1 Cor. 6:2, Rev. 2:25-27, 3:21. If "musing" upon these glorious predictions, does not make the embers of doubt and unbelief, glow with the burning "fire" of "hope" and "love" for "his appearing," then I fear you do not belong to the class that David alludes to, wherein he says, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven, and earth, the sea and all that therein is: which keepeth truth forevermore." Psa. 39:3,7, Jer. 20:9, Psa. 146:5-9, 1 Thes. 2:19, 2 Tim. 4:8. Long has earth been waiting for "the coming of the Just One." Acts 3:14-15, 7:52.

So important is this doctrine, that the last promise and the last prayer, recorded in the Bible, alludes to it. Rev. 22:20. "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." James 5:7-8. Watchfulness and prayer are enjoined upon us, for we know not (definitely) "when the time is." Mark 13:24-37. But one thing we do know, that "unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. The doctrine of the Lord's return, runs like a golden thread of truth, from Genesis to Revelation, and spans the interval of wait-

ing, from Paradise lost, to Paradise regained. The doctrine of Christ's pre-millennial advent, is well calculated to "strengthen faith, awaken hope, excite love, promote humility, fortify patience, mitigate sorrow, incite watchfulness, inspire prayer, impell obedience, increase holiness, and awaken joy." "Our light affliction," which is of momentary duration, dear brethren, "worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17, Rom. 8:17-18, 1 Peter 1:6-7. "For yet a little while and he that shall come will come, and will not tarry." Heb. 10:37.

A few more years shall roll,  
A few more seasons come—  
And we shall be with those that rest  
Asleep within the tomb.

A few more suns shall set  
O'er these dark hills of time;  
And we shall be where suns are not,  
A far serener clime.

A few more storms shall beat  
On this wild, rocky shore;  
And we shall be where tempests cease,  
And surges swell no more.

A few more struggles here,  
A few more partings o'er,  
A few more toils, a few more tears—  
And we shall weep no more.

'Tis but a little while  
And he shall come again,  
Who died that we might live; who lives  
That we with him may reign."

### WHAT IS HYPOCRISY?

**N**OBODY likes an imitation as well as they like the real thing. We would rather have a modest flower that is real than the most gorgeous imitation. We like a real garnet better than a paste diamond. We do not care much for people with affected mannerisms—imitations of somebody else. We like people who are frankly and sincerely themselves.

Nobody respects hypocrisy, the imitation of virtue. Not even the hypocrite himself respects the character. He knows he is a liar, making his exterior say what is not true. He knows he is a thief, taking confidence that is not due him.

But what is hypocrisy? There are few ideas that cause people to act more on feeling and less on common sense than the idea of hypocrisy. If one will analyze the term without prejudice, he will be very slow to apply it to anybody; because, as a matter of fact, it is comparatively rare. Just exactly what is hypocrisy?

Though there are three kinds of unfaithfulness to Christ, only one of them is called hypocrisy. There is, first, the conscious sin of omission. The offender says to himself something like this: "Yes, I know that I ought to do this service, but I don't want to." This is a conscious, premeditated sin because James says: "He that knoweth to do good, and doeth it not, to him it is sin." But this action is not hypocritical because there is in it no intention to deceive. Whatever degree of guilt may attach to it, it can not be called hypocrisy.

Second, there is the sin committed on the spur of the moment, under the influ-

ence of a sudden rush of rage or passion. It is comparable to second-degree murder, in which a man may strike down his best friend, and then regret it for the rest of his life. But in this, also, there is no attempt to deceive, and therefore it can not be called hypocrisy.

Third, there is the crime done with premeditated, malice aforethought, the offender realizing before the act is performed, just what he is going to do. This is comparable to murder in the first degree, and, if the offender tries to conceal the act, and to give the impression that he is a Christian, he is guilty of cold-blooded treachery, and he, and he alone out of these three classes, is a hypocrite.

Whatever the degree of sin about conscious sins of carelessness about Christian activities, we know it is not the sin of hypocrisy. There is no confusion in our minds about that: but we get confused about the other two—the wrong committed on the spur of the moment, and that committed after deliberation.

It would be hard to find better examples of these two cases than the acts of Simon Peter and Judas Iscariot. Let us take from the life of each man a characteristic incident.

On one occasion we find Peter affirming most positively, that nothing could ever induce him to deny his Master; and yet, a short while afterward, we find him doing that very thing—with oaths and curses denying that he ever had any acquaintance with Jesus. Unfaithfulness? Indeed it was, and yet we subsequently find Jesus trusting this man; later we find the Holy Spirit honoring him above all the apostles. Why is this?

Consider, now, an incident in the life of Judas. We find him sitting at the table with Jesus, partaking of his hospitality; and yet he went out from that circle to betray his Lord. So far from trusting Judas again, Jesus affirmed that he had damned himself beyond hope.

Both these men were unfaithful to Jesus, and yet he subsequently honored Peter and condemned Judas. Why?

The answer can be found by examining the motives which animated these two men previous to the acts under consideration. No act stands by itself. There are always involved circumstances which either extenuate or aggravate.

When Peter denied his Lord, he was caught off his guard, at a time when he was highly excited by fear, and was not his normal self. On the impulse of the moment he did a thing which he had honestly thought he would not do, for which he was sorry as soon as it was done, and for which he sincerely repented. Having fulfilled the conditions for the forgiveness of sin, Jesus forgave him and restored him to favor.

Consider, then, the case of Judas Iscariot. The treachery of Judas was not performed on the impulse of the moment. It was a cold-blooded, premeditated crime. The book says that, even before he sat with Jesus at the table, he was a thief—he was the treasurer of the little company, carried the purse, and had been stealing therefrom.

When Jesus offered the loaf and the cup to the twelve who had been with him, they were all, presumably, friends. Judas accepted the gift under disguise of friend-

ship. He did what the rest did that he might seem to be as the rest really were; but at that very moment he was planning treachery, and was making use of the occasion to mask his real intentions.

This was the difference between the act of Peter and the act of Judas, though both did wrong. Peter had intended to do what was right, but, in a weak moment, he was taken unawares and did wrong. Judas had intended to do what was wrong and his crime was what might naturally be expected from all that had gone before. Peter was not a hypocrite; Judas was.

Do you honestly think there are many people like Judas? Do you really believe there is any large proportion of enrolled church-members who are conscious hypocrites? who only make use of service in the church in order to cloak conscious villainy, that they may have a chance to rob those whom they deceive? If a man has been long and intimately acquainted with any congregation of worshipers—in other words, if he has been in a position to really know—he must be convinced that hypocrisy is, comparatively, very rare.

However, there is no possible doubt that hypocrites do exist. They are in every organization—the Red Cross, the Y. M. C. A., the Humane Society, the lodge, the church. No institution is free from them. They are in business, in society, in politics, everywhere. That being the case, what is the church to do about them?

In one sense, the church is the most defenseless of all institutions; is least capable of protecting itself from the wiles of evil men. The Red Cross, the Humane Society, the Y. M. C. A., can refuse to accept a man who has proven himself a rascal. The lodge can blackball him when he applies for admission, or can eject him from fellowship if he proves unworthy. The church can neither reject nor expel, because it is not governed by men. It is governed by Jesus Christ, and he alone can receive or reject. Men can not make you a Christian. Only Christ can do that, and only he can recall the favor he has granted.

Some men might call this a weakness of the church. Call it, rather, the glory of the church; for men may be fearfully mistaken as to the possibilities latent in a human wreck that applies for help. All of us have known men so besotted in sin that no institution governed solely by men would receive them; but the church, governed by Jesus Christ, has had no alternative but to receive them, according to his command, on their bare statement that they now intend to live a better life. By the help of the church they have regained the manhood they had lost, and could find again in no other way.

It is the glory of the church of the living God that fallible human beings are not permitted to say who shall, or who shall not, enter the church, but must say, "enter" to whomsoever will. If they fail to make their calling and election sure, men need not eject them, for "vengeance is mine," saith the Lord; "I will repay."

The difference between hypocrisy and weakness is still further illustrated by a mistake that is often made concerning 1 Cor. 11:27: "He that eateth and drinketh unworthily is guilty of the body and blood of the Lord."

Many honest Christians have been dis-

tressed because they mistook the adverb "unworthily" for the adjective "unworthy." They have hesitated to partake because they feared they were unworthy, and, therefore, might be guilty of the body and blood of the Lord. Of course, they are unworthy. There is no man who is not unworthy, and, therefore, might be guilty of the body and blood of the Lord. Of course, they are unworthy. There is no man who is not unworthy of that which Jesus offers. But that is not the meaning of the passage. The reference is to the motive of the act, not the character of the actor. Peter partook, though unworthy, and did so acceptably, because his motive was right. Judas partook "unworthily," and thereby damned himself. All of us are unworthy of sitting with Jesus, but none of us need partake unworthily.

Let us distinguish between weakness and hypocrisy; and if we sometimes find the latter, and feel that the abomination of it should be met with summary punishment, remember the parable recorded in the thirteenth chapter of Matthew. When the servants discovered that an enemy had sowed tares among the wheat, they asked: "Shall we then root up the tares?" And the householder answered: "Nay, lest ye root up the wheat also. Let both grow together till the harvest, and I will then say to the reapers, Gather up first the tares and bind them in bundles to be burned: but gather the wheat into my barn."

If you, a Christian, must work for Christ by the side of a hypocrite who is working for himself, count it as only one of the manifold trials you must meet, and be not tempted to grow unfaithful because others have done so. When the day of separation comes, the Lord will know and claim his own.

Pray for the hosts who have never even begun to follow Jesus. Pray for the much smaller number who have once entered upon his work, but have grown consciously careless about it. Pray for the still smaller number who are like Simon Peter and yourself. And pray for the very few who like Judas, are conscious hypocrites, thanking God that they are much rarer than many people seem to think.—F. W. Wolff in Exchange.

#### OUR LIVES ARE SONGS

OUR lives are songs. God writes the words,  
And we set them to music at pleasure;  
And the song grows glad, or sweet, or sad,  
As we choose to fashion the measure.

One has a song that is free and strong,  
But the music he writes is minor;  
And the sad, sad strain is replete with pain,  
And the singer becomes a repiner.

And the song of another has through the  
words  
An undercurrent of sadness;  
But he sets it to music of ringing chords,  
And makes it a paen of gladness.

So, whether our songs are sad or not,  
We can give the world more pleasure  
And better ourselves by setting the words  
To a glad, triumphant measure.

—Ella Wheeler Wilcox.

KINDLINESS is the product of the heart,  
whose purpose is to win hearts.—Sel.



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## Editorials and Church News.

NOTES.

In the absence of the Editor, official editorials will necessarily be a minus quantity for a time. He is entirely too busy in the wild west to be concerned about such trifles.

.....

A telegram announces the death of Mrs. Norman Warner, Rensselaer, Ind. Regret that we could not answer the call for funeral, but we were on a funeral call in Missouri at that time. Particulars later.

.....

It would be a physical impossibility to personally send greetings to all who remembered us at the holiday season, and to the many others we would like to greet, but we wish you all God's richest blessing during the coming year.

.....

Will any of our Illinois brethren who feel that week-day meetings can be held to profitable advantage in their community please write us. We have been out of the state so much the past summer and fall that we wish to make the very best possible advantage of time during the winter and coming summer. Our Sundays are practically all engaged, but we will be glad to do whatever good we can between Sundays, by way of Bible Classes or Sermons.

F. E. Siple.

## Obituary.

Mrs. F. A. Tuttle

Ella P. Morse was born in Lasalle Co., Ill., Sept. 1st, 1849. Died at Nashville, Tenn., Dec. 20th, 1920. Age 71 years, 3 months, and 19 days.

She was married to Samuel M. Barrows in the year 1866. To this union were born six children. The husband and three children preceded her in death.

In the year 1882 she was married to John A. Tuttle. Four children blessed this union, one of whom died in infancy. She leaves to mourn her loss, a husband, five daughters, one son, sixteen grand-children, four great grand-children, one brother, and one sister.

Mrs Tuttle united with the Church of God at Morse Mill, Mo., more than thirty years ago. Her life has been one of faithful service to her Master.

Funeral services were conducted by the writer from the M. E. Church, De Soto, Mo., Dec. 24, 1920, at 10:00 A. M. The body had been brought by loving hands from Tennessee, in order that she might sleep near her dear ones in the old home community.

After the service, in which we endeavored to bring out the true Bible hope and comfort, Sr. Tuttle was laid to rest in the cemetery just at the edge of De Soto, where she sleeps the peaceful sleep, waiting the "Trump of God."

F. E. Siple.

Mrs. Philena Walls

Philena Tilton was born in Knox County, Ohio, Jan. 26, 1829, and died at her home near Chana, Ill., Dec. 25, 1920. On Nov. 22, 1848 she was married to Wm. D. Walls. To this union five children were born, and four of these, together with the husband, preceded her in death, she having remained a widow for more than thirty years. The one surviving daughter, Mrs. L. J. Sweeney, is also a widow, and she faithfully cared for the aged mother till the very end.

Mrs. Walls was one of thirteen children, all of which lived more than 67 years, she having attained the unusual age of almost 92. A sister of hers located at Ames, Iowa, and 90 years of age died just one day later than she.

Funeral services were conducted by the writer from the old home, on Tuesday, Dec. 28, after which she was laid to rest, to await the will of our Lord.

F. E. Siple.

## Notices.

Report of Evangelistic Meetings at Font-hill, Ontario, Canada.

Bro. F. E. Siple, first appeared among us on Sunday, Nov. 14th, and delivered to us that morning a talk that whetted our appetites for the good things to come. Good meetings were reported by various ones visiting at the church in Niagara Falls, N. Y. and great were our anticipations.

Bro. Siple came back to us on Nov. 28th, and to make him feel as much at home as possible, the members tendered him a re-

ception at the home of Bro. Albert Railton. On the 29th Bro. Siple gave us his second talk, and we knew then that we were not going to be disappointed. A good attendance was registered at each meeting, with a goodly sprinkling of members of other denominations in the town, and great interest was shown.

Seven candidates presented themselves for baptism on Sunday, Dec. 19th, after which they received the hand of fellowship and the breaking of bread.

We would like to say right here that Bro. Siple came, a stranger to most of us, but during his short stay he accomplished much, and his presence is missed already. His smile was an "open sesame" to every home. We know of only one other that has a smile like that of Bro. Siple, and we live so near our pastor that we would rather not mention any names.

We wish to heartily thank Bro. Siple for the good work he accomplished during his brief stay. We found him full of energy, a man who can deliver a talk right to the point, saying much in few words. We trust we shall have the pleasure of hearing him, and seeing his smile again, in the not far distant future.

Bro. Austin is back home from filling appointments for Bro. Siple that he might finish his work here, and will conduct the regular services each Sunday, so far as we know. Bro. Austin has been out in the field much this summer, and we have missed him, but he has been doing good work, so we are satisfied. Sunday School at 10 A.M. Sermon at 11, each Sunday. Brethren from a distance are welcome, and will be provided for after each service. Come and see us.

Arthur Gilbey, Secretary.

Dear Bro. Lindsay:

I have been asked to send in a report of my work in N. C. and S. C. during the year 1920. As this work has been supported by different parties we are glad to give a report. We have held two meetings at Travelers Rest, S. C., 17 miles north of Greenville, Baptized 14, and reorganized the church with Brothers Durham and Williamson as pastors. The brethren here are trying to raise money to build a house in which the truth can be taught. Eld. J. W. Garret has charge of this work and we pray God to give him success. We know of no better field for the truth than this one.

Then we have been working at Gallimore Gap, 6 miles east of Hendersonville, N. C. Four have been baptized at this place, and a Sunday School organized under the care of Bro. Henry Case, whom we baptized last February. A number are interested at this place.

The Church of God at Liberty, N. C. L. R. Rhodes' home church, is 12 miles from Hendersonville. We have visited this church twice during the present year, organized a Sunday School under the care of Bro. Rhodes. These two churches in N. C. are anxious to have us spend a week with them over every fifth Sunday. To do so we must travel 1200 miles, 600 each way. The travelling expenses during the present year was \$30.00 each trip, and we have to go in the day coach, sit up all night to make the trip for \$30.00. We have been notified by the depot agent that clergy rates will be higher next year making

R.R. fare for round trip, \$37.00. We agreed a year ago to go to N. C. for our travelling expenses and we are willing to continue to do so although we feel that we ought to have something for our time. Bush Creek and Laurenceville churches have helped in the past, and Laurenceville has agreed to help some in the future. We have some good people in N. C. and we do hope God will keep the way open for them to receive the truth.

J. H. Anderson.

### Report

The series of meetings to be held here by Bro. T. A. Drinkard was shortened by his being called home on account of the sickness of his little son.

We enjoyed four splendid sermons on, "The Great Salvation," "The Church," "The Hope of Resurrection," and "Christ's Second Coming." There was good attendance and interest.

Wishing he may be with us again.

Your Sister in the Faith,

Esther Sealine.

### On the Way

We left Chicago on Monday evening, Dec. 20, at 8 o'clock. The first 500 miles we spent asleep, awaking just in time to finish breakfast just before arriving in Kansas City, Mo. Then an all day ride through Kansas occupied our time Tuesday. Kansas is made up of just country and lots of it. Passed through the big oil field during the afternoon. Dodge City is a place on the road noted especially for one thing on our westward way—you are supposed to leave there forty minutes before you get there. Now, please explain. Tuesday night while sound asleep, we crossed over the highest point on our trip and the morning saw us entering for an all day run through mountains, cedars, sage brush, etc. We've heard much of these things and always wanted to see them, but Wednesday satisfied our every curiosity. Yet, people—whites, blacks and Indians live here and call it home. Asking what these people do for a living, some one said they live by fishing, but as no water is in sight the question arose as to what kind of fish, and the reply is, "Eastern Suckers." We have had experience with white suckers and black suckers but this is the first we've heard of the new kind, but now as we've been caught we can understand. There is a difference in the manner of angling, however, Eastern Suckers are obliged to bite whether they want to or not.

Thursday A.M., about 9 o'clock, brought us to the rim of the Grand Canyon, and here we are writing this. Words fail to express the grandeur, the magnitude, the awfulness of it. It must be seen to be appreciated and no person who can possibly afford it should pass through life without seeing it. The view makes one dizzy—the eyes feast until they are tired. You go away and sit down for a rest and soon you are back looking. The only drawback to the view is the rank commercialism made of souvenirs and the like. Almost worthless articles are held at fabulous prices and one must be an Eastern Sucker if he bites. One can see enough without paying the high conveyance prices, however.

The part of Colorado, New Mexico and

Arizona we've passed through is in no sense inviting. To satisfy a curiosity, this morning we broke off a piece of sage to chew. We won't do it again. We won't need to, it stays right with you.

We start tonight on our last 500 or 600 miles. The people of our car are very friendly and companionable. We don't know each other's names, which only goes to show how useless names are.

We will report from time to time as we move along.

S. J. Lindsay.

## The Sunday School.

By Alta King.

### OUR ALL FOR THE KINGDOM

Lesson III.

Jan. 16, 1921.

Lesson Text:

Matt. 19:16-22.

Golden Text: And this is life eternal that they might know thee, the only true God.—John 17:2.

Memory Verses: John 17:2-3.

### Questions and Comments.

From the combined accounts—Matt. 19:16-22, Mark 10:17-22, Lu. 18:18-23, relate the story of today's lesson. With Matthew's account as the basis make the story complete by filling in from Mark and Luke the points Matthew has omitted.

What denoted the young man's eagerness and also his respect for Jesus as a teacher? Did he believe that he had eternal life as a natural possession? Although wealthy and a ruler, had he been tainted by any of the vices of wealth and power? (Evidently this fact is what made Jesus love him, that is this coupled with the fact that his righteousness had not made him self-righteous. See Matt. 19:20 with Mark 10:21.)

Had his obedience given him a feeling of assurance that he would inherit eternal life? Was he, however, expecting to gain such inheritance through good works—was he expecting to be saved through good works? Matt. 19:16.

Jesus makes statements in Matt. 19:17-19 which leads the young man to express his conception of "eternal life," whether or not it rose higher than the Jewish conception—that of the righteousness which one entered through keeping the law God had given Israel. (See Lev. 18:5). Gal. 3:11 with Rom. 10:4-5 shows that obedience to "the law," the law given to Israel, does not equal perfect eternal salvation. Note that in verse 17 Jesus says, "If thou wilt enter into life, keep the commandments." Then after the young man said he had kept them and was still conscious of a lack, thus showing that he knew that there was something higher and better than what his obedience to law had brought him, Jesus said, "If thou wilt be perfect," referring back to the life the young man had asked about.

What is Jesus' definition of eternal life in John 17:3? It was for this "knowledge of God" that the young man was unconsciously seeking. It had not been yielded him from his obedience to God's laws. How does Jesus tell him that he must gain this perfection? What is "the important thing" in his answer, "follow me," or "go sell and give to the poor"? Was not freedom from material cares and possessions neces-

sary in order to answer Jesus' call, "Come follow me," as it meant then? Recall how others had answered this call. Was the condition this young man was asked to comply with the same that the chosen twelve had complied with? Matt. 19:27.

What evidence in Matt. 19:23 that the gaining of eternal life and entering the kingdom are equal—rather that the first guarantees the latter? Why should it be so difficult for a rich man to inherit eternal life; or, in other words, enter Christ's kingdom as co-ruler with him?

### General Notes.

Daily Readings: Mon., Matt. 19:16-22; Tues., Mark 10:17-22; Wed., Luke 18:18-20; Thur., Matt. 18:23-30; Fri., Gal. 3:11-12; Rom. 10:4-11; Sat., John 17:2-3.

The Children's Lesson: There seems to be little that comes within the range of little children unless, perhaps, it is Jesus' love for the rich young man, when he learned that he had been honest, had loved and honored his parents and had loved his neighbors. Some may be able to understand that, while this was good, so good that Jesus loved him for it, there was something higher and better yet—a personal companionship with Jesus which would result in what obedience to law could never result in—that is in eternal life—full and perfect knowledge of God.

Older children should be brought to realize this deeper meaning of eternal life as well as the "time element" upon which we lay so much stress, and to know that it is the qualification for a place in the kingdom with Jesus.

Eternal life, in its fullest sense, is knowing God.—knowing him in the sense of appreciation and love. Eternal life, from the standpoint of time, is granted only those who have become thus fit to possess it, hence "to know thee, the only true God," is the larger idea in a true conception of eternal life. How this life is obtained is beautifully brought out in the conversation between the rich young man and Jesus. It does not come to us through keeping the laws God has given to us. The rich young man had kept God's law from his youth up and still he, because of his sincerity and honesty realized his great lack—he realized that there was something better which he did not possess through his obedience. Jesus loved the young man because of his obedience, and because of his humility, which prevented him from coming to the conclusion that this obedience put him beyond lack—that his obedience spelled salvation in full, spelled full knowledge of God and worthiness of eternal life. He lacked the self-righteousness that was common to the people whom God had favored by giving them a system of law to obey. Jesus tells the young man plainly what keeps one from perfection. He had not learned about God through Jesus, the man through whom God was revealing himself to man. Law reveals what God has decreed is right or wrong for us to do, but God himself, his personality, that is his power, his love, his righteousness are revealed fully only in the man Jesus. Hence the young man was told to cast away what would be a hindrance to him and follow Jesus, gaining this full knowledge of God that results in eternal life through personal companionship with Jesus.

We enter into the perfection of mortal life just to the degree that we keep God's

laws. We can enter into eternal life, full and perfect communion with God, only as we learn about God from Jesus and his life.

If the righteousness of law that we may have attained through obedience, if our good works makes us self-satisfied, unconscious of any lack, we, so long as we hold this self-righteousness, cannot hope for eternal life, for, like the Jews who were busy establishing their righteousness, we will fail to go to Jesus who is the source of the knowledge that results in eternal life.

#### REMITTANCES.

J. R. Elton, R. L. Funk, H. T. Cooper, Esther Sealine, Mrs. F. W. Clark, Willis Roose, Hugh Huffer, Mrs. F. Guffin, Wm. M. Huffer, Albert Singer, Mrs. Lucy B. Groat, J. A. Railton, Mrs. Maggie Crow, R. C. Railsback, Arthur Gilbey, Rufus, Curtis, Dan Coffin, Mrs. C. H. Simpson, C. D. Buckman.

#### EMERGENCY FUND.

Willis Roose, 2.00  
Mrs. Lucy Groat, 3.50

#### ACQUAINTANCE WITH GOD

Lyman Booth, Dixon, Illinois,

IT has been said, "The greatest study of mankind is man." If man were the greatest being in existence we might agree with the author of the statement; but since there are other beings, whose power and knowledge; wisdom and love are greater than man's we cannot agree with the statement as it stands. Had the author added some qualifying words limiting it to man and earthly things then we could agree with it. The Psalmist has said, "I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well." A being wrought from dust and given the power of speech, the ability to think and reason. None but a greater than man could perform such a wonderful work; because the Creator is greater than the creature. Science may do much for man; but for him who created all things, and who is above all things, science can do nothing. With him no science, philosophy, or creature of the most beautiful form or heavenly endowments, is worthy of the least comparison. Of course it is praise-worthy for man to know himself; to learn the measure of his capabilities, and power, and to acquaint himself with the wonderful mechanism of his frame, and of his mental attributes. The great Creator has given us capacities and desires, which we alone cannot fill or satisfy. It is from him that we derive our being and all we have, and it should be our greatest delight to serve and obey him. It should be the height of our ambition to know our original. Creation, as we view it, with its myriad of objects, riches, honors, pleasures, friends, comforts, and many necessities can do but little to teach us our relation to him who hath fashioned us according to his will.

An acquaintance with such a being is worthy of the highest intellect, and the most splendid gifts of reason. Reason might well find constant employment in contemplation of his infinite love and mercy, and in adoring his perfection, which are without limit. There is sufficient en-

tainment for many years spent in contemplating the glories which the Father hath revealed through his Son. No evil consequences will ever befall him who devotes his life to such lovely thoughts. He will not deceive us, but will reward us with a full measure of his love, pressed down, and running over. It will afford us much pleasure in this life and in the life to come, unutterable, and exceeding joy. Every good and perfect gift cometh from him. The fountains of life and love with their delights spring from him, and continually flow to his children. The sumptuous banquet of his love is always spread, and he has extended a welcome invitation to all to come to the feast and be filled. He is always present to serve your needs. It is written, "In his presence there is fulness of joy, at his right hand there is pleasure forever more." Psa. 16:11. "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Jer. 9: 24-25. Because of these things should we not extol his goodness, and bow in humble adoration before his Majesty?

We esteem the good, and we love our friends. We honor and respect noble character wherever we find it, especially do we revere and venerate it in the aged. Before we can do so we must find the noble character, and become acquainted with its possessor. All are pleased to meet such lovable people and strive to make their acquaintance. Why, then, are we so slow to make the acquaintance of him who has done more for us than a host of earthly friends; who has manifested his infinite love and compassion toward us, in the person of his Son, whose character was altogether lovely, pure and holy. The fault is not his. He has done his part. If you desire his favor, if you would share in his love; if you would inherit a portion of his estate, draw near, seek him while he may be found. Awake to righteousness and sin not. Make haste to consider the means whereby his acquaintance may be commenced, and its growth promoted until you come into that spiritual communion and acquaintance that will insure everlasting good to you, and peace, and joy, and gladness will follow you all your days; and in the world to come he will unfold before your enraptured vision the beauties and glories long held in reserve for those who seek his acquaintance, and yield a loving obedience to him.

#### THE CALLING OF THE CHURCH

J. W. Williams, Phoenix, Arizona.

IT is called in scripture a holy calling and a high calling, and the Lord's servants are hence exhorted to walk worthy of it. They are called to peace. They are called out of darkness into his marvelous light. Called by the nospel, and exhorted to make their calling and election sure. Called to be saints, therefore the holy calling.

Paul prays that the saints at Ephesus may know the hope of his calling, hence it is fitting for all the church to know this. So we set ourselves to be informed as to

why we are separated from other mortals into a distinct class. What is this calling of the church? Is it a mere attempt of Jehovah to rescue as much as possible of humanity from the ruin into which Adam is so often regarded as having plunged the race? That is, are the church merely the evidence of partial success in a divine attempt at salvation? Is that all the result of that mighty power which he wrought in Christ when he raised him from the dead and seated him on high at his own right side in the heavens, far above all other power and might and dominion, making him superior to the power of sin and the civil powers of darkness, above every name that is named in the universe except the Father alone? Is a mere handful of refugees rescued from ruin the total result of that wonderful power and exaltation? Are the church idle beneficiaries of grace or are they dispensers of it? Is the divine aim in the call a mere selfish salvation or are they called for service? And service only now, and in the ages to come merely recipients of harps and golden seats, or is he who calls them designing in the ages to come to show forth to the redeemed universe the exceeding riches of his grace when he calls to greater service his glorified church to a service of redemption as limitless as the universe? Indeed a high calling! Indeed an exceeding riches of grace! Unsearchable riches of Christ.

A prince calls a beggar from the wayside to be his enthroned companion and she forsakes her squalid conditions and her all, amazed at the grace of her calling. The highest prince in the universe calls his church to sit with him in the heavenlies, above every power of the ages and exalted to share a name higher than the heavens, so that all the angels of God salute him in adoration, and do we appreciate our calling? Or do we continue to be paupers while heirs of all the Father has and continue to grovel when called to look above the highest heaven? No. We do not appreciate our calling, for who can measure the infinite highest? But do we in a measure respond to his grace by forsaking our wretchedness and carnality and joyfully serve in gladness and zeal instead of in dolefulness and trembling?

But what is the present calling of the church? They are not called (1) to save the world in the present age. Would the chief of all call us to do what he did not do? For the merest fraction of his hearers left their all and followed him. No. Jehovah visits the Gentiles, not to join every beggar gypsy to his Son, but to choose the election that shall bear his name when in the ages to come the universe beholds his grace instead of a few now tasting of his goodness.

He who first enjoys the blessing of peace with God through the blood of the cross naturally wishes his neighbors to share his new found riches, and likely fondly hopes every hearer will readily accept the grace of God. This missionary spirit is commendable, but with it should go the realization that we do not know who are the Lord's elect, and all we can do is to sow beside many waters, not hoping each seed will yield a harvest. Else we shall be discouraged at rebuff and disappointed at the small number of hearers who respond. Thus we shall be saved discouragement and loss of faith when things do not go as we

fondly expect. This is why recently the general lament went up as to the failure of the church, else there would have been no world war, it was said. The church are not called to banish war in this age. That belongs to the time of the Prince of Peace and our reign with him.

A correct understanding of our calling will also save us from charging God foolishly, for during the war many lost faith and said, "There is no God, else he would not permit this," and others again said, "Germany must not win or there is no God." Who is man, that he should dictate to the Almighty?

(2) The church is not called to rule the world. The popular religions make as great an error here as in hoping to bring in the millennium by converting the world, for they have great zeal for this party or that, or for this or that issue and by saying, "Vote as you pray," they hope to vote in the kingdom after praying, "Thy kingdom come." Is man's power so great? Is his righteousness sufficient to rule the world in righteousness now? Do the middle ages in Europe encourage religious zeal to reign with Caesar now, before we are fit, before we rule our own spirits, instead of waiting the time to sit with him in his throne after having overcome? Paul says, "Judge nothing before the time, until the Lord come," and uses sarcasm against those of the brethren who reign as kings now, when he does not. In the kingdom we shall know the hearts of sinners and so be fit to judge. We shall also have power enough to rule successfully, and so not be disappointed, as now is so often the case when voters hope for reforms by politicians' pledges.

Instead of hoping to convert all the world or purposing to rule the world, the church are called to come out from the world and be separated unto a particular calling, to be in the world but not of it hence:

(3) They are not called to entertain the world. That is being worldly, of the world. We are not called to be popular, but to be faithful to our calling. If faithful preaching does not please men it yet is approved of God. If Godly conduct is not esteemed by pleasure lovers, it is still of great price before him whom alone it is worth while to seek to please. Then let there be no spirit of entertainment in the pulpit and no effort at being popular in the street and the home. Rather let there be a consecrated and Godly zeal to fulfill that for which we were called. What is it?

Being a "chosen generation" they are called to be a royal priesthood. What are their sacrifices and offerings? Spiritual. First, the sacrifice of praise continually, the fruit of our lips giving thanks to his name. Then also, doing good, and communicating of our possessions to the needy. With these sacrifices God is well pleased. David said he would not sacrifice what cost him nothing: Does doing good cost us anything? Yes, We must deny ourselves and the lusts of the flesh. Just as it costs to spend our substance for others so it costs us strength, time, labor, and comfort. And often causes disappointment and grief.

Where is the temple for this priesthood, and these sacrifices? "Ye also as lively stones are built up a spiritual house." "Ye are builded together for an habitation of

God through the spirit." If we have the spirit of Christ, the Father thereby dwells in us, his temple, and the world may come to God's temple to be blessed and saved. But if we engage in merchandising by thievery and covetousness shall not our name be Ichabod?

So then our calling is to be "in Christ's stead" preaching the word of reconciliation. By word? Yes, but also by example. How powerful a sermon is a living epistle! It is known of all men, for if we love as he did all men shall know we are his disciples. Such a sermon converted the jailor of Philippi, and Peter says a wife shall so save her husband "without the word."

#### UNITY

J. W. Williams,

Phoenix, Ariz.

**I**N a booklet by J. H. Gilruth of West Plains, Mo., on "The Called out of Christ and Christian Unity," the first statement is, "Sectarianism is sin." We recommend this booklet to you highly on these studies we are writing, although he contemplates a revised and enlarged edition. The price is fifteen cents.

In studying the church of scripture we find Paul stating that the church is his (Christ's) body, and conversely, that his body is the church. Putting this with his declaration that there is one body and you come to the inevitable conclusion that there is but one church, scripturally speaking. And when the Corinthians began man-worship, and factions, Paul sternly rebuked them for it, saying it was carnality, and heresies, divisions, constitute one work of the flesh which cannot inherit the kingdom. He also declares: "For heresy is division." Consult the original. But it is manifest even in the Authorized Version by a comparison of verse 18 with verse 19 in 1 Cor. 11. But here we meet a difficulty: Our Lord said he came to send division on earth, even division between members of families, because of him. But note closely: He was not dividing the church, he was separating to himself his church from those who were not his. This is also Paul's thought in 1 Cor. 11:18-19, and John's in 1 John 2:18-19. For many are nominally in the church who are not in Christ. So then, let division come, but let it not come between those who seek both to be one in the same body. There is carnal division and there is godly separation. Men have separated from each other religiously over fables of faith and whims of works. There are those who will not have fellowship with others who do not practice the holy kiss and feet-washing, and divisions have come over using instruments of music in God's house as also on down to strifes over such matters as the plan of building a church, and who should be leader of a meeting or play the organ, or sing. The Apostle gives one reason for such things: It is pride, for he says, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." There you have it. They want to be leaders of something, and have a crowd of admirers at their heels. If they can't be shepherd, they at least want to be bell-wether, greater than this is the danger of wolves. Some religious people do not know a wolf when they see one. A wolf, either in his own

skin, or in a sheep's pelt, is one who seeks the flock, not for their good, but for his. He likes mutton. Money-mutton, praise-mutton, something that gratifies self. He is selfish. He does not lay down his life for the sheep, for in the parable he is also a hireling shepherd. He serves for money. When he sees a wolf he runs. But the good shepherd who loves the sheep (alive, not as mutton) is unselfish, for he dies for his sheep. Oh, the sects that have resulted from selfishness and pride! And how many factions we have seeking to promote self while calling it the glory of God. Yes, of course they do not know it, for the heart of man is not only desperately wicked, but also deceitful above all things.

In the same chapter there is a unity of the spirit, and a unity of the faith. Some people think unity of faith means they must have every item of religious belief exactly in harmony before they can sit together at the Lord's table. If they had lived in Romans 14 they must be neither vegetarians nor carnivorous to get along together, and if they had been in Jerusalem at Acts 15 perhaps they would have started another sect rather than sit in that conference. But in that conference, when they got through discussing they went away in unity, but if the conference had not been held there might have been a division even among the apostles. And Peter, at the house of Cornelius: If the eleven had been radical, they would have refused Peter the right hand of fellowship in Acts 11.

Why the unity at the end of the conference in Acts 15? Because of the spirit. They had the unity of spirit and they came to unity of the faith. But some could still eat beef while others ate only cabbage. That is no matter for division, one beef-eating church and another cabbage-eating sect. And many of our divisions, both as to faith and works, are as trivial. One great denomination of today is built on a king's divorce scandal. If we have unity of the spirit of Christ let us get together in conference and come to unity on the faith and on works. Works of daily righteousness and works, meaning ways and means of working. But though we may be one in the faith, we may never be one in faith. We may never agree on eating beef and cabbage, or whether Lazarus represented the Gentiles or not, in the parable.

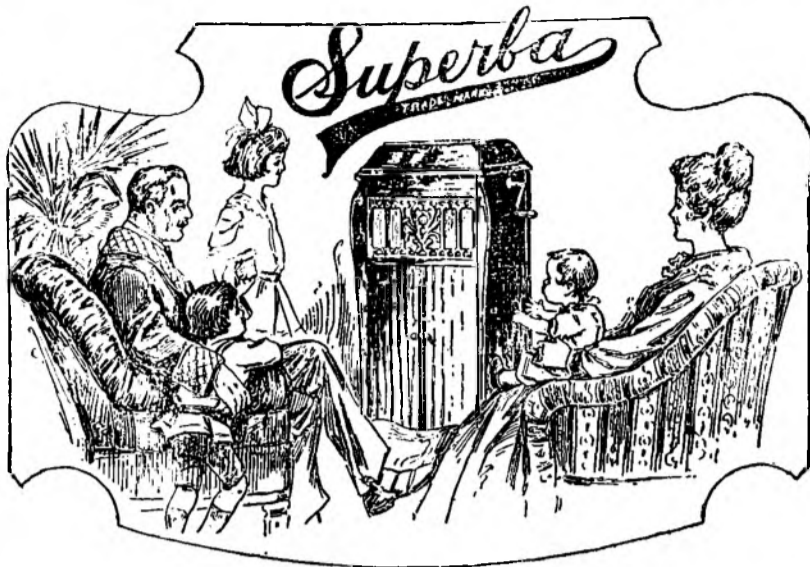
Some people worry about trying to get the Lord's people to be one and so fulfill his prayer that they might all be one. Never mind. If you are a member and I am a member, we are united, and if one of us is in and the other out, no amount of church unionism will ever get us cemented, though we may confederate and do many wonderful works. Christ's people are one. They always have been. They always will be. For, "Is Christ divided?"

And if we are separated are we both his? In trying to judge you none of his the judgment may return on me and make me none of his. Division is dangerous. If it must be, let it come godly, not carnally. And let the blame be the other person's.

LOVE is as strong as death; jealousy as cruel as the grave.—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, 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 each Sunday at 11:00 o'clock at the homes of the members for the breaking of bread and fellowship. The Berean meeting follows this service. Brethren passing through call up the secretary, R. W. Thompson, 544 Long Ave.,

Telephone, Austin 3312, for place of meeting.

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.

Mauertown, Virginia. Preaching second and fourth Sundays in each month at 11:00 a.m. and 7:30 p.m. J. H. Anderson, Woodstock, Va., Pastor.

Dry Run, Virginia. Preaching first Sunday in each month at 11:00 a.m.; third Sunday each month, at 11:00 a.m., and 7:30 p.m. J. H. Anderson, Pastor.

Slate Hill, Virginia. Preaching first Sunday evening in each month at 7:30. J. H. Anderson, Pastor.

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. F. M. McCrory, Elder; James Stilson, S.S. Supt.; Evelyn Kelly, Sec.—Treas. Meet at 10:00 a.m. each Sunday. No preaching at present.

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 in Christ Jesus meets every Sunday in Grant Hall, Walker Building, 730 South Grand Ave., Los Angeles, Calif. Sunday School at 10 a.m.; preaching at 11 a.m., by Bro. J. C. Smith. Berean meeting each Wednesday evening at the homes of the members. Brethren coming to Los Angeles are cordially invited to meet with us. Ezra C. Railsback, Elder, 1020 S. Burlington Ave; Mrs. E. H. Wyman, Sec., 1624 Baxter St.

CAN peach renew lost bloom,  
Or violet lost perfume,  
Or sullied snow turn white as overnight?  
Man cannot compass it, yet never fear:  
The leper Naaman  
Shows what God will and can,  
God, who worked there is working here;  
Wherefore let shame, not gloom, betinge  
thy brow.  
God who worked then is working now.

—Sel.



# THE RESTITUTION HERALD.

Volume 10.

Oregon, Illinois, January 11, 1921

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.  
104 South 7th St.,

### WALKING ON THE WATER

HOW strange it would seem to us to see some one walking on the water just as though it were a floor! We have all waded in the water, I am sure, but none of us have ever been able to walk on it.

About two years after Jesus was baptized by his cousin John in the Jordan river, he and some of his friends stopped in a little town on the shore of the beautiful sea of Galilee. This little lake is set deep among the mountains of Galilee and after a heavy rain there are many bright mountain streams that go tumbling into its waters. In the days when Jesus used to visit it, there were many villages built along the shore of the lake, and at each of these you would have seen a number of fishing boats tied along the water's edge. There were fine fish in the lake and it was by catching them that the people in the villages got their living.

At the time of which I wish to tell you Jesus had been teaching a large crowd on the shore of the lake. A number of his disciples were with him and when the people of the neighborhood heard that Jesus was near they came in great crowds to hear him talk. They had heard that he was the Son of God and they were curious to know what he would say and do. They stayed all night with him.

As the sun began to sink behind the mountains in the west Jesus told his disciples to get into one of the boats that was near and cross to the other side of the lake while he sent the crowds away.

When the people had all gone away, Jesus went up on the mountain side to pray. He stayed there alone for a long time talking with the Heavenly Father, and when he came down to the lake again it was quite dark.

Out in the lake, the disciples in the little boat were having trouble. The wind had begun to blow and it drove the boat in the wrong direction. They hauled down the sail, and tried to row, but the waves beat so hard against the boat that they could not get to the shore.

About ten o'clock they looked across the water and saw Jesus walking near the boat. His white robes blew about in the wind, but he walked on top of the waves. They could not see his face so they did not know who it was. At last one of them

## THE PERSONAL CHRIST

**J**ESUS Christ, my Friend and Brother,  
Manly man beyond all other,  
Partner of my joy and sorrow  
Yesterday, today, tomorrow,  
Walks beside me o'er the mountain,  
Sits beside me at the fountain.  
Never leaves me though I wander  
Here and there and over yonder.  
Patient man beyond all other,  
Jesus Christ, my Friend and Brother.

Jesus Christ, my Lord and Master,  
Him I follow fast and faster,  
Mindful of his word today.  
In my heart of hearts he liveth,  
Life and light and joy he giveth  
All along my pilgrim way.  
—John Dempster Hammond.

cried out, "It is a spirit!" And they all trembled in fear. In those days people believed that the "ghost," or "spirit" of dead people came back to trouble others and that was what the disciples thought Jesus was. (Now most of us know there is no such thing as a ghost, although some people believe there is.) The disciples clung together in fear. Some of them fell on their knees in the boat.

Suddenly a sweet clear voice came to them over the waves. It said, "It is I, be not afraid!"

Most of them knew the well-loved voice of the Master. But Peter was not quite sure. He called out, "Lord, if it be thou, bid me come unto thee on the water."

Jesus answered, "Come!"

Peter climbed over the side of the boat and, truly, he took a few steps on the water, just as Jesus did. But when he had almost reached the Master, he saw a big wave coming toward him. He forgot that Jesus had told him to walk on the water. He forgot everything but that wave coming toward him and in fear he cried out, "Lord, save me!" For, as soon as he forgot to trust to Jesus, he began to sink.

Jesus quickly reached out his hand and grasped Peter to keep him from sinking, and said, "O thou of little faith, wherefore did'st thou doubt?" I think he meant that Peter should have known his voice, and not have asked to do the things he saw Jesus do.

When Jesus and Peter had been taken into the ship something very wonderful happened. The wind stopped blowing all at once and the sea became quite and clear as ever it had been. In a very short time they reached the other side of the lake. Then all in the ship knew that Jesus must be the Son of God.

## THE SECRET FOUND

SOME one tells a story of a Bible teacher returning home from one of his journeys, who wanted to take with him a present

for his children. He selected a dissected map. When he gave it to his girls he said, "Now if you can put this together you will know more of geography than if you studied a book." They worked patiently, but at last one arose, saying, "I cannot put it together." Then the other girl discovered that on the other side of one piece of the map was a man's hand. Curiosity prompted her to turn over another piece, and there was part of his face. Then her fingers working rapidly, she turned over every piece of the map, and called to her sister, saying, "Come back; there is a man on the other side; let us find the man first." Soon the figure of the man was completed, and when the map was turned over every river and lake, every mountain and plain was in the proper place. This is the secret of Bible study. Find the man Jesus Christ first. Jesus in Genesis is the same as Jesus in Revelation. That name binds the book together. Learn its meaning, and you have got hold of the power of the Bible.—Sel.

### "TOO CHEAP"

Dr. G. Campbell Morgan tells of a collier who came to him at the close of one of his services and said, "I would like to be a Christian, but I cannot receive what you said tonight." Dr. Morgan asked him why not, and the man replied:

"I would give anything to believe that he will forgive me if I just turn to him. It is too cheap." The Doctor looked at him and said, "My dear friend, have you been working today?" The man appeared slightly astonished and said, "Yes, I was down in the pit as usual."

"How did you get out of the pit?"

"The way I usually do. I got into the cage and was pulled to the top."

"How much did you pay to come out of that pit?" He looked astonished and said, "Pay? Of course, I don't pay anything."

"Were you not afraid to trust yourself in that cage? Was it not too cheap?"

"Oh, no," he said. "It was cheap for me, but it cost the company a lot of money to sink that shaft." And without another word the truth of that admission broke upon him, and he saw if he could have salvation without money and without price, it had cost God a tremendous sacrifice to sink the shaft.—Sel.

### Love One Another.

Come what may, hold fast to love. Tho' men should rend your heart, let them not embitter or harden it. We win by tenderness; we conquer by forgiveness. Strive to enter with something of that large celestial charity, which is meek, enduring, unretaliating, and which even the overbearing world cannot withstand forever. Learn the new commandment.—Robertson.

ALL who joy would win  
Must share it—Happiness was born a twin.—Sel.

## THE APOSTLE PAUL'S CREED

D. C. Robison,

Salem, Ohio.

THE blessing comes to those who have ears and hear, and eyes, and see. God has made provisions through our organism to hear the message called the gospel, either by a vocal or a written means. We are admonished to rightly divide the word of truth. To do this we must study to show ourselves approved unto God, a workman that needeth not to be ashamed. Paul's creed is found in his writings and comes to us as a written message. The subject of our future existence is logically presented in 2 Cor. 15. This chapter is clear and logical on the importance of the death and resurrection of Jesus the Christ. His reasoning on the above subject is so plain that a man with power to reason may understand. "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also, who are fallen asleep in Christ are perished." Our future existence is dependent on the raising of the dead. Some in the Corinthian church required Paul to prove his creed by giving the means provided by Jehovah to accomplish the act of the resurrection.

The Apostle has plainly stated that those who sleep in Christ are perished unless Jesus has arisen. Some one suggested the following questions: How are the dead raised up and with what body do they come? To the Roman church he gives us these words, If the spirit of him who raised up Jesus from the dead dwell in you he who raised Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. Rom. 8:11.

We receive the spirit of God through faith in the gospel, a repentance of our sins and being baptized into the name of the Lord Jesus Christ. If we live up to our profession we will be quickened. The above scripture merely states a vital truth, which we must rightly divide. The "how" involves a process which the Apostle makes plain by using a figure of sowing seed. "That which thou sowest is not quickened except it die." This brings to our mind the necessity of a vitalized grain. Every one who plants know that if the germ of life be destroyed no fruitage can be gathered. Happily we have the source of a future based on a saying of Jesus, "Verily, Verily, I say unto you, except a grain of corn or of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." John 12:24.

In the figure given by Paul and Jesus there are two grains brought to view. The vitalized and the non-vitalized. The foundation of this doctrine is traceable to the apostle. John 5:26. As the Father hath life in himself: so hath he given to the Son to have life in himself. This scripture is rightly applied as the subject discussed is the resurrection. The vital truth in these scriptures is that our future life is dependent on pre-existent life. That is: God possessed pre-existent life. He gave it to his Son through the resurrection. Jesus was the seed or grain that fell into the ground and died and will bring forth much fruit. The vital principle in this grain will vitalize all who have the spirit of God, which is the power of God to which Paul desired to attain. Paul states further that

God gives to each grain its own body. Each grain has a body (of its nature) of its own.

The word, body, as used in this connection must mean a body of form and of substance. To teach that a resurrected body is without form is to destroy the simple logic of Jesus and the Apostle. The doctrine that spirit has the power to materialize a body and then decompose it is of satanic origin, made to suit ancient mythology. We have but one example of one raised from the death state and that is Jesus, the Son of the living God. He was with his apostles forty days after being raised from the tomb. He was recognized as the crucified Christ. He was identified by doubting Thomas through the nail prints in his hands and the spear wound in his side. He was seen of the apostles and talked with them. All these were vital and unmistakable proofs of his bodily form. That there could be no mistake of a body containing substance Jesus said, Handle me and see, for a spirit hath not flesh and bones, as ye see me have. Luke 24:39. To follow this subject further note the statements made in Cor. 15:35-42.

Paul still uses his figure of sowing, by writing, so also is the resurrection of the dead, (or so will be). The seed sowed is vitalized which will produce a vitalized body, or an incorruptible one. This body of the flesh is weak but will be raised in power or a body of power. It is a body of nature which is sown but is raised a spirit body. There is a body of nature and there is a body of spirit or power. Then we are taught that Adam represents the corrupt, weak and natural body. As Moses describes it, the body was formed of the dust and was returned to dust again. Gen. 2:7. This is the non-vitalized grain and abideth alone. It is further stated that those of this body, (Adamic), are of the earth, of the dust. Death takes from them their natural life, and "they abide alone."

The source of a future life is found in the vitalized grain. The grain made strong through the process of the resurrection. "It is raised in power." Raised a spirit body. The last Adam who was made a vivifying spirit, he is the Lord from heaven. If we are a vitalized grain we shall be like him.

To conclude this article we wish to call your attention to the concluding argument made by the Apostle. He states that when the dead are raised, this corruptible must put on incorruption; this mortal must put on immortality. Now, there is a lapse of time, that is, while asleep, when we will be privileged to say, Death is swallowed up in victory. Oh, death where is thy sting. O, grave where is thy victory, (victim). What a privilege this will be when we shall be able to look backward and realize what we gained. How careful we should be to let God work in us both to will and to do of his own good pleasure.

## ACQUAINTANCE WITH GOD

Lyman Booth,

Dixon, Illinois.

IF you ask me, how shall I come before the Lord, my reply will be found in his Holy Word. Micah has asked the same question. Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt

offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with thousands of rivers of oil? Shall I give my first born for my transgressions, the fruit of my body for the sin of my soul? Then cometh the answer to assure him what is required of him. He that sheweth thee, O, man, what is good; and what the Lord doth require of thee, but to do justly, and to love mercy, and to walk humbly, with thy God. Micah 6:6-7.

Samuel has said, Hath the Lord as great delight in burnt offering and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams. 1 Sam. 15:22. Willing obedience is all that is required, they who yield obedience will have the assurance of peace. On one occasion when Jesus was teaching in the temple, and when the people marveled at his knowledge, said If any man will do his will (referring to his Father) he shall know of the doctrine, whether it be of God, or whether I speak of myself. This involves the principle that the singleness of desire to please God is the grand avenue which leads to the light on questions that vitally affect our eternal destiny.

It is the promptings of love for God's word and not the dread we feel of his law that moves us to do his will. In Psalms we read, "The secret with the Lord is with them that fear him, and he will shew his covenant." The word fear in this connection is from the Hebrew, Yare, and signifies reverence. To reverence is to hold in mingled honor and love, and not with dread, which partakes of a shrinking apprehension or expectation of harm. God does not ask us to stand aloof, and in a state of chilliness, and cowering fear, or dread, but in an humble spirit of direct, active and joyful worship, and willing service. We should not feel any emotions of dread while in the service of the Lord, except it be in our own weakness or inability to please him. To illustrate: Let us suppose we have a very dear friend whom we admire above all others. We could not for a moment entertain a feeling of dread or fright in that friend's presence. If we did we would eventually become estranged from him. So long as our admiration continues we would hesitate doing a single wrong act for fear we might give offence to him, and thereby lose his friendship. We would not dare to give offence, for if we did we would jeopardize our own interests. The fear and dread rests in our inability to please and serve our friend. Hence, when we are told to work out our salvation with fear and trembling, we are not to think of the Lord with a feeling of dread or fright; but with emotions of love and everlasting gratitude for the love he has first manifested toward us when we were yet sinners, and render, in return, a service supremely worthy of his love and commendation. We serve in love, but we fear lest we may fall. In him is strength, in us is the weakness. In him is perfect love; in us the fear lest we do not render proper service in the spirit of humble adoration. Therefore the necessity of being diligent to make our calling and election sure.

Diligence means a great deal. It is derived from the Latin word, Diligo, meaning love, choose. It invests effort and exertion with love for the work of your choice, and

a deep and earnest interest in its accomplishment. Diligence applied to any business or profession is industry, and industry is the ability or habit of earnest, steady, and continued devotion of energy to any useful work, either mental or physical. To do this we must possess that degree of patience that will enable us to work on in spite of annoyances, until we can overcome all hindrances and difficulties. Diligence will beget caution. He who is cautious will ever be mindful of danger; only they who walk in darkness need fear the danger, for they who walk in the light are of the day and are confident of their course, for they can see to read the signs that direct the traveler to the end of the journey, where they, who serve the Lord in fear (reverence) will be shown his covenant; the fulfillment of which is the inheritance and life everlasting.

Fear is that element of human nature that holds people apart. It is a repellant and has a tendency to engender hatred and strife; but love is attractive and draws people closer to each other. Fear is distrustful, suspicious; love is confident, and faithful. Fear is a foe and begets enemies that will tear down and destroy the strongholds of character. Love is a friend, ever ready and willing to serve another in poverty and distress as well as in prosperity and ease. Fear demands wages for service; love serves without regard to pay, and the degree of love is ever manifested in proportion to the amount of loving service rendered. Jesus well understood this when he said, If ye love me keep my commandments. A willing service is all he asks, and it is all we can give him worth the giving; for, unless given freely, joyfully, it is worthless. Then with joy and gladness let us draw near to him, believe, obey, and reverently serve him, and in the Sweet Bye and Bye our joy will be full.

### NO. 3. THE APOSTOLIC CHURCH

J. W. Williams, Phoenix, Arizona.

**I**N seeking to discover the scriptural church in the world today it is needful to understand the dispensation and administration of the holy spirit, for in 1 Cor. 12:13, Paul clearly states that entrance into the body of Christ and membership in it are by the operation of the spirit baptism to each member, and that this baptism of spirit, as at Pentecost, conferred miraculous power to every member of the body, 1 Cor. 12:7,11. So the apostolic church was miraculous. Miraculous not alone in its working of signs, but miraculous in its very organization and administration. Miraculous in its organization, because the Head himself miraculously called them under his spirit working, and all the members were elected by the Lord. Acts 2:47. The twelve were selected by him under miraculous revelation and foreknowledge, one being a devil chosen purposely for his part, the other eleven being chosen for future thrones. Not converted by the voice of preaching, but chosen by the king. Knowing not their miraculous selection till the King made known his choice. The apostolic church was also miraculous in its administration. They preached through miraculous revelation. They performed signs by the same spirit. The executive administration of Peter on Ananias and Sapphira and of Paul on Elymas were samples of the work

of judges ruling in great knowledge and power. So, unless we not only believe in the present miraculous administration thus of the holy spirit, but can also demonstrate the same miracles they did, let us not talk about being "Pentecostal," nor even about being "apostolic." The writer makes no claim for a present "apostolic" church, because we believe the miraculous ceased at the time Paul states in 1 Cor. 13.

Nevertheless, we believe in the one body at the present time, and it is for the purpose of discovering it that we discuss the apostolic church as a preliminary to the present.

The organization of the apostolic church was miraculous as to office of such men beneath apostles as prophets, evangelists, pastors, teachers, elders and deacons, for both in 1 Cor. 12 and Eph. 4 these separate offices are miraculous "gifts" of the spirit. Hence Paul can say in Acts 20:28 that elders were appointed over the congregations by the holy spirit. For when Paul by Acts 14:23 appointed elders he did it by the same miraculous power by which Jesus chose him and the twelve. And when he instructs Timothy and Titus to appoint elders and deacons these appointees were set in office definitely by the holy spirit in the process of inspiration by which Paul wrote these epistles to Timothy and Titus telling them to appoint these officers.

The prophets, who ranked next below the apostles by 1 Cor. 12:28 and Eph. 4:11, also spake under miraculous inspiration. Acts 11:28. The evangelists, next in rank, did the same. Acts 8:6. And the lower ranking orders did the same, down to the least member. 1 Cor. 12 and 14.

It may then be asked, If the early church was wholly miraculous, and the miraculous has passed away by divine intention, has the church in any sense remained? This is our next study, under Apostolic succession. We will only remind you in closing that Paul says the three, the "more excellent" and her two handmaids, faith and hope, were to "abide" when the miracles should "cease." And with faith that justifies and saves, and hope that makes unashamed before him at his coming and love that is perfection, what is lacking us in membership in the one body now? Especially since love is "more excellent" than the "best gifts" of the spirit they could have in the miraculous, apostolic church.

Keep in mind that these studies are contributed to the effort to discover and become the true organized church. Organized by the Lord and not by man. So that when we meet in scriptural conference as we hope to do this spring, we may have a better grasp of the situation and a better outlook for service. For even the apostolic conference, the one of Acts 15, was under miraculous administration of the spirit, and unless we find other basis than the miraculous we cannot have a scriptural conference. Hence we ask your careful consideration, with a view either to the endorsement or overthrow of the ideas offered.

### APOSTOLIC SUCCESSION

J. W. Williams, Phoenix, Arizona.

**W**E are now to discuss the question: If the miraculous gifts which constituted the organization of the apos-

toloc church all ceased in the early centuries, how could there be a true church in the present time?

First, we shall ascertain whether or not there is scripture evidence of divine intention that there should be a modern true church. The denial of this intention is so unreasonable as hardly to require scripture evidence, but we would be sure our conclusions are based on the word of God rather than on unsupported reason.

It is generally conceded among us that John 11:26 refers to a class of living saints at the Lord's advent, and that Paul's words in 1 Cor. 15:51-54 and 1 Thes. 4:13-18 refer to the same class. Many admonitions are given, such as Lu. 21:36, 2 Tim. 3, Jas. 5 and 1 Thes. 5, which clearly are intended for the guidance of the church in the last days of Gentile times. And the messages to the seven churches show that even in the day of the Lord to come there will be a body of true saints. All of which goes to show that the word of the Lord will not return to him void, but will accomplish that whereunto it was sent, and since the gospel is sent to call out the Lord's people to himself and constitute them by faith members of his church, it must be evident that as long as the proclamation of the gospel continues the church will abide.

Next we shall inquire if the miraculous gifts were to cease at the end of apostolic times.

In 1 Cor. 12, 13 and 14 Paul discusses at length the whole subject of the miraculous gifts. Five times in chapter 13 he expresses the termination of these gifts, and sets the time, relatively, for the termination, as being when something which is perfect is come, and he uses "perfect" as meaning complete, since the word is used for the contrary of "that which is in part." But he just as clearly affirms the miraculous gifts as being what is in part, so that when the complete revelation was finished the miracles were to cease. For that was the primary purpose of the Comforter as the Master gave it, to make a complete revelation of "all truth," consisting of what the Comforter brought to memory of what they had heard him speak and also "things to come." Thus the revelation, consisting of the things of memory and the things of prophecy, being "all truth," was complete. To each member the spirit gave "in part," and when the parts were all collected into the whole scripture, the revelation being complete, the gifts ceased.

The five expressions in this one chapter denoting their termination are, "fail," "cease," "vanish away," "done away" and "put away," and they are all used, in direct connection or by illustration, of these miraculous gifts. We have not space in one article to give an extended argument, but suffice it to say here that in verse 8, where three of the five terminating affirmations are made, all three are made as to the end of miracles in the church. For "prophecy," "tongues," and knowledge" in this verse are three of the miraculous gifts mentioned in 12:8-10 and repeated in 13:1-2, and the main one of the three, knowledge, repeated again in verses 9 and 12, knowledge being the chief of the three because the whole purpose of the miraculous operation was a revelation to give knowledge for faith, hope and

(Continued on page 119.)

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Editorials  
and Church News.

Born to Bro. and Sr. J. W. Williams, Phoenix, Arizona, Dec. 8th, a boy, Ralph Edward, which gives them now six boys.

LOS ANGELES, CALIFORNIA

Our last was written on the rim of the Grand Canyon. We cannot dismiss from our mind the grandeur, the awe inspiring sight, nor do we want to.

After a journey of another 500 miles or more through desert land, we arrived on Friday evening at 9:30, in the City of Los Angeles, where Bro. and Sr. E. C. Railsback had been waiting for some time. Our train was seven hours late.

Los Angeles nice? Yes; it is beautiful. But after a dismal ride of one thousand miles through barren wastes, anything would have been beautiful to us.

This city is beautifully situated, and its construction of a type different from anything we have ever seen. As a pleasure resort we presume it heads the list. As to automobile traffic the boulevards make one think of Michigan Boulevard in Chicago;—the cars are a continuous stream. On a brief study of conditions we realize that this is a land of milk and honey, but the cow that gives the milk is a long-gear-ed one—the milking is done here but she feeds over on the east side of the Rockies. As for the honey there's honey with a

sting. The city is given over in a religious way to Christian Science. We took a walk on the street dressed in the same Illinois winter suiting, overcoat, etc., and had no occasion to work up a sweat, yet many of the shops had electric fans in operation.

One thing, however, we have noticed here is the open-hearted hospitality of the people. Unlike Chicago, people stand on the sidewalks in groups and visit. No one is particularly in a hurry. In the parks it is easy to find some one who is ready to visit. On the whole, we are expecting to have the vacation visit of a life-time. Our friends here won't have it any other way. The hospitable home of the Railsbacks, 1020 S. Burlington Ave., is our home and we feel free to unbend and be at home.

S. J. Lindsay.

NOTES.

Sr. M. T. Aslaksen, of Forreston, Ill., has ceased from her trials and sufferings by falling into the peaceful sleep of death. We buried her at Adeline, Ill., last Wednesday, Jan. 5. Obituary and particulars next week.

....o....

The news has just come telling of the death of Daniel Icely, Leaf River, Illinois. Sr. Icely is well known by many of our people whose sympathy will go out to her in her sorrow.

....o....

While enroute home from Dixon, Ill., Monday, Jan. 3, we stopped in Rochelle and called upon Bro. and Sr. J. H. Williams. They have just moved from the farm into their fine new bungalow, and we found them very snug and comfortably located. Also had a pleasant visit with Bro. and Sr. John Porter, of Chana, Ill., who were at their daughter's home in Rochelle.

F. E. Siple.

REMITTANCES.

Mrs. L. H. Ralston, Mrs. Boerger, Mrs. Minnie Rogers, J.J. Snodgrass, Mrs. H. C. Hammond, Albert Eberhardt, Mrs. Lottie L. Pickerl, I. E. Arnold, Anna E. Drew, Sylvester Logan, Effie M. Long, Mrs. John A. Garard, John W. Burget, David F. Beck, Mary D. C. McLauchlan.

EMERGENCY FUND.

Mrs. Boerger, 5.00  
Mrs. H. C. Hammond, 4.00

Notices.

To All Who Are Interested.

Owing to high prices on materials, the addition to the Illinois Conference Hall was not undertaken last year as arranged for, but now conditions have become such that we must make the addition the coming spring in time for conference and Bible school if our ever-increasing attendance is to be cared for properly. Let those who have made pledges to this work send in their amounts promptly and let those who have not made pledges, please do so. We will need every cent we can get and it will be wisely spent, for the work is in competent hands. Please send all remittances to

Miss Anna E. Drew, Treas.,  
620 N. Galena Ave., Dixon, Illinois

Letters.

Jordan, Mo., Dec. 30, 1920.

Dear Brother Lindsay:

I thought I would let the Herald readers know about our good meetings we just had at Jordan, Mo. Bro. Crowe and Elder Mac Farlane came over about the first of December last, and held about two weeks of meetings. We had a grand meeting as Bro. Crowe would unfold the prophecies in regard to the setting up of God's kingdom, and the smiting of the kingdoms of this world, and the ending of Gentile times, it seemed like we could see our blessed Lord coming in the clouds with all his Holy angels, when he will take unto himself power and authority and reign as King of kings and Lord of lords. He will sit as refiner and purifier and he will purify the scars of Levi. Bro. Mac Farlane exhorted the brethren to continue in the faith, for it is through much tribulations that we are to enter the kingdom. Then Bro. Crowe went three miles farther east and preached three sermons in the Latter Day Saints church, as they extended an invitation to him. We had good attendance but no one accepted Christ.

Alfred Driskill.

To the dear ones in the North, one and all, greeting:

Monday morning, Dec. 27th, 1920. Sun shining brightly, doors and windows all open. I am sitting in Sr. Good's dining room perspiring freely, under the weight of winter blankets which I dare not remove yet as the weather changes are sudden.

Saturday morning I awoke with three good quilts over me, and none too many, and this morning with only a sheet, you can guess about the change. Usually the nights are cool and splendid, and the days balmy and bright, when one is in the shade.

All I can liken this place to is a pleasant summer resort. Bungalows, all with sleeping porches are going up all around, in the midst of Oak grubs and Palmettoes. House first, cleared lots next. Pioneer life, sure.

The homes of the real pioneers are radiant with Poinsettia, and other beautiful flowers, and then the luscious fruits of orange, tangerines, and kumquats, grapefruit, lemon and limes all add to the real beauty of New Port Richey. Not much of real city improvements is visible yet, but, now, after four years of rest caused by the war, this town will rapidly come to be one of the tourist's real paradises for winter homes. This town is only seven years old, one mile from the gulf, where there are oyster beds and good fishing, 37 miles from Tampa, 40 miles from the beautiful St. Petersburg, 18 miles from Clear Water, and splendid paved roads to all of these places.

Well, here I am, for I do not know how long. If the brethren in the south desire my help for a few meetings address me here.

I spoke to a good audience in the Methodist Church last evening, with a very enthusiastic invitation to help them out again. My subject was, "Christ's Coming Again." Can any of the brethren give me



Bro. Geisleman's address, or any others of the Faith who may be here:

Yours in His work,

Mary A. Woodward,  
New Port Richev, Florida.

## Obituary.

### A Pioneer Rensselaer Woman Passes Away

Mrs. Josephene Warner, widow of the late Norman Warner, one of the pioneer citizens and business men of Rensselaer died Dec. 21, 1920, at the home of her son, Hale, on Front St., aged 84 years, 7 months, and 15 days. She had suffered a light stroke of paralysis about a month ago and the end was not unexpected.

Mrs. Warner's maiden name was Grant, and was born in Wabash County, Indiana, May 6, 1836, and came with her parents to Jasper County when 14 years of age. She was married to Mr. Warner on Feb. 24, 1857, and after spending two years in Montgomery County, they returned to Rensselaer where they spent the remainder of their lives. Her husband was engaged in the hardware business and died September 16, 1918, since then she has lived with her son Hale. She was the youngest daughter in a family of ten children, only one of whom, her youngest brother, Shelby Grant, survives her. To her union with Mr. Warner three sons were born, namely: Grant, Hale and Charles, all of whom survive her, and each one has one child making three grand-children, and among them are two great grand-children.

Sister Warner was baptized by Elder Shockey many years ago in the early history of the Church of God in Rensselaer. Her life has been full of service to her family, brethren and friends, thus fulfilling the spirit of her Master.

Funeral services were held at the home at 2:30 p. m., Thursday, Dec. 23. We asked if Sr. Warner had any special scripture that she emphasized, where-upon her daughter-in-law brought out her old Bible and we found the sermon on the Mount distinctly marked as a scripture she had dwelt and meditated upon. The principles of this incomparable sermon by the Master and his estimate of greatness as expressed in Matt. 20:25-28 was befittingly applied to the life of our sister. The home was filled with her relatives, friends and neighbors to pay the last tribute of love and respect. She fell asleep full of hope and expectation of the soon coming of the Lord. Burial was made in the home cemetery where she rests awaiting the resurrection.

D. E. VanVactor.

H. W. Barnhill

H. W. Barnhill died at his residence on North Wenatchee Avenue, Dec. 15, at the age of 70 years. He is survived by his wife, Mrs. Rebecca A. Barnhill and three children, H. S. and Earl Barnhill, of Wenatchee and Cleo E. Barnhill, of Seattle. Also one sister, Mrs. Sarah Bucher, of Los Angeles, California.

The deceased was a native of Indiana and came west in 1900, locating at Waterville. The next year he moved to the Wenatchee valley and lived 15 years on the Cherry Springs ranch near Monitor. For

the past few years he has resided on the old Arthur Gunn place on the north Monitor road.

Mr. Barnhill was highly esteemed by all those who knew him and leaves many friends who will mourn his loss.

The funeral will occur Friday morning at 10 o'clock from the home of the Wenatchee Unrertaking company, Rev. F. B. Utter officiating. Interment will be made in the Wenatchee cemetery.—Exchange.

The foregoing, taken from a Wenatchee exchange, gives account of the death of a pioneer of the faith of the gospel in Indiana. He is one of the old stock of defenders of the truth who fought for it because he believed it. His reward awaits him.

S. J. Lindsay.

## The Sunday School.

By Alta King.

### GREATNESS IN THE KINGDOM

Lesson 4. Jan. 23, 1921.  
Lesson Text: Matt. 20:17-24.

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: Matt. 23:11-12.

#### Questions and Comments

Read Matt. 20:17-28.

The Request: Who were Zebedee's children? Matt. 4:21. What request did their mother make for them? Did the children themselves have anything to do with the request? Mark 10:35. What had Jesus said recently about positions in the kingdom that would prompt them to make such a request? Matt. 19:28. Why did they make such a request in the face of what Jesus had just told them in Matt. 20:17-19. (There were two possible reasons. They either shut their eyes to what Jesus said about his death and refused to believe it, (see Mark 9:31-32) surely they could not understand it, or, these two disciples, at least, had become convinced that his death would take place and were looking forward to the time when he should be resurrected as Lazarus and others had been resurrected. On the third day after his death the promise of his resurrection was evidently in their minds even though they were not fully convinced of its fulfillment until they actually saw Jesus. Lu. 24:10-32.)

Place yourself in the stead of these two men and try to discern the spirit that was back of the request they made. (Note that Jesus does not rebuke them. He merely tries to make them realize all that is involved in gaining the high positions they asked for. So the spirit of their request was not entirely wrong.)

Granting the Request: Is Jesus the one who assigns each one to his own particular position in the kingdom? In God's estimation what marks one as fitted for a high position in the kingdom? Matt. 23:11-12. What parable teaches this? Who is to be the highest personage in the kingdom? Is he entitled to it from the standpoint of service? Phil. 2:1-11.

The Effect of the Request upon the other Disciples: See Matt. 20:24. Why

should it thus affect them? Read his words of rebuke. Verses 25-28. Why does not greatness in the kingdom, that is true greatness, engender strife, jealousy, and ill feeling? What opposite emotion will it inevitably engender? If the disciples had realized the true meaning of the greatness of being near Jesus in the kingdom, could they have been indignant against the idea that any one should desire such greatness? In one word, what is greatness? Give as many incidents as you can which show Jesus as a servant. What spirit was always back of his service? When and how did Jesus give the twelve a very pointed lesson on service? John 13:4-5.

#### General Notes

Daily Readings: Mon., Matt. 20:17-28; Tues., Mark 10:32-45; Wed., Matt. 23:8-12; Thurs., Matt. 25:14-28; Fri., John 13:1-16; Sat., Luke 9:43-50.

The Children's Lesson: Select some incident in the life of Jesus which forms a vivid picture of Jesus serving the needs of those around him and tell to the children in story form. Let them see that this service makes one great in God's sight. Discuss ways in which even children can serve one another and those around them.

"Let these sayings sink deep down into your ears; for the Son of man shall be delivered into the hands of men, but they understood this saying . . . Then there arose a reasoning among them which should be the greatest." Luke 9:44,46.

All the above occurred immediately after the transfiguration of Jesus which was a vision of the King of Israel in his immortal, resurrection glory. But the disciples understood but little, if anything, of what they saw, or of what Jesus was telling them about his approaching death and resurrection. Not that they doubted God's power to bring Jesus back to life. They had been eye witnesses of God's power doing this very work.

There were two things that prevented them from getting a clean grasp of what Jesus was teaching them.

First: It was impossible for them to grasp the meaning of immortal resurrection. Mortal resurrection, such as Lazarus' resurrection, was the only kind that had come within human experience.

Second: The SON of God, to their understanding, was beyond the power of death. This was the Jewish conception of the Christ. John 12:32-34. They saw Jesus, the Son of God, not the man Jesus, the Son of God. They had yet to realize that the Son of God was wholly man, the one man, who, because of God's mercy and love to the human race, had been strong, by God's power, to be the Saviour of sinful man.

"Are ye able to drink the cup that I am about to drink?" In asking this Jesus is not merely questioning their power to suffer—he is hinting that that is the one way to the throne. There must be the cup before the crown, says Jesus.—Rev. G. H. Morrison.

WHILE honest men pray to God, rascals pray to lawyers.—Sel.

CENSURE from a wise man is better than approval from a fool.—Sel.



## WE HAVE THE COVENANTS OF PROMISE

Mrs. Emma Boerger. St. Louis, Mo.

Eph. 2:12.

**G**OD has made all the covenants, and has never made a testament, for a testament is made by the party who seals it with his own blood and we all understand God cannot die, therefore his contracts are always covenants and are always ratified with blood of the appointed victim. A testament is the last will made by the testator and is never firm only over the death of the testator.

The first promise of the Seed we find in Gen. 3:15. The woman's seed shall bruise the serpent's head. In verse 21 we find God clothed our naked parents with coats of skins. Surely this promise God made to our first parents was ratified with blood of an animal for there would not have been a covering if it were not for the death of the victim that furnished the coats of the skins. Let us remember that this is the first promise or covenant pertaining to the Seed that was to come. The next covenant we find is the promise made to Abraham, many call it the Abrahamic covenant. Gen. 15:8-21. This was ratified by the death of an appointed victim. The next was a covenant made with the Jewish nation, when he gave them the law covenant at Mount Sinai, ratified by the death of an appointed victim. Ex. 24:4-8, Heb. 9:18-20, The next, the new covenant, Heb. 8:8-10, or the everlasting covenant, Heb. 13:20, which God made with the Jewish nation at Jerusalem, was the only covenant ratified by the death of our blessed Lord, Jesus Christ. Matt. 26:28, Heb. 9:14-23.

It is very important that we realize the truth of the fact that no covenant is in operation until after it is ratified by the death of the appointed victim. Heb. 9:15-17. Adam Clark, noted Bible commentator, says, where a covenant is, there must be necessarily introduced the death of that which established the covenant, because a covenant is confirmed over dead things and is of no force at all while that which establisheth the covenant is alive. We must remember all God's covenants are ratified by dead victims. A covenant is made by a party binding himself to a contract with another party. The maker is the covenantor, the receiver of the covenant is the covenantee. It was the death of animals that ratified the Abrahamic Covenant and ratified the Law covenant; for that reason they are not testaments for animals could not be testators. So also the New covenant was not made by the Lord Jesus Christ whose death ratified it. Matt. 26:28. For this is my blood of the new covenant shed for the remission of sins. (Diaglott)

God made a covenant with Abraham four hundred and thirty years before the making and ratification of the law covenant at Sinai. Gal. 3:15-18. This was according to Usher's chronology, 2083 A.M. and 1921 B.C. The law covenant was made and established 2513 A.M. or 1491 B.C.. God made the Abrahamic covenant with and Christ, therefore, Abraham and Christ were the covenantees. Gal. 3:17. Abraham and our blessed Lord were the persons in whom the blessing named in the covenant was conferred. Gal. 3:16-19, Gen.

12:1-3,7. It was our blessed Lord Jesus who redeemed the Jews from the law covenant, for they were cursed twice, first, in Adam, then under the law covenant, so he was under the same law covenant, but free from the curse, both of inheritance and offending the holy law of God. Gal. 4:4, 3:13-14, Heb. 2:15. Only by faith in the Redeemer could the Jews become free from the curse of the law and be justified. Gal. 3:3-14, Gen. 22:24. Abraham had to leave his native country before God would make the covenant with him. There was no condition laid down for him to comply with in order that he might receive the blessing conferred by the covenant, so, also the same with the Seed. Gal. 3:19. He was not required to comply with certain conditions in order to receive the blessings conferred by it. This blessing of the Abrahamic covenant was that they were the instruments, or channel, used by God in blessing all the families of the earth. Gen. 12:3, Gal. 3:8-16.

There is no statement in scripture that these two covenantees, Christ and Abraham, were to be blessed by God, the covenantor, with justification from sin. The scriptures mention only two covenantees under the Abrahamic covenant, therefore, the blessing conferred by this covenant came only to Abraham and his seed, Christ. Gal. 3:16. Justification from sin is conferred on all the families of the earth by the means of these two persons under the Abrahamic covenant, Abraham and Christ, that is, their flesh was used. Acts 3:25-26, Gal. 3:8, Gen. 12:13. How, then, are all the families of the earth blessed in Abraham? We all understand Abraham was the father (ancestor) of our Lord Jesus. His mother, Mary, was descended from Abraham. Matt. 1:1, Heb. 2:16, Gal. 3:16. So every human being that is immersed into Jesus Christ by the act of baptism becomes the seed, or child, of Abraham. Gal. 3:27-29. So they put on Christ, children of Abraham. So this Abrahamic covenant conferred on these two covenantees the personal privilege of blessing all mankind with justification from sin. Gal. 3:8. Christ alone died for us. He alone can justify us. The law covenant was to be in force so long until the Seed came to where the promise of the Abrahamic covenant was made. As soon as our Lord's death took place the law covenant was ended. Col. 3:14, Gal. 3:13, Matt. 27:51. It is of great importance that we comprehend and realize the truth of the fact that the Abrahamic covenant was ratified 430 years before the giving of the law covenant and it could not be ratified by our Lord's death which took place more than fifteen hundred years after the giving of the law covenant at Sinai. Get this clear in mind, it will prevent us from falling into two errors which deceived many, understand the Abrahamic covenant was not for the justifying of a sinner, because it was not ratified by the death of our blessed Redeemer. The Abrahamic and new covenant are not the same covenant, but they are two separate and distinct covenants, for the Abrahamic covenant was ratified 430 years before the law covenant, while the new covenant was ratified more than 1500 years after the law covenant was given. The new covenant was for the purpose of cancelling of sin. The scripture shows no record of the death of the appointed victim

that ratified the Abrahamic covenant. The Apostle affirms that it was ratified. Gal. 3:15-17.

The Abrahamic covenant had no mediator. There were no conditions for the covenantees to comply with in order for them to receive the blessing conferred after its ratification. Gal. 3:15-17, Gen. 12:27. The covenant was all on God to do. All who ever will be saved will be children of Abraham, through the baptism into Christ, all who fail to get into Abraham in this way will be destroyed. Gal. 3:8, Acts 4:10-12

The law covenant which God made at Sinai is the old covenant or bond-woman covenant. Heb. 8:13, Gal. 4:21-25. This covenant required a mediator; one that negotiates between two parties. Gal. 3:19-20. It was a conditional covenant. Ex. 24:1-8. Only those who are covenantees, who fully complied with the conditions of the law covenant, had any right to the blessing conferred by this covenant. Lev. 18:5, Gal. 3:12, Deut. 27:26, Gal. 3:10. This conditions consisted of the commandments from God given through the mediator that negotiated the covenant between the two parties, God on one side and the Jewish nation on the other. Deut. 11:27-28, Acts 3:22-23, Ex. 19:5,

The blessing of the law covenant was eternal life, for the person who complied with the condition. All of the nation failed so they all came under the curse. Deut. 29:26, Gal. 3:10. Our dear Lord was the only person who fully complied with the conditions, therefore he possessed eternal life in his human body. He was holy and just. Heb. 7:22-26, 2 Cor. 5:21. The remainder were found unjust and guilty. Ps. 14:1-3, 53:1-3, Rom. 3:9-20. His life was depending on the blood in the flesh. Lev. 4:14. He was the one that had the Abrahamic covenant blessing conferred upon him, therefore, he could buy the whole guilty race from the curse, for he had the blood that could be shed for the remission of sin. This blood was poured out when he hung on the cross. This blood was the ransom and he could never take the ransom back for it was the price paid to Justice Divine. He was raised to life, for it is in harmony with scripture: "I am the first and the last." Rev. 1:17.

He is the last natural man God created, and the first natural man that obtained eternal life under the law of God. He is the first spiritual man God created. First, the natural then the spiritual. 1 Cor. 15:46. He says, I am the beginning of God's creation. Rev. 3:14. The natural life Jesus retained by the natural food, but walked according to the will of his Father's mind, and was made alive again in this same mind that dwelt in the human body but now made to dwell in a spiritual body. He was put to death in the flesh but made alive in the spirit. 1 Peter 3:17. (Diaglott) By the weakness of the flesh nature he ransomed the dead race, by the Divine nature he will have the wonderful power to make them alive, for it requires the powers that God possessed to do this work, so he said, Unto me is given all power in heaven and earth. Matt. 28:18. Also, Even as the Father quickeneth the dead so does also the Son.

This is the privilege and blessing conferred on him through the Abrahamic covenant made to him and his father Abraham. He thereby established the new cov-

enant, for by his death he abolished, done away with, the law covenant. Col. 2:14, Luke 23:45. The reason God gave the law covenant was to make all sinners realize their need of a Redeemer, and thus comprehend their weak condition of their inheritance in father Adam. Rom. 3:9-20.

When man realizes this, he then looks to our blessed Redeemer, and comes to a Mediator who negotiates a better covenant because his blood ratified this contract or covenant which God made in behalf of sinful man. All who obey the conditions of the new covenant will gain eternal life. For God promised he would make a new covenant with Israel. The blessing would be so that he would remember their sin and iniquity no more. Heb. 8:8-12, Jer. 31:31-34. His blood was shed to make this covenant valid, bring it in force. Mark 14:24, Luke 22:20, Matt. 26:28. This precious blood redeemed the transgressions that were against the first or old covenant. Heb. 9:15. And not until this work was completed could or did the new covenant come into force or operation.

Any person seeking to be in relationship with God must comply with the conditions of the new covenant. There is no other way provided by which they can gain God's blessing, because this is the only covenant ratified with the blood which was shed for the remission of sin. The terms stipulated under the new covenant which every man seeking relationship with God so he may gain God's blessing is faith. He must recognize and accurately understand our Lord Jesus was the appointed victim whose blood ratified the new covenant for this blood atones and cleanses from all sin for all who become covenantees of the new covenant. Acts 13:38-39, 16:30-31, Rom. 10:9, Gal. 2:15-16.

Second, repentance, reformation from sin in form, in thought, word, act, and deeds, and seek after what is holy, lovely and good, to the extent of ability. Acts 2:37-38, 17:29-30, 26:19-20, Heb. 10:26-31.

Third, baptism. To be dipped by the obedience to the word by water into his death. Mark 16:16, 1 Peter 3:21. The chief blessing of the new covenant is eternal life, there are various natures under the blessing of eternal life, all who comply during this age before his second advent will be raised from the dead spiritual beings, 1 Cor. 15:42-44, 50-54, 1 John 3:2, shall be partakers of the Divine nature. 1 Peter 1:4, 1 Cor. 15:51-52. Will be made kings and priests; Matt. 19:28, Rev. 3:21, 20:4, Dan. 7:22-27, shall judge the world; 1 Cor. 6:2, Rev. 20:4, Psa. 149:7-9, shall be privileged to see our precious Lord Jesus, and his glorious Father, our great God in person. John 1:18, 1 John 4:12, 1 Tim. 6:16, Heb. 12:23-24. All who comply with the conditions of this new covenant during the kingdom age of the millennium, Christ's reign, will be privileged to gain everlasting peace, happiness and life eternal in the new earth. Rev. 21:17. All who want eternal life must receive it under the new covenant. The covenant can be in existence with its maker long before it is ratified, but mankind could get no benefit from them until they could become children of the covenant. This could only be so after the appointed victim ratified it. Therefore we read, Heb. 11:13, They all died in faith not having received the

promises. 35th verse: That they might obtain a better resurrection. 39 and 40: These all having obtained a good report through faith received not the promise. God having provided some better thing for us, that they without us should not be made perfect.

We see the Bible speaks of a better resurrection, and a first resurrection. Heb. 10:36 plainly tells us that if we do the will of God we receive the promise. "Wonderful word of God." The new covenant is also the everlasting covenant. Heb. 13:20. There will never be need for making any more covenants, for this covenant is sufficient to perfect all who come to God under the conditions, Heb. 10:14, understanding none could lay claim to eternal life nor have his sins remitted until the appointed victim shed the blood to ratify the covenant. God could not justly offer or give them the promise until the precious blood was shed for this purpose, for he is a God of order. 1 Cor. 14:33. The old covenant and the new covenant were illustrated by Abraham's two wives. The free woman, Sarah, his first wife, illustrated the new covenant which was in existence and married to God at the time the Abrahamic covenant was ratified, which covenant Abraham received four hundred and thirty years before the giving of the law covenant and, Gen. 12:29, the bond-woman covenant, was second. Hagar was the second wife. Gen. 16:1-4. Sarah's child received life by the promise of God. Gen. 17:15-16, 18:10-15. Hagar's child had not received life by promise but received or was produced by the will of the flesh and was not an heir to Abraham's riches. Gal. 4:23.

The free-woman covenant represented the exalted Jerusalem, the new Jerusalem, Mount Zion. Heb. 12:22, Gal. 3:26. The bond-woman covenant represents the present earthly Jerusalem in bondage. Gal. 4:24-25. The free-woman covenant has no law of works. Gal. 4:25-31. But by the law of faith is the gift of life. Rom. 3:28, 4:4. The bond-woman covenant has a law of works. Gal. 4:25-27. The free-woman covenant was promised a child (that is, the families of the earth was the child). Gal. 4:27. She has many children. Gal. 3:8, Gen. 12:3. The bond-woman had only one nation, a few proselytes. The bond-woman covenant has no child promised. Gal. 4:23-24. The bond-woman child was by the will of Abraham and the will of his wife, therefore, born after the flesh. Gal. 4:23. Both covenants were in existence, both were plans of salvation. Each came in force toward man after the blood of the appointed victim was shed. Any covenant can be in existence with its maker (the covenanter) long before it is ratified, but mankind could not become a covenantee, and, therefore, could not get the benefits from it. This could only be so after the blood was shed to ratify it.

A man takes contradiction and advice much more easily than people think, only he will not bear it when violently given, even though it be well founded. Hearts are like flowers; they remain open to the softly-falling dew but shut up in the violent down-pour of rain.—Richter.

THE best a man can know about himself is knowing the worst of himself.—Sel.

(Continued from page 112.)

fove. So when Paul says of three miracles that they shall "fail," or "cease" or "vanish away," it is evident he uses the three as samples of the whole list of miracles, all of which were to "cease." This is the evident meaning of "fail" (that is, "cease") when used of the miraculous gift of prophecy, for by Isa. 34:16 and Matt. 5:17-18 not a single prophecy can "fail" to be fulfilled. But the "gift" of prophecy, the miracle, could fail, cease, in the church when the perfect, complete revelation including prophecies, was finished.

Believing, then that the gifts ceased close after the death of the apostles, (because no one could continue imparting the holy spirit but the apostles, and they by laying on of hands, so when they died and the last person died on whom they laid their hands, the miraculous operation of the spirit must have ceased) the apostolic office itself must have ended with the twelve, because, notice by 1 Cor. 12:28 and Eph. 4:11, the apostolic office was itself a miraculous gift, (because he "gave" them) the Lord had chosen the twelve under the guiding spirit given him in fullness at the Jordan.

There is no room in the kingdom for more apostles than he chose, for the twelve were promised thrones over Israel, only twelve in number.

There is no living person who could qualify to be one of the twelve apostles because the first requisite was that an apostle must have been an associate of the earthly ministry of the Saviour, Acts 1:21-22, and an eyewitness of his resurrection, and no living person can qualify in either specification.

Apostolic succession is, therefore, out of the range of possibility.

And neither is it possible that because the line of succession was broken it was restored miraculously in modern times and the church "reorganized" on a basis of twelve modern apostles. How many pitfalls can be avoided by staying close to the shepherd's guiding voice!

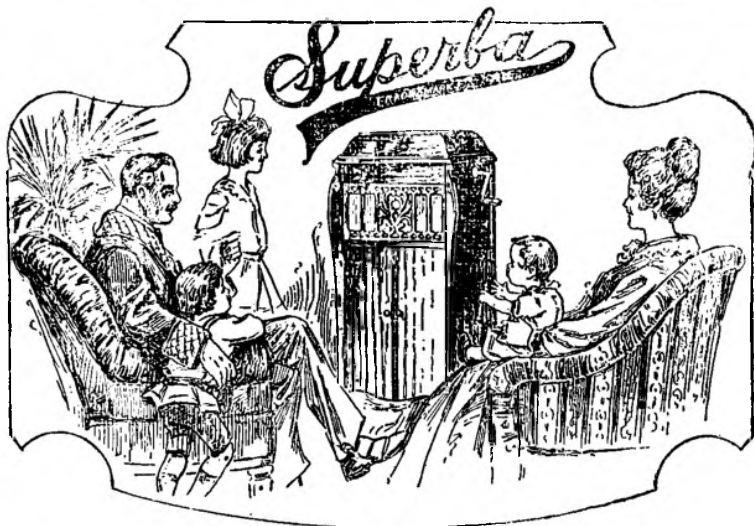
But with the passing of the prophetic office there also ceased all the "Prophets, evangelists, pastors, and teachers" who ranked in authoritative order next beneath the apostles, for the whole list were miraculous "gifts" which were to "cease" at the coming of the "perfect," complete, thing, the finished revelation of truth, which closes with the solemn warning neither to add to or take from, so where is the authority today for evangelists, pastors, and teachers, and so of preaching and baptizing at all, and then where could there be a modern true church? The seeming contradiction in our position perhaps should be left till next time, for already the editorial club hangs heavy over our head for length of this harangue.

"Christ substitutes the greatness of love for the love of greatness, and to those who are eager for power he preaches the might of service. He who wins this greatness does not attain it at the expense of others. We may win this greatness anywhere, and it is satisfying after it is won." —William M. Taylor.

THERE are more human sacrifices to the god of pleasure than to the god of war.

Sel.

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THREE KINDS OF GIVERS

SOME witty person once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb."

To get anything out of a flint you must hammer it, and then you get only chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze, the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed, the more they will give.

A few delight in giving, without being asked at all; and of these the Bible says, "The Lord loveth a cheerful giver."—London Christian.

LEARN TO SMILE

LEARN to smile at the jolts and bumps you receive travelling over life's highroads.

What's the use of stopping to grieve over each and every one? You received many a bump in childhood which you cannot even recall now. So it will be with the jolts that you encounter at present. No matter how big they may seem now, five or ten years hence they will have faded in the past.

So don't waste time and strength worrying over matters every time you fall or are pushed down. Pick yourself up as you did in infancy and plunge ahead again. By meeting such knocks with a laugh you take away all their sting.

It is only when you grieve or grow bitter over every jolt that the lines of sorrow or discontent leave their brand on your face.

If you greet them with a smile your face will show that happiness has been your portion because you learned early in the game to look on the sunny side of life.

DISAPPOINTMENTS

THANK God for failure, shattered hope, lost aims, And ungained garlands, for he knoweth best; "They also serve who only stand and wait." Perchance they also win who seem to fail: God's eye sees clearer than our earth-dimmed sight.

# THE RESTITUTION HERALD.

Volume 10.

Oregon, Illinois, January 18, 1921

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.  
104 South 7th St.,

### BARNABAS

SOME time ago I told you a story of Ananias and Sapphira, his wife, who tried to cheat the Lord, and keep some of the money they received for their property. It would have been right for them to keep a part of the money, but it was not right for them to say that they had given all they had; and that is what they did. Do you remember how the Lord punished them? Yes, they both fell dead.

Today I shall tell you of a man whose name means, "Son of Consolation." His first name was Joses, but when the apostles saw what good things he did, they gave him the name Barnabas, too, which means "Son of Consolation."

In those days there were not so many Christians, and those who did not believe in Jesus treated his disciples very cruelly. Sometimes the Christians were thrown into prison, and sometimes they were beaten. Some were killed, and from some the king took all their property. There were times when they had to hide in caves to save their lives.

This caused a great deal of suffering among the Christians. Sometimes they could get nothing to eat, and many widows and little children had only rags to wrap their bodies in. Those Christians who had plenty tried to help the poorer ones. And Barnabas was the kindest of these.

His father and mother were Jews but his home was in the beautiful island of Cyprus. This island was famous for the fine oils that were taken from its plants. The trees were used to build boats, and the corn and wine were of the best. There were also mines of iron, lead, zinc, and copper; and they also sold diamonds and emeralds to the merchant ships that came to their shores.

Barnabas owned some of this land, and it must have been worth a good deal of money. Don't you think so? But what do you suppose he did with it? He went out and sold it, and then he brought all the money he got for it and gave it to the apostles to use for the poor children and the Christians who were so cruelly used. Do you see now why he was called the "Son of Consolation?" It was because he loved those who suffered, and tried to help them.

He went with the apostle Paul on some

## THE THREE APPEARINGS

Heb. 9:26, 24, 28.  
By Sally Neill Roach

**L**O! the Son of God appearing  
On our earth as Son of man!  
Sin and shame and sorrow bearing,  
Perfecting redemptive plan.  
He, himself, to all submitting,  
Lamb upon the altar laid,  
Every claim eternal fitting,  
Every debt of man hath paid.

Lo, the Son of God appearing,  
In his own full righteousness,  
God's high throne celestial nearing,  
Perfect in high priestly dress!  
Changeless, always interceding;  
Advocate of whom he bought;  
Sacrifice and offering pleading  
Which himself to justice brought.

Lo! the Son of God appearing,  
Seen by eyes of friend and foe!  
Friends his fullest triumph sharing;  
Foes his fullest power to know.  
Angel hosts his will attending;  
Hosts redeemed his earthly prize;  
Majesty assured, unending;  
Lord of earth and air and skies!  
—Select Gospel Songs.

of his missionary journeys. They visited many towns together, and then Barnabas went to some towns alone.

I think Jesus must have been glad to know that he had such a loving, generous, faithful servant. It would make him much happier than to think of such deceitful people as Ananias and Sapphira.

### FALSE MOTIONS

THE most important word in the modern business world is "efficiency." An expert saved ten per cent of the fuel used in a great factory by a change in the belts of a certain shaft. Another, after carefully studying the movements of bricklayers, reduced the number of their movements by two-thirds.

In a large plant where men were employed putting machines together, a moving picture was taken of the entire process. An expert studied the picture part by part, for days, and so many useless movements did he eliminate that the men were able to put the machines together in less than one-fourth the time formerly required.

Time-saving, although a most important matter in the business world, is of small consequence in comparison with saving time for character building.

Few boys fully realize the time they waste in permitting themselves to "feel sore" over some disappointment, by "bearing a grudge," against a former friend, by planning to "get even" because of some fancied slight, or by being envious of another's good fortune. Such thoughts and

feelings result in a timid, narrow, revengeful character.

Shut out such thoughts. Keep your mind on worth while things. Be mentally efficient.—Sel.

### The World Growing Better (?)

The National Surety Company of New York, the largest surety company in the world, said in October:

"We believe that never before in the history of the world have there been so many hold-ups of various kinds, murderous attacks, bank, merchantile and other burglaries, and defrauds, on the part of trusted employees, such as have been experienced in the last eighteen months. There were probably ten of the above crimes committed to one of fire. It has been known for years that there were more burglaries than fires, and the recent increase in the crime wave throughout America has greatly increased the ratio. This company has suffered more in number and in the larger sum total from these causes in the period above mentioned than in the entire period during its thirty-one years of experience.—Sel.

### Jonah and David Puzzle to Pupils

Riverside, Cal., Dec. 27.—Do you know who took the first submarine voyage in the body of a fish? Who killed a giant with a sling shot? Who the Apostle Paul was? Who was Moses?

If you do, you know more than most of the 1000 pupils of Riverside High School. Answers just received to questionnaires by the Riverside Ministerial Association have shocked local clergymen by the ignorance of scriptures shown by local boys and girls.

Asked to repeat three of the Ten commandments hardly a student scored perfect, it is stated. To tell three miracles performed by Christ proved an impossible feat.—Los Angeles Examiner.

ALL the arsenals, munition plants and boat yards in the world are making hasty preparations for peace.—Sel.

### Too Practical for Theology.

ELSIE has reached the age, her parents think, where she should be taught something of the rewards and punishments hereafter. The description of the angelic hosts especially interested her. An angel, she was told, is that part of us that lives forever, either in bliss for its goodness, or in torment for its wickedness. The other day she saw a picture purporting to be that of an angel. After studying it carefully she turned to her mother with: "Mama, angels don't have bodies like us?" "No," she was answered. "Or no flesh?" "No." "But they have wings?" "Yes." A profound pause; then she asked: "What do they fasten the wings to?"—Chicago Chronicle.



## No. 5. CHURCH SUCCESSION

J. W. Williams, Phoenix, Arizona.

**I**N apostolic days many believed because they saw the miracles. Some were to be blessed who, not having seen, should believe. For some were to believe on Christ "through their word." So John writes some scripture on the teachings and works of Jesus that readers "may believe that Jesus is the Christ." You and I believe, not by sight of miracles, but by reading what John and others wrote. Our faith contains not a vestige of miraculous evidence only in that the whole scripture is a revelation given by the holy spirit.

Thus, the spirit inspiring them takes for us the form of inspired words and the miraculously operating spirit is continued to us in its operation in scripture testimony. They heard the miraculous operation at the lips of the apostles. We see it from their pens. The miracles ceased, the purpose for which they were given abides. "The words which I speak unto you, they are spirit, and they are life," and the scripture was one purpose of the miraculous operation then.

In reading such scriptures as Rom. 8 we must not forget that they all had direct reference to the miracle working presence of the spirit. The direct application of such scriptures was to that time and those people. Nevertheless, since the spirit, mind, of God abides to our time in His word, there is a principle in such scriptures which has an application to us. For though at that time, "if any man have not the spirit of Christ he is none of his," because the miraculous manifestation of the spirit was "given to every man" who was in Christ, yet it is just as true today that any man who lacks this spirit, (mind, 1 Cor. 2:16, Phil. 2:5), of Christ, the mind of mercy, truth and love, is none of his now. But we need to be careful rightly to divide the word in applying such scriptures to ourselves, lest we attach to ourselves a miraculous standing which the Father has not given and which we cannot demonstrate. But nevertheless, whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Comfort of the scriptures. The miracle working Comforter gave them comfort by the word inspired in them. The same spirit comforts us by the same words, only written for us, as spoken, with them, (at first).

On this principle the church abides the passing away of the miraculous. The things Timothy heard from Paul in the presence of witnesses, he was to deliver to faithful men who should be able to teach others also. There you have a scripture succession begun, which, as Jesus said, would reach some who should not "see" but only come to faith by the word alone. So faith abides, and hope, and charity, when the miracles cease, fail, vanish away.

Then there is still a church. Can we discover it? Are we in it or in some "synagogue of satan?" It is an important question. Important to us, for our salvation? Yes, but if we are unselfish it is more important to us for service than for salvation, for what member of a synagogue of satan can minister spiritual things to spiritual people.

We have previously noticed that in apostolic days the organization and operation of the church were miraculous. The organization was miraculous, for by 1 Cor. 12:13 the addition of every member to the body was by the miraculously operating spirit. And the subsequent operation of the church in its daily functions was miraculous, as the same chapter and context show, as well as other scriptures. They preached the gospel "with the holy spirit sent down from heaven," and it was "confirmed . . . with signs and wonders and with diverse miracles and gifts of the holy spirit." The basis of faith in unbelievers was the sight of miracles more than the word of truth alone. They largely believed because they saw.

And under this miraculous organization of the church the first ranking officers were the twelve apostles, then next in rank, the prophets, evangelists, pastors, and teachers, in order of names. This we have seen by 1 Cor. 12 and Eph. 4, and we have noticed that all these offices were miraculous, being "gifts," miraculous gifts of the spirit. No person could then occupy any such "office" as Paul calls it, unless he gave evidence of it by expressing some miraculous gift. And under the head of pastors and teachers would come the elders and deacons. So that by Acts 20:28 you find elders put in office by the holy spirit. The process of this spirit appointment to office is visible in Acts 14:23. Paul miraculously operating in the spirit, appoints them. Directly and in person he appoints them. But a more indirect appointment to the same offices is evident in his epistles to Timothy and Titus. Paul, this time operating miraculously in the spirit by inspired revelation, by written scripture, delegates the appointing power to Timothy and Titus, instructing them definitely and minutely as to what men shall be elders and deacons. These officers thus appointed by Timothy and Titus were therefore primarily appointed by the epistles to Timothy and Titus.

And since by scripture testimony we have cited there is to be a later successive membership in the church who believed, not by miracles but by the word believed, and since by other scripture evidence there was to be a succession of scripture teaching, it is evident that the epistles to Timothy and Titus can still appoint elders and deacons to office as was done then.

So then there is a succession of the apostolic church, abiding the passing of the miracles, and there is a succession of apostolic truth abiding the end of the miraculous operation of the spirit by which that truth then was revealed. Likewise it seems to us, there can be a succession of organization of that successive church, abiding the miraculous appointment, and constituted by men acting in the office to which they seem by natural talent and scripture teaching to be chosen of God. A musician's or mathematician's divine qualification and appointment is not questioned. Neither that of a financier or any other worker. Likewise, if a man have natural qualifications for an elder or deacon, or a prophet (preacher) or evangelist or other pastor or teacher, why should we question his divine appointment and the consequent organization of the church in modern times? It evidently is

in order for us to discover, recognize and submit to God's appointments and not seek to elect or authorize church officers of our own choosing and after our own style of appointment. How much grief and strife we have suffered because we wanted a king like the nations!

Further, in Paul's epistle to Timothy he bids us what to do in fellowship matters in 2 Tim. 3. For we must be Timothy in this case, for it is written for guidance in "the last days." So if 2 Tim. 3 is to us, why may not those instructions as to elders and deacons at least have an application to us in principle, on the basis of 2 Tim. 3:16-17 and Rom. 15:4? And in 2 Thes. 3 as in 2 Tim. 3, withdrawal of fellowship from unworthy ones was carried out in obedience to what Paul wrote in these chapters. The same was true of 1 Cor. 5 and Titus 3. Then why shall not the scriptural succession of truth as to 2 Tim. 2:2 apply these scriptures on fellowship to the abiding, successive church in our days? It seems to us we lack nothing, thanks be to the Giver of every good and perfect gift.

## ACQUAINTANCE WITH GOD

Lyman Booth, Dixon, Illinois.

**A**FTER having formed an acquaintance with a person, and we become closely associated with that person, there is nothing that will estrange or separate us except an offence. It is even more so with our Heavenly Father. When we have made his acquaintance and become warmly attached to him and closely associated by doing his will there is nothing that can separate us but offence, and that offence we term sin. There is nothing that can maintain our acquaintance with him but a constant remembrance of the work of our Lord and Master, after whom we must pattern without deviation from his instructions.

Sin will breed a sad estrangement from him wherever and whenever indulged in, or lightly excused, or permitted, in the slightest degree, to dwell in our minds. How often we have seen warm-hearted and close friendship broken by one party or the other giving a slight offense, even though the offense might not have been intended. While the offended party was not only willing, but sought to restore their friendly relations, yet the offender, feeling and realizing his guilt, stood aloof and hesitated, too ashamed, to make the humiliating plea for forgiveness and restoration to friendship. How uncomfortable and distressing the feeling while in this condition. We feel disinclined to be in their presence or society; but finally when we realize that the fault is ours and we seek their forgiveness, and are forgiven, our pleasure is greater; our joys sweeter; and our friendship stronger. Thus it is when we offend our God, in an unguarded moment, with wrong-doing. We become listless in our duty, careless in prayer, and we almost lose our appetite for his Word—the bread of life.

We may charge all of this up to temptation; but I fear it is too often chargeable to our own weakness. Some may charge it to the work of Satan, while the fault is the result of some inward or secret iniquity, of which we have not repented.



and hence not forgiven. A few moments of earnest and honest self-examination would, in many cases, reveal the fact that the cause was nearer home. When we call counsel with ourselves guided by our sense of right and wrong as measured by the righteousness of God, we are soon reminded that our sad plight is the result of some evil thoughts words or actions, inconsistent with our high character as sons of God, and that we are all out of line with the large and numerous professions of love and gratitude we have made to him. While we linger in this condition, is it any wonder that our path is shadowed by a cloud, and we have to walk in a vale of tears, until we resolve to acknowledge our offenses and to return and implore his loving favor? Will he not do with us as he did with Israel of old when he said, "I will go and return to my place, till they acknowledge their offense, and seek my face; in their afflictions they will seek me early."

Under such circumstances what should be our course of conduct? Should we leave off prayer, cease imploring him for mercy, and give way to despondency and sink into hopeless despair? No. That would be adding iniquity to iniquity, and increasing our misery beyond endurance. He told Israel what to do, "Return, thou backsliding Israel, said the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord and I will not keep anger forever; only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." Jer. 3:12. To whom shall we go but to the Father through the intercessions of his Son, even Jesus Christ, the Righteous, our mediator between God and us. He has the words of eternal life, and the power to forgive sins. We have no other refuge, no other shelter, no other fountain to wash away our guilt. We must come as an offender and cast ourselves upon his mercy. The Psalmist has said, "The Lord will be a refuge for the oppressed, a refuge in a time of trouble; and they that know thy name will put their trust in thee; for thou Lord, hast not forsaken them that seek thee." *Psa.* 9:9-10. As often as we offend, unguardedly, we may come to him and be forgiven, if we come in humility and ask forgiveness John says, "These things write I unto you, that ye sin not and if any man sin, we have an advocate with the Father, Jesus Christ the righteous (one) and he is the propitiation for our sins and not for ours only but for the sins of the whole world." 1 John 2:1-2.

Did you, gentle reader, ever contemplate the infinitude of God's Love? How it embraces the universe? Our love, like ourselves is finite, and embraces only that which we can comprehend, which, indeed, is very limited. However our love for Jesus, although measured by our works of obedience, is the key that opens unto us the communion with the Father above, and will eventually admit us into his presence. In proportion as the love of Christ dwells in us, so will our acquaintance and fellowship with God be abiding and firm.

Paul felt most keenly the restraining influence of Jesus' love when evil was present. For this reason we find him engaged in daily prayer, not only for himself, but for others, especially the Ephe-

sians, that they might know what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. *Eph.* 3:18-19.

Paul's daily prayers for his brethren, corresponded with his daily practice. He would have all rooted and grounded in love. When a tree is well rooted it cannot be easily pulled up or removed. Just so with those in Christ. If firmly rooted and grounded in his love, they cannot be removed from him.

The fruit of the Spirit is love wrought into character and manifested in daily work and actions. It was love that prompted the weeping woman, though a sinner, to bathe the Saviour's feet with her falling tears and to wipe them with the hair of her head. There are other graces that should adorn every Christian's life; but love is in all of them. Patience is love kissing the rod of affliction; prayer is love in communion with God; for where there is no love there can be no communion. Hope is the desire and expectation of love to be realized in the kingdom of his glory. The light that glitters in the Golden City of God is the light of his infinite love. Our worthiness to enter therein and to behold the glorious light of his countenance is proportioned to our being rooted and grounded in his love. O! what wonderful love his is. When we were yet sinners he loved us and extended his mercy to us. Offering us riches when we were poor and destitute; exaltation and honor for humility; and best of all eternal life and unfading glory for a brief period of faithful service.

Paul tells us how this acquaintance may be perpetuated. He says, in *Gal.* 2:20: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

When one is crucified he dies. If Paul was crucified he must have died; but how did he die? In *Rom.* 6:10 he says, "For in that he (Jesus) died, he died unto sin once, but in that he liveth, he liveth unto God." Then if Paul counted himself crucified with Christ and Christ died unto sin once; it follows that Paul also died unto sin once and being dead to sin could live no longer therein, and the further conclusion is that Christ was in Paul the hope of glory, (*Col.* 1:27) hence it was no longer Paul that lived, but Christ that lived in Paul. Everything that Paul did after his conversion he did with the single purpose of doing it just as he thought Jesus would have done it. The love of Christ shone forth in Paul's daily works. He became a mirror, as it were, in whom we see Christ boldly reflected to the world and especially to the household of faith.

He lived, not to serve sin, but to serve Christ; and the service which he rendered begot in him the hope of glory. Christ's love became his chief attraction. His atonement offered Paul comfort and consolation. In Christ's death he found life. Beyond his cross he beheld the crown.

Let all who would become intimate with God, and enter into his lasting favor, make his Son their all in all. Take courage and remember that we are chosen of him, and

if we labor faithfully, we shall be blessed in him.

### THE WORLD GROWING BETTER. (?)

By S. J. Lindsay

IN the Literary Digest of Dec. 11th is an article all thinking Americans should read. Generally, Americans believe that in respect to crime the United States has a less per-centage than Europe, but in this the statistics do not bear out the idea. In the article many comparisons are made but we will give only a few extracts:

"In 1916, Chicago, only one-third the size of London, had 105 murders, or nearly 12 times London's total. That same year gives Chicago, with its 2,500,000 people, 20 more murders than England and Wales with their 38,000,000 people."

So many times the increase in crime is charged to immigration of an objectionable class from foreign shores, but as to this the article further proceeds:

"No satisfactory evidence has yet been produced to show that immigration has resulted in an increase in crime disproportionate to the increase in population. Such comparable statistics of crime and population as it has been possible to obtain indicate that immigrants are less prone to commit crime than are native Americans."

Then follows a remark concerning the youth of the criminals which we believe to be as nearly the truth as can be. It is as follows:

"Some ascribe it to the inevitable reaction of the war, with that terrible conflict's disturbance of all normal conditions. The unsettled frame of mind in which it left the young men who lived in a feverish state of excitement in the army, and who cannot adjust themselves readily to the routine of ordinary life, is doubtless responsible for much."

As to the increase in crime it is further stated:

"In fact, with the exception of 1916 and 1917, the rate for 1919 was the highest on record since the commencement of the present investigation into the rate of homicidal frequency of 31 cities representative of urban conditions throughout the country at large."

The daily press has frequently, of late called our attention to the inadequacy of our police forces in their attempt to put down crime, so much so that in some cities civilians are invited to arm and aid in the protection of property.

These facts together with the pleasure-mad condition of the people should lead all sober-minded people to reflect. The people are pleasure seekers rather than lovers of God. Study present conditions with Bible in hand, that you may know what impends.

WE should preach God's glory day by day, not by words only—often not by words at all—but by our conduct. If you wish your neighbors to see what God is like let them see what he can make you like. Nothing is so infectious as example.

—Kingsley.

ALAS! by some degree of woe

We every bliss must gain;

The heart can ne'er a transport know  
That never feels a pain.—Sel.

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S. J. Lindsay, Editor and Manager.

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**Editorials and Church News.**

**FURTHER NOTES**

By S. J. Lindsay

WE presume there are few people of the United States who have not heard of the annual flower and rose parade of Pasadena, California.

It was our privilege to take in this beautiful exhibition this year and it was magnificent. The only drawback to it being the multitudes who attend, which makes such a vast throng that once you get located you must remain until the crowd is ready to let you out.

We have visited the famous Cawston Ostrich Farm where there are 75 or 100 birds in captivity, and since grownups are but children of a larger growth, we had our picture taken in a made-for-the-purpose vehicle to which was hitched one of the larger birds. This we wanted for a souvenir.

On Tuesday, Jan. 4, we took the trip 29 miles out in the Pacific Ocean to Catalina Island, which has been so well advertized in the East. Here we met both pleasure and disappointment. Disappointment in that the island for its whole length is but a mountain range with peaks sticking out of the water, the highest about 4000 feet. Avalon is the only city on the

island and being built, much of it, on the mountain and hillsides it is very picturesque. It is altogether a pleasure resort and does its big business through the summer months. Fishing is carried on to some extent. We staid over and on Wednesday, together with Bro. and Sr. Rahn and Sr. Jessie Mingo took a 25 mile fishing cruise, and while we succeeded only in catching one good sized cold, yet the trip was enjoyed from many standpoints. We saw 40 or 50 real, live, wild seals on the rocks, many pelicans, sharks and a white-headed eagle, to say nothing of being 5 or 6 miles from shore on a very rough sea in a small gasoline launch about 8 by 30 in dimension. Bro. Rahn and the writer held the trolling outfit just as we were told to do and after we had been rolling and tossing awhile, the girls helped all they could by "feeding the fish" but all to no purpose.

For a while we thought Bro. Rahn would join the girls in the exercise of using his "victual reverser" but he succeeded in coming through without the loss of anything.

Besides those named as taking the fishing trip, we were accompanied by Bro. and Sr. Railsback and Bro. and Sr. Laning. Bro. and Sr. Laning are from Mt. Sterling, Ill. We'd like to tell some things about "Billy's" doin's but since he gave us a square deal we will be good. We all enjoyed seeing the submarine gardens, with their great variety of sea-plant life and myriads of fish, through the glass bottomed boat. It is one of the real sights on this trip. Had the gardens shown us quails instead of fish, we are sure we would have had a hard time holding Bro. Laning in check, but as it was, the fish were not large enough to excite him much. Had it been Bro. J. W. Williams, we are sure that from force of habit he would have run his hands into his pockets for his fishing tackle.

We are somewhat disappointed in meeting with the brethren as often as we like. Twice on Sunday and twice through the week is about the best we can do with living so far apart and having to depend upon street-car service.

The brethren are doing all in their power to make it pleasant for us. The Railsback home has just been turned over to us as ours for the time being. Would tell you all about the wedding, but as Bro. Adamson will attend to that we desist.

We are meeting many who are lovers of the truth—God's loyal people—whom we want to meet in the kingdom. May we all be watchful against sin's allurements that we may make our calling and election sure.

**REMITTANCES.**

L. J. Sweet, James Stilson, Mrs. Ida Frederick, Mrs. E. M. Thomas, H. M. McInturff, Mrs. Ray Aldrich, F. L. Austin, Mrs. Adelia Phelps, Mrs. Charles Mankin, Mrs. A. J. Hoke, Fred and Eurie Hall, E. T. Renner, Mrs. MacFarland, Mrs. Raymond Knife, Mrs. Elmer Winfrey, Mrs. Thos. Beadle, Mrs. Geo. W. Young, M. R. Palmer, A. E. Shaw, C. A. Thomas, Mrs. Alverda Chapman.

**EMERGENCY FUND.**

L. J. Sweet, 1.00  
Mrs. Ida Frederick, 1.00  
H. M. McInturff, 1.00  
Fred and Eurie Hall, 1.00

E. T. Renner, 3.00  
Mrs. Elmer Winfrey, 4.00  
Mrs. Geo. W. Young, 3.00

**NOTES.**

After our regular appointment at Adeline, Ill., the second Sunday of January, we went over to Lanark and spent two days with the class there. Numbers are not large, but faithfulness runs high, and we had some very pleasant meetings. We shall plan to visit that vicinity frequently.

**NOTES**

Bro. Simon Renner, of Lanark, Ill., is unable to be out of the house—even being bedfast most of the time. Bro. Renner has been an old standby in Northern Illinois, and we sorely miss him at our meetings.

.....0.....

Students of the Illinois Bible School will regret to learn that Sr. Mabel Canode, Oregon, Ill., has been suffering quite a severe sickness for several weeks. Some improved at this writing, but far from well, yet. Drop her a line and cheer her up.

F. E. Siple.

**Marriages.**

**McLeod-Railsback**

ANNOUNCEMENT is made of the marriage of Norman McLeod, son of Mrs. Rachel McLeod, Arroyo Avenue, Pomona, to Miss Leta Railsback, daughter of Mr. and Mrs. E. C. Railsback, 1020 S. Burlington Avenue, Los Angeles.

The ceremony took place at the bride's home Saturday afternoon at 3 o'clock, Rev. S. J. Lindsay officiating. Miss Railsback wore a gown of white silk radium and metaline cloth veiled with net. Her veil was fastened with a wreath of orange blossoms and a boquet of pink roses and orange blossoms was carried.

Miss Jessie Mingo, of South Bend, Ind., assisted her as maid of honor, wearing pink georgette over pink satin and carrying a boquet of sweet peas and lilies of the valley. Clarence Stone, who was with Mr. McLeod in France for a year and a half, attended him as best man.

Preceding the ceremony Harry A. Ford sang "Dreaming of You" and "O, Promise Me." The wedding march from "Lohengrin" was played by Miss Helen Adamson, who also rendered during the ceremony "To a Wild Rose." About seventy five guests including relatives and friends were present, among them Mrs. E. A. Randon, of Twin Falls, Ida., an aunt of the bride who came to Los Angeles especially for the wedding.

The couple will live in Los Angeles where Mr. McLeod is taking a medical course in the Southern Branch of the University of California.

The only addition we would offer to the above would be the fact that they are both earnest followers of Christ, and of fine character. Both were raised in contact with the teaching of the kingdom, and coming of our Lord.

J. E. Adamson.

**McDaniel-Lewis**

Mr. Lelin McDaniel, of Versailles, and

Miss Lena Lewis, of Ripley were united in marriage at Quincy, Ill., Dec. 11, 1920, by Rev. R. H. Newton, pastor of the First Christian Church.

Mr. McDaniel is a prosperous young farmer of Versailles, and the bride is the daughter of Mr. and Mrs. Albert Lewis, of near Ripley. Mrs. McDaniel was baptized at Ripley by Bro. Marsh in the year 1914 and has been a member of the Ripley Church ever since. These young people start out in wedded life with the best wishes of their many friends. They will make their home in Quincy. May God bless them through life.

Lucille Fey.

**Obituary.**

Mary Boddy Aslaksen



Mrs. Mary Boddy Aslaksen, devoted wife of Martin Aslaksen, beloved mother of Jesse M. of Dallas, Texas, Martin, of Chicago, Mrs. Mary Gesin, and Mrs. Emma Coleman and Miss Ruth, of Chicago, was born in Richmond, Surrey, England, Sept. 9, 1854 and died Jan. 2, 1921 at her home in Forreston, at the age of 66 years, 3 months and 24 days.

At the age of 21, she came with her parents to Chicago and was married the next year to Martin Aslaksen, whose helpmate and companion she has been for nearly forty five years. Eight children came to bless this home, two dying in infancy.

About twelve years ago they moved from Chicago to Adeline and in May 1920, they moved to Forreston, where they have enjoyed the many kindnesses shown them.

She leaves to mourn her loss her husband, two sons, four daughters, eleven grandchildren, two brothers and two sisters, also a large circle of relatives and friends in Chicago, Adeline and Forreston who will miss her untiring loyalty and cheery disposition more than words can express.

Nearly thirty five years ago Sr. Aslaksen yielded herself in obedience to the Gospel under the ministry of Bro. Thomas Wilson, in Chicago. Throughout the years since she has remained staunch and true to the faith. Our Adeline Church, where she has been a member for many years, will sadly

miss her quiet, thoughtful presence

Funeral services were conducted from the church at Adeline, Ill., on Wednesday, Jan. 5, 1921, after which she was laid to rest in the near-by cemetery. She sleeps, but not forever. What a glad day when the dead in Christ shall rise to part no more.

F. E. Siple.

**Jennie Hawley**

was born in Lockport, N. Y. on July 17, 1856, and died at her home at Millbrook, Michigan, Jan. 6, 1921, being 64 years, 5 months and 20 days old.

At the age of twenty she came to Stanton, Mich., where she lived about two years when she was married to Jessie Fremont Wisner, May 11, 1878. About thirty years ago they moved to a farm near Millbrook, Mich., which has been the home practically ever since.

To this union were born seven children, all boys,—Clarence, Leon, Clyde, George, Guy, Gaylord, and Milo. Leon and Milo died in infancy. The other five, with the husband and ten grandchildren survive.

While living in Stanton, Mich., Sr. Wisner united with the Baptist Church of that place. Since living in Millbrook she became interested in the truths of the faith of the Church of God and was eventually baptized, by Sr. Woodward, into Jesus, the Christ, who was and is her only hope of Eternal Life.

She has been a most faithful companion and Mother, and well beloved as such, as well as neighbor.

Sr. Wisner has been in failing health for quite some time, and a great sufferer for the past several months; hence, we feel that it is best thus, for we know that she sleeps well. We laid her to rest in Decker cemetery, near Millbrook, Sunday, January 9, to await the call of the Master. The undersigned spoke briefly to the relatives and friends gathered to pay their last respects, basing remarks from Cor. 15.

F. V. Blakely.

**Daniel Icely**

was born near Leaf River, Ill., in August, 1860, and died at his home in Leaf River, on Tuesday, Jan. 4, 1921.

Some years ago he was united in marriage to Miss Emma Lindsay, who remained his faithful wife and companion to the last. Sr. Icely has the love and sympathy of a large circle of friends who will endeavor to cheer and comfort her in her loneliness.

Funeral services were conducted at the M.E. Church in Leaf River, on Thursday, Jan. 6, in the presence of a very large gathering, after which we laid him to rest in the cemetery just north of town.

F. E. Siple.

**Newman Morris Henry.**

son of James Nelson Henry, and Addie Moore Henry, was born near Morrystown, Henry County, Illinois, August 24, 1861. When about 8 years old his parents moved to New Windsor, Illinois, and October 5, 1875, they moved to Galva, Illinois, which has since been his home.

On February 28, 1899, he married Miss Lizzie Williams of this city, who preceded him in death; her death occurring November 26, 1908, (Thanksgiving day) a sad Thanksgiving to him. February of last year he

became seriously ill with influenza, and pneumonia, from which he never recovered. Wednesday, December 29, 1920, he became so much worse he had to be removed to the "Public Hospital, Kewanee, Illinois, where he fell asleep January 2, 1921, aged 59 years, 4 months and 8 days. He was a brother in the flesh of the writer, who will always miss him.

Four years ago the 25th of this month, my other brother died. Our parents died several years ago. There is one sister remaining, Mrs. Ella H. Wyman, of 1624 Baxter St., Los Angeles, California. I have had him all my life. I must go on a little way without him, then, we'll meet again, for, "These parting scenes will end Some sweet day, Bye and Bye."

Lillie H. Willis.

**Reports.**

**Report of Oregon Meeting, Nov. 9-12.**

Numerous inquiries relative to the report of the meeting held at Oregon, Nov. 9-12, indicates an earnest interest therein, which manifested interest is most encouraging.

The writer was assigned the task of making said report and mailing a copy of same to each and every family where there is one or more of our fellowship, in as far as such names and addresses could be ascertained. He at once set to the accomplishment of this work with all possible promptness. Several lists of names have been received. Other lists that were promised have not yet arrived. Also names of numerous isolated ones have been received. There are still many others to hear from. All names are desired as early as possible. Let all interested in the effort send in all names and addresses that you can. They will be checked off here.

It was hoped to have had this report mailed before Christmas, but special meetings which had been planned before this new work was assigned, were taken up at once after said meeting, and when the writer finally returned home on the night of Dec. 20, it was necessary either to rest for ten days, or risk breaking down. The former was chosen. The foregoing accounts for the much regretted delay in issuing this report. Work on same is now progressing and it will be mailed at earliest possible date.

Permit the statement that many letters arriving speak most encouragingly for the efforts that have thus far been put forth. There is seemingly an earnest longing for the very thing that we are striving for. May the Father lead.

F. L. Austin.

Fonthill, Ontario.

**Report of Work During December**

	Sermons
Dec. 1-4, Sac City, Iowa,	4
Dec. 5-10, Pleasant Prairie Iowa,	7
Dec. 11-12, Stanhope, Iowa,	4

Total 15

Our work during this month was confined specially to Iowa. We had previously promised to labor for a short time among them. I appreciated having the opportunity of thus laboring in a number of places where I had not been. The Lord willing,

I will return for a number of meetings as soon as possible. I am not inclined to forsake our own state, but expect to go where service can be rendered for the upbuilding of the Father's cause in the earth. I would be pleased for those in Nebraska who wish any meetings to write me immediately. Don't put it off. The general rule is to turn everything over to the preacher, and if success does not come forth, then there is only one to blame—the preacher. Not so fast please. I count only one. I seek to serve. I can only do my part. What shall I say to get your eyes open to behold the important truths of the Master?

Is the gospel truth a mystery to you? In what way? Is it hid to you? It is not a question whether we know what to do, but do we do what we know to be right? That's the point. Did you get it? .

Are we putting forth all our efforts to serve him with whom there is no variability neither shadow of turning?

The conclusion to which we are driven is to serve the Father even though we may be forced to abandon some special opinions to which we have given special worship.

During the present age we are surrounded by different opinions, based so they claim, upon scriptural evidence. And if as they are, the scripture does not favor their various opinions, then criticism of the scripture is resorted to. What shall we do under these circumstances? Simply preach the truth pointing lost men to the Master who is able to carry out his promise to those who will comply with his law of pardon. Truly, his way is far higher than ours, and his thoughts than our thoughts. Let us labor for him that we may enter into that rest reserved for his servants.

T. A. Drinkard,

Hollbrook, Nebraska.

### Report

At the request of Sr. J. W. Wilson, of Granette, Arkansas, I make this report. She is a daughter of Bro. Joe Griffith, of Ripley, Illinois, and her husband is a son of Bro. Wilson of Quincy.

She was taken to the hospital at Bentonville, Arkansas, and underwent a very serious operation Oct. 26. It was successful and she remained there four weeks, then returned home just before Thanksgiving in a very weak condition and does not gain because of having neuralgia so much. Let us hope and pray that Sr. Wilson may soon be restored to health for the sake of family and other Christian service.

We are enjoying health and the Arizona winter. We have not done much yet in preaching, but hope soon to report more favorably, whenever we get a public place to hold our efforts. The brethren are very cordial and are united in good fellowship, for which we are thankful.

We shall be glad to be of any possible service to any who request.

J. W. Williams.

## Letters.

Aurora, Ill., Jan. 7, 1921.

Dear Brothers and Sisters:

Brother Anderson's report in the Restitution Herald of Jan. 4th is one we should not just be interested in reading,

but let it prompt us to send financial help to the work in North and South Carolina. And as we look at our calendars through the coming year and see we are nearing a fifth Sunday, let us remember Bro. Anderson's desire to go to these places at this time, and send him what we can to help pay his fare. Let us not overlook that part of his report where he says he is willing to go for his travelling expenses. Those who know Bro. Anderson and his ability to preach should be glad to help in work of this kind. Isolated ones, if you are living where it is impossible for you to have preaching, help this call.

I heard at one of our conferences last fall a Berean secretary give a report that their society had money in their treasury, but they were not using it, no doubt did not realize they could help in this way.

Let me say to you, Bereans, help a call of this kind wherever you are if only in a small way.

Let each one of us remember the words of our Saviour, Work while it is day (this is part of a Christian's work) for the night cometh when no man can work.

Orpha Sanford.

### As New Born Babies, Desire the Sincere Milk of the Word, That Ye may Grow Thereby. 1 Peter 2:2.

IT seems to me that it would be well for the writers of the Restitution Herald to keep in mind that the paper is read by many who need milk, not meat. So we should keep the first principles of the doctrine of Christ, the things one must believe to be saved, in order to get these things before the people. I wish to submit the following questions:

1. What is the Gospel which is the power of God unto salvation to every one that believeth? Rom. 1:16.

2. What is the Faith without which it is impossible to please God? Heb. 11:6.

3. What are the things concerning the kingdom of God, and the name of Jesus Christ? Acts 8:12.

4. Must we believe these things when we are baptized?

5. How much of the Gospel must we believe to be saved?

In answering these questions, please give Bible. We don't care for the opinions of men. Later we hope to submit some more questions.

J. H. Anderson.

## The Sunday School.

By Alta King.

### JESUS GREETED AS KING

Lesson 5. Jan. 30, 1921.  
Lesson Text: Matt. 21:1-9.

Golden Text: Blessed is he that cometh in the name of the Lord. Matt. 21:9.

Memory Verses: Matt. 23:38-39.

### Questions and Comments

Read or relate the story of how Jesus was received as King by a large number of people. Matt. 21:1-11. John 12:12-15. Why were so many people out to greet Jesus on this feast day? John 12:17-18. Where had Jesus been during the time be-

tween working the miracle and the feast? Why? John 11:43-57. Draw a comparison between this miracle and other miracles worked by Jesus. Compare its effect, both upon his avowed enemies and the people, with the effect of his other miracles.

What kingdom work did Jesus immediately perform upon entering Jerusalem? Matt. 21:12-14. Compare with Rev. 21:2-5.

When, and under what circumstances had he cleansed the temple once before? John 2:11-22. In Matt. 21:28-46 Jesus gives to the Pharisees and Saducees several word pictures of their attitude toward him. Discuss each one. Did they profit by his rebuke? They had been seeking to put him to death ever since the resurrection of Lazarus. Why didn't they take him when he came to Jerusalem so openly? Matt. 21:46. Also John 7:30.

the context.  
Explain Matt. 21:44. Consider carefully Will Jesus ever again be greeted by Jews, including their ruling element, as king? Matt. 23:37-39. (These verses are addressed primarily to the Scribes and Pharisees whom he had been rebuking in the fore part of the chapter.) Who were the prophesied rejectors of Jesus? Luke 9:22.

Was Jesus' entrance into Jerusalem, as studied today, a mere empty show, since he did not actually become the king of Israel as he was greeted? Matt. 21:45. John 12:14-16.

### General Notes

Daily Readings: Mon., Matt. 21:1-22; Tues., Matt. 21:23-46; Wed., John 11:43-57; Thurs., John 12:1-19; Fri., John 2:11-22; Sat., Rev. 21:2-5, Matt. 23:37-39.

The Children's Lesson: A beautiful word picture may be given the children showing them how Jesus entered Jerusalem, accepted by the people as the king he claimed to be. Let them see why the people accepted him. That even children had learned to love him and appreciate, at least part of all he had done for them. This thought should also be dropped,—Jesus did not at that time become the king of Israel, reigning in David's throne, but he is coming back and the Jewish people will again say "blessed is he that cometh in the name of the Lord," and at this time he will set up his kingdom. Older children may understand something of the reasons for this seeming delay.

Jesus' manner of entering Jerusalem, "Meek and riding upon an ass," indicates the nature of his kingdom. He did not come at the head of a mighty army ready to overthrow the Roman government, (and the people whom he had served and helped were ready to accept him as king even though he didn't do as they had long expected that their Christ would do). He entered the city quietly, without any show of material power. The King of Israel will have plenty of power, and authority back of him, enough to drive out, single handed, the money changers and thieves who pretend worship in God's house; but it will not be the power of physical strength and brute force, attracting the wondering attention of the world. "The kingdom of God cometh not with observation" and people will not be able to say lo, this or that is the kingdom of God, as all kingdoms have claimed to be. When Jesus comes the material for his kingdom will have all been



prepared. Jesus will organize the material into the kingdom without show or appeal to arms or physical strength, just as the material is being prepared during this age, and the world will realize that a kingdom has come into existence without resort to physical strength of armies. Then Jesus' saying, "the kingdom of God is within you," will be literally fulfilled. The kingdom will appear among men, the result, not of brute force, but of the unobserved spiritual development, through God's unseen power, of men chosen for that purpose. And the kingdom will carry on its work in the same manner in which it was developed and organized.

"And Jesus entered into the temple of God all them that sold and bought in the temple and overthrew the tables of the money changers." The Jews were required to offer sacrifices in the temple but were not required to bring the beasts for sacrifice from their distant homes; they might buy them in Jerusalem. Possibly for the sake of revenue, the priests allowed the dealers in sacrificial animals to occupy stalls in the outer court of the temple, the court of the Gentiles.

Coming from many lands, the Jews brought with them many kinds of money, which had to be changed, with much noisy bargaining, into the money current in Palestine. Besides "as the Egyptian and Grecian and Roman coins were heathen emblems it was forbidden to put them into the treasury."—Canon Luckock. But these bankers should have conducted their profitable business outside the temple.—Sel.

#### WHAT IS THE SOUL?

It is true that Pagan philosophers, and Catholic and Protestant clergymen, for centuries have taught the people that the soul is the divine part of man which cannot die, and that therefore, there is no death of the soul. That this divine part, is a part of God. And God cannot die. Hence the claim is, that the life of man is continuous. This however is not true, from a metaphysical standpoint; and is not taught in the scriptures of truth; neither is it taught by our sad experience. We know that our God passed the sentence, and that sentence, has been executed down through all the ages of the past. Let us try, then, to correctly understand just what the word "soul" means.

We read, in Gen. 2:7, "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man BECAME a living soul." (The dust of the ground and the breath of lives.) The two separated did not constitute or form a soul; but when placed together; MAN became a soul. The word soul then, means breathing, sentient being, i.e., a living creature that possesses the senses of sight, hearing, touch, taste, and smell. We will concede that the dust out of which Jehovah formed the body was not immortal, nor did it have intelligence. And it must be conceded that the breath of lives which God breathed into the nostrils of that body did not constitute the soul; but that the body perfectly formed, and the breath which Jehovah then placed in its organism together formed a living, moving, sentient being, which we call a soul.

Every creature that breathes is a soul.

No creature possesses a soul. If the breath is separated from the body, which stops the action of the lungs and the circulation of the blood, death results. Thus did God form the first man, from whom the whole human race sprang, and we have a clear and positive statement in the scriptures that the first man is of the earth, earthy, and not divine, not immortal. 1 Cor. 15:47.

God gave to man, (in his work of creation), a superiority and a preeminence above the beast. This preeminence, however, is not in death; but in life. We read in Eccl. 3:19-20, "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." All have the same life-giving principle. All go to the same place in death. But in life the organism is quickened; and in man we find the superiority, the preeminence. Man was created in the image and likeness of his creator. The organism was different. The moral and intellectual faculties were highly developed, hence, life and vivication in man was vastly more important, than in the lower grades of the animal kingdom. "They have all one breath." David, speaking of this breath says, "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust." Psa. 104:29. When the breath is taken away they die; they do not continue to live. But they do return to their dust. And as living Entities cannot come back and communicate with the living; from the fact that breath has no organism through which to speak, or evolve thought. But the living have an organism, and can only conceive thought through its sensory organs. The claim that the soul is a part of God, and is undying in its nature, and can be separated from the body; is entirely without proof; and should never be inculcated in a religious faith.

Prof. Frederick Belton, Ph.D., Dean of Education of the University of Washington; in his text book, on "Principles of Education," page 233, says, "Bodily death means cessation of mental activities." It certainly is very wrong in Prof. Belton to say such a thing, in one of the text books used at the great institution of learning, in the state of Washington, if it is not a truth. We do not think it best that our young students should be taught a falsehood. But David, the great king of Israel, the type of Christ, seems to stand with the Professor in his statement "that mentality ceases." Let us read in the 146th Psalm, the 4th verse: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Also we read in Eccl. 9:5-6: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Also their love, and their hatred, and their envy is now perished. We do not believe that Prof. Belton "got off on the wrong foot" when he said that at death mentality ceases. The living do "know that they shall die." Although the serpent in Eden said they should not; Pagan philosophers, Catholic and Protestant Clergymen, Spiritists, Mary Eddy, and all apostate

systems of religions of the false kind, have taken up the same strain that was started in Eden by the Serpent, and still are proclaiming that there is no death. Yet our God has said, "That the soul that sinneth, shall die." Our Saviour has said, My sheep hear my voice, and I give unto them eternal life, and will raise them up at the last day." Yes, when the time of regeneration comes, our organism will come forth from the death state in a perfect condition, and when the great Life-giver raises us up we doubtless will be able to evolve thought, and sing the blessed song of redemption; a completely organized living soul. And our God's plan of redemption will not have been a failure; as we will then have eternal vivication, and, with an immortal body sing this song: "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. This is a good hope, dear ones. We can expect and desire this hope it looks so reasonable and glorious. Let us keep on praying for this kind of redemption.

Suggested by one who loves the Truth much better than all the error that his Satanic Majesty can invent and promulgate.

Yours in the faith once delivered to the Saints,

J. Conaway.

#### Most Honored Post Given to Jew

London, Jan. 5.—By accepting the offer of Viceroyalty of India, Lord Reading has secured the greatest imperial appointment ever conferred on a Jew in the history of the empire.

When the government picked Lord Reading last week the news was published to discover whether serious opposition would develop.

The only protest came from the Morning Post which declared that seventy million Moslems in India have deep-rooted anti-Jewish prejudices and will believe that the empire has fallen into the hands of Jews inasmuch already as there is a Jewish Secretary of State for India and a Jewish administrator over Palestine.

—Los Angeles Examiner.

A STOCK of kind words never wears out.—Sel.

#### BE SATISFIED

SO many times we are dissatisfied. We think the other fellow has it nicer than we do. We worry because we think he knows more, he has had more social training, his work is easy; he has much leisure. It does not matter what the other fellow does. It is ourselves that count. This is our work. Let us do it the best we can. It is only preparing us for something greater. Don't worry about the social part of it. We have social opportunities every minute of our lives if we live up to the rules of polite society in our everyday lives. Remember that the man who has the love of God in his heart can enter the presence of a king with grace.—Sel.

"I HAVEN'T the time," implies that you've either lost or misused a lot of it. There is always time for the Lord's work.

—Sel.



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### EFFICIENCY

S. J. Lindsay, Oregon, Illinois.

WE HEAR a great deal about efficiency in these days and in our contact with people, especially with young people, we have observed that in many cases there is a lack of effort to form good business habits. "A place for everything and everything in its place" is a motto that, if observed, will bring many, many returns if put into practice in life. How much time is wasted by not knowing where are the tools or utensils we last used. The time spent in replacing them at once we are through with them is not a tithe of the time spent in searching for them when we have forgotten where we last used them. Young people, do you program each day before you take up its duties? Form the habit. It will be of great value to you.

### Nature and Solitude.

GIVE me the flowing river that runs between the pine-clad shores! Give me the babbling brook with its rippling music! And you may have the crowded streams of commerce that rush and toss between great piles of granite.

Give me the twinkling stars—the glow of the silver moon! And a million electric torches that illumine the great cities are yours.

Give me the music of the wind-swept trees! Give me the bellowing herd, the crowing cock, the chirp of the new-hatched brood! And your Carusos and McCormacks will not be missed.

Give me the joyous vision of the budding rose that fills the untilled fields, the blue-bells by the brook, the cowslip in its marshy bed! And you may have all the forced blooms the result of man's effort to improve on Nature.

Give me the wonders of solitude! And you may keep all that man has made.—Sel.

To me, the second coming of Christ is the perpetual light on the path which makes the present bearable. I never lay my head upon 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.—Sel.

# THE RESTITUTION HERALD.

Volume 10.

Oregon, Illinois, January 25, 1921

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.  
104 South 7th St.,

### DANIEL AND HIS FRIENDS Daniel 1.

MANY, many years after King David set up his throne in Jerusalem, there came a large army from a distant country and besieged the city. Many changes had taken place among David's people. A part of them had refused to have his grandson for their king, and they were now a separate kingdom, called the kingdom of Israel. Only two tribes had stayed with the true king and they were called the kingdom of Judah.

But the children had forgotten the way God had protected their fathers and grandfathers, and they did not try to obey him. Many times they had made images of gold or brass, and made sacrifices to them instead of to God. They would not listen to the prophets whom God sent to them, but would sometimes put the prophets in prison to keep them from talking. So God said he would no longer protect them from the heathen nations around them. He would let the heathen kings take them captive. A heathen nation, you know, is one that does not believe in the one true God.

So when this heathen king, whose name was Nebuchadnezzar, sent his army to capture the city of Jerusalem, the Lord let him do it. The king of Judah was captured and bound with heavy chains. Then he was taken from his family and led into the heathen country.

Nebuchadnezzar took some of the basins and candlesticks that were made of pure gold to be used only in God's house. They were very costly and very beautiful. But now, instead of being used only in God's house, they were taken into the temple of the heathen god.

Of course Nebuchadnezzar captured many of the people of Judea. Thousands of them were taken into this heathen country and made to serve the king and his people. Among these captives was a boy whose name was Daniel.

Daniel had had a pleasant home in Jerusalem. It is thought he was one of the princes of Judah. His mother had taught him the law that God had given the Jews. And she had told him many times of the troubles and wars of their nation and kindness and love God had shown them. And she always said, "The Lord has always been good to us, and, if we only believe in him and love him, He will care for us."

## AS THOU WILT



THANK thee, Father, that I may not choose  
The way my path should lie;  
I thank thee that thy mercy doth refuse  
To heed my foolish cry.

Thou knowest the weakness of my human heart  
Mistaking stones for bread;  
I am not wise to choose the better part;  
Choose thou for me instead.

O Father, I have felt thy chastening hand,  
And known earth's deepest pain,  
Blinded and hurt, I could not understand  
That thou wouldst heal again.

I could not know that, though the pain grown strong,  
My soul might rise anew.  
More fit to stand against the powers of wrong,  
And know the right and true.

If that be wrong my heart would ask of thee  
Father, deny my prayer;  
No needed disappointment keep from me,  
No needed lesson spare.

Fix thou my path—I dare, dare not seek  
To have my childish will,  
So may my steps, though slow they be and weak,  
Lead upward to thee still!

—Sel.

When Daniel was carried away from his own country he made up his mind to do as his mother had taught him. He would not forget his God.

Nebuchadnezzar commanded one of his chief officers to pick out all the finest boys who had been taken captive. He said, "Pick out all the handsomest, healthiest boys whom we have captured. I want the boys from the rich families and the princes, for they will have been to school. We will have our wise men teach them all they can; and then, in three years, they shall stand before me and I will tell them what to do. They shall have the same food and wine that I have."

Daniel was one of the boys who was chosen. There were three other boys chosen with him from the tribe of Judah. The officer told them what they were to do and gave each of them a different name.

Daniel remembered what his mother had taught him and he said to his three friends, "The meat that the king eats is a kind that the Lord told our fathers not to touch; and the wine he drinks will make us drunk. And that would not please God."

When the officer came in with their meals Daniel asked him if they might not have vegetables to eat and water to drink, and told him why they did not wish to eat the king's food. The officer loved Daniel very much and at last promised to let them try for a while. If they kept as well

and strong as those who ate the king's food, he would let them continue to eat the food they chose.

The Lord was well pleased that Daniel did not forget him, and the four boys grew larger and handsomer every day. They became wiser than their teachers for God was with them and gave them learning. Daniel was given to understand all visions and dreams, and God taught him what each one meant. At the end of three years the king chose the four young men to be his own wise men.

## THE SECOND COMING

THE Second Coming of our Lord Jesus Christ is the One Event Most Often Recorded in Holy Scripture.

The Second Coming of Our Lord Jesus Christ is Bound Up With Every Fundamental Doctrine, Every Sublime Promise, and Every Exhortation to High, to Holy, and to Practical Christian Living.

Only at the Coming of Our Lord Jesus Christ Will Redemption be Complete and the Blood of the Cross be Justified.

Not Till Our Lord Jesus Christ Comes the Second Time Will the Church be Exalted into Her True Function of Rulership Over the World.

Only at the Second Coming Will the Solemn and Covenant Promises of God to Israel be Fulfilled.

Only at the Second Coming of the Christ of God Will a Government of Everlasting Righteousness and Peace be Established upon the Earth.

It is at the Second Coming of Our Lord Jesus Christ that the Earth Will be Delivered from the Bondage of Corruption and Transformed into the Paradise of God.

The Coming of Our Lord Jesus Christ for His Church is the Most Important Event on the Horizon of Time.—Sel.

## APPRECIATION

THERE'S many a word that thrills mankind

Because it's good and true—  
Because it speaks a thought refined,  
A cheery Welcome too—  
Because it softens Life's hard grind  
And shows us skies of blue,—  
The words we best recall to mind  
Are two charmed words "THANK YOU"

—Sel.

SOLITUDE is as needful to the imagination as society is wholesome for the character.—Sel.

HAPPINESS is a perfume you cannot pour upon others without getting a few drops on yourself.—Sel.

MEN who are said to live by their wits live, rather, by the lack of wits in others.  
Sel.

## IS IT TRUE?

Rufus A. Curtis,                      Scottsburg, Ind.

**A**CTING upon the assumption that in deciding any controverted doctrine of theology, for one's self, the above question is more important than, "Is it popular?" or "Have any of the rulers," or noted personages believed it? I wish now to inquire, Is it true that the soul is immaterial and immortal, as popularly taught? I will appeal "to the testimony" of the Bible, for "if they speak not according to the word, it is because there is no light in them." John 7:48, Isa. 8:20. Be willing to do a little thinking for yourself. Do not delegate important religious questions to some proxy, to reason out for you.

"Come now and let us reason together," is your Maker's appeal to you; thus clearly showing that revelation is adapted to reason, as sunlight is to the eye. Isa. 1:18, 1 Thes. 5:21. Use your judgment. Acts 4:19, 1 Cor. 10:15, Acts 17:10-12. Now for the Bible answer to my question.

The Bible plainly and frequently alludes to souls, as physical organisms, that can be smitten with literal weapons, and utterly destroyed. Hence they cannot be immaterial and immortal.

The conquering army of Israel, under Joshua, took Hazor and other strongholds of their enemies, "And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe." Joshua 10:28-39; 11:11. These souls could "breathe." Joshua 10:40, 11:11. They were literal men. Joshua 11:14. According to Bible usage, souls have "lips," and can "swear." "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these." Lev. 5:4. Souls can "touch" literal objects. "Or if a soul touch any unclean thing, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty." Lev. 5:2. Souls can satisfy hunger by eating. "Men do not despise a thief if he steal to satisfy his soul when he is hungry." Prov. 6:30, Lev. 7:20, 25, 27. "No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood." Lev. 17:12. Souls can be both "hungry" and "thirsty." Prov. 27:7, 19:15, 25:25, Isa. 29:8.

Souls can both "eat" and "drink." Luke 12:19. Souls not only eat and drink, but wear "clothes," and have "flesh," and can bathe "in water." "And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean. But if he wash them not, nor bathe his flesh; then he shall bear his iniquity." Lev. 17:15-16.

Souls can be touched, when dead, as well as when living. "He that toucheth the dead soul of any man shall be unclean." (Marginal reading.) Num. 19:11. Souls can be fettered with iron. "He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: his soul came into iron." (Marginal

reading.) Psalms 105: 17-18. Souls are "carried" to "the grave," at death. "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?" Psalms 89:48, Ecclesiastes 5:10, Acts 8:2. Souls will be brought from the "grave," at the "first resurrection," to die no more. "But God will redeem my soul from the power of the grave: for he shall receive me." Psalms 49:15, Hosea 13:14, Luke 20:35-36. Souls can die. "Let my soul die the death of the righteous." (Marginal reading.) Numbers 23:10. "Let my soul die with the Philistines." (Marginal reading.) Judges 16:30. "The soul that sinneth, it shall die; but if the wicked turn, he shall surely live, he shall not die." Ezekiel 18:4,20. "Let him know, that he which covereth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20. Man at his best estate, is but "a living soul," "of the earth, earthy." Genesis 2:7, 1 Cor. 15:47, Ecclesiastes 3:17-20.

We must "seek for . . . immortality," as "brought to light through the gospel," or "perish" in "the second death." Rom. 2:7, John 3:14:17, 2 Peter 3:9, Rev. 20:6.

## UNGODLY AND SINNER

**D**ARKNESS shall cover the earth, and gross darkness the people." Isaiah 60:2.

There is a way which seemeth right unto a man but the end thereof are the ways of death." Proverbs 14:12; 16:25. "They be blind leaders of the blind, both shall fall into the ditch." Matt. 15:14. "Woe, woe." Matt. 23: 16,23,25,27,29; Luke 6:24-26. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Matt. 7:18. "They do err." Matt. 22:29; Mark 12:24. "Heady, highminded." 2 Tim. 3:1-7,13. "Not endure sound doctrine." 2 Tim. 4:1-4.

"False prophets and teachers." 2 Peter 2:1-10,18. "Speak great swelling words, scoffers." 2 Peter 3:3-4. "Cunning craftiness." Eph. 4:14. "Traditions of men." Col. 2:4,8,18. "Deceive the very elect if it were possible." Matt. 24:24. "Enticing words." 1 Cor. 2:4. "False apostles, Satan transformed." 2 Cor. 11:13-14. "They receive strong delusions." 2 Thes. 2:11. "Seducing spirits." 1 Tim. 4:1. They are "aliens," etc. Eph. 2:12. "Eyes and see not, ears and hear not." Jer. 5:21; Matt. 13:13; Mark 8:18. They will say, "Lord, Lord." Matt. 7:21. "They are unclean spirits of the devils." Rev. 16:13-14. They are "an exceeding great army." Ezek. 37:10. "What is it to us if God will that they should tarry." John 21:22. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:18.

## All Families of the Earth be Blessed

Genesis 12:3; 18:18; 22:18; 26:4; 28:14; Acts 3:25; Gal. 3:8.

When will these blessings go forth or be fulfilled? God has a "time for all things." Ecclesiastes 3:1-8. The "blind leaders" have the hands of God's timepiece pointing every way. Some few of the one faith have them badly out of place.

The ungodly and sinner, the prophets and apostles tell us where they will appear. Peter says there will be a "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:21. The restitution age is the "1000 years reign." Rev.

20:4. It will be "the judgment day." Matt. 12:36. The time of seeking and saving that which was lost from Adam on down. Matt. 18:11; Luke 15:4; 19:10. "In Adam all die, even so in Christ shall all be made alive, but every man in his own order." 1 Cor. 15:22-23. Now is the time to improve our order, "Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13. I understand that through the restoration or restitution age or bringing back to life the ungodly, that "the first shall be last, and the last shall be first." Matt. 19:30; 20:16; Mark 10:31; Luke 13:30.

## 2nd Advent

First. Jesus appearing thief-like. Matt. 24:43. 1 Thes. 5:2; 2 Peter 3:10, to the ungodly, the saints gathered. Mal. 3:17; 1 Thes. 4:14-17; Matt. 24:40-41.

Second. Appearing of Jesus and all his holy angels, Matt. 25:30; Jude 14, with 10,000 of his saints, as the lightning cometh out of the east and shineth even unto the west. Matt. 24:27. "In flaming fire." 2 Thes. 1:7-9; 2 Peter 3:10. A brightness more than Paul experienced, (typical) Acts 9:3, the living, ungodly and sinners going down into ashes. Mal. 4:1-3; 2 Peter 3:10. "Day of destruction." Job 21:30; Zep. 1:13-18. "Consumed." Isa. 1:28. A purifying of the earth by fire, a putting down of the Dragon, that old serpent which is the Devil and Satan. The symbol of strength is as "a great chain." Rev. 20:1-3.

Third. The kingdom of God set up, the foolish virgins gathered, those that went down in "flaming fire" restored, and many of them will probably say like Paul, "What wilt thou have me to do." Acts 9:6. And through them and some saint (as Mary and Martha and Lazarus) their relatives and friends will be restored and so on back to, and including Adam. They will not look for them to come from heaven, or a fiery, burning place, but as Mary and Martha, they will go to the grave, because they themselves have been restored and learned of God, Ezek. 37:13, and learned that when they died they did not go to heaven or that other man-made condemned place. You see the grave will serve as a crucible to take that drossy idea out of their minds. Ezek. 37:13.

Now we are where the blessings of all families of the earth take place. Our loved ones and friends brought back from the death state, into this world that is without sin; Heb. 9:28; John 1:29,36; that will "blossom as the rose." Isa. 35. "Multiply the fruit of the tree and the increase of the field." Ezek. 36:24,30,36. Family reunions, plenty to eat, nothing to "make them afraid." Isa. 65:22; Micah 4:4. The ungodly and sinner will be restored, "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions, but will be saved and cleansed." Ezek. 37:23. "And I will bring the blind by the way they knew not. I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isaiah 42:16. "For out of Zion shall go forth the law, they will say, Come, let us go up to the house of the God of Jacob. (Churches throughout the

land.) Isa. 2:2-4; Micah, 4:1-7; Isa. 65:17-25. The ungodly and sinner is the restored class, the subjects to be ruled over by the chosen, or elect that have received "the prize of the high calling of God in Christ Jesus." Phil. 3:14. "Made priests and reign with Christ." Rev. 20:6.

If these subjects do wrong they will be "rebuked," Isa. 2:4; Micah 4:3, right then. "There will not be an old man that hath not filled his days, the child shall live an hundred years." Isa. 65:20. John, the revelator, tells us they will live again after the 1000 years are finished. Rev. 20:5. This will be the second resurrection, a resurrection of the just and unjust. "Satan loosed a little season." Rev. 20:3,7. Then the sheep and the goats divided. Matt. 25:32-33. The wicked cast into the "lake of fire." Rev. 21:8. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. Suffers through all these ages to "subdue all things unto himself." 1 Cor. 15:27-28; Phil. 3:21. In the restitution age the ungodly and sinners will answer for every idle word, Matt. 12:36, and "all their hard speeches." Jude 15. When Jesus comes he will bring the reward with him "to give to every man according as his work shall be." Rev. 22:12. Give them according to their deeds and according to the wickedness. Psa. 28:4. The rich will cry for a "drop of water." Lu. 16:24. It will hurt them to be "cleansed." Ezek. 37:23.

"The sword of the spirit is the word of God." Eph. 6:17. But the wicked's sword (or hard speeches) in that day of judgment will "enter into their own heart." Psa. 37:15. Because God is able to "reveal even this unto them." Phil. 3:15. The ungodly and sinners will come in like the "prodigal son," Luke 15:11, or at the eleventh hour. Matt. 20:6,9. It seems that many of our able writers neglect to write on those blessings and the time of their fulfillment, or if they do touch on it they get into controversy over the destiny of the wicked. But to teach these blessings is teaching the gospel. Gal. 3:8. The gospel of the kingdom, Matt. 4:23, is good tidings of great joy. Luke 2:10. The mustard seed is now maturing. In the age to come it will be planted and grow. The leaven is now being made and in the world to come it will be "hid in three measures of meal till the whole be leavened. Matt. 13:31-33.

God's word is hid now, 1 Cor. 2:7, by the blind leaders and false teachers; in the world to come it will be revealed in full by his spirit. Verse 10. Then "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. 11:9. "Though fools shall not err therein." Isa. 35:8. "And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall know him from the least unto the greatest of them, saith the Lord, for I will forgive their iniquity and will remember their sin no more." Jer. 31:34; Heb. 8:11.

Merry Christmas and a happy New Year to all, from Mr. and Mrs. L. J. Sweet, in Love and hope, Written this Christmas day, Dec. 25, 1920, by

L. J. Sweet,  
305 E. 8th St., Topeka, Kansas.

## THE "SPIRITIST" PERIL By R. K. Strand, in Exchange

OF perils in the world there have always been plenty; they are the outcropping of sin. Today we are familiar with the cry of "The Yellow Peril," "The Jewish Peril," and "The Bolshevik Peril;" the first two are at present more or less imaginative, and are used as bogey cries; the "Bolshevik Peril" is nearer fact, and is certainly a possible danger. But "The Spiritism Peril" of which I am to speak, is no threatened bogey, no merely imaginative fear, for it is here with us now as an actual fact.

We are assured by the apostle Paul "that in the last days perilous times shall come" (2 Tim. 3:1). All the signs of the times indicate that we may be now living in these perilous "last days." The Greek word translated "perilous" occurs only once elsewhere in the New Testament, viz., in Matt. 8:28, where it is used of the two men possessed with demons, coming out of the tombs, "exceeding fierce, so that no man could pass by that way." That was an extreme peril. I understand that the primary meaning of the word is, "hard to bear." So that the times predicted by the apostle Paul will be times "hard to bear"—difficult to live in. Is that not what every one is experiencing at present, all over the world? It is only the after-effects of the war, say some, and, given time, all things will readjust themselves to the new conditions. Perhaps they will, and perhaps not. The world has not always been marching on to betterment, even in things temporal, much less in things spiritual. At periodic intervals, from the days before the flood and onward, there have been disastrous upheavals which have thrown back, I will not say, civilization, for that is a very elastic and misused word,—but the morality and religious sense of the people; and none has been more prejudicial in this respect than the late war.

One of the direct results of that war has been the opening of the flood-gates of Spiritism which has flowed over our land at an alarming rate, and, unfortunately, as a system it has found advocates and helpers in high quarters. It becomes important therefore to enquire as to its practices which are now actively at work in our midst; whether they are conducive to health of mind and body, or the reverse; whether they are fraud or something else; whether they are productive of high, pure right thinking, of reverence for God and the Lord Jesus Christ, or the reverse; whether, in short, they are of Divine or Satanic origin. Let us therefore consider the matter under three aspects: (1) The Physical Peril. (2) The Moral and Spiritual Peril. (3) The Religious Peril.

1. THE PHYSICAL PERIL.—According to the testimony of many medical men the practice of communicating with unseen spirits has a most deteriorating effect both on the medium and on the enquirer. It has a disturbing effect on the mind, and often produces insanity. Dr. Forbes Winslow, the well-known authority on questions of lunacy, stated that in 1877 there were 10,000 in asylums who were victims of Spiritism. If that was true forty-three years ago, it is appalling to think what the numbers may be today. Bishop Walpole of Edinburgh, referred last year to this

matter, saying: "What he felt was the real danger of Spiritualism was its effect on the minds of the people who dabbled in it. Medical men in charge of asylums and hospitals had reported that those who had gone in search of psychic experiences had suffered in nervous overstrain; in some case they had even lost for a time their mental balance. That was their experience of the effect it had on the nerves and character. Indeed, asylum doctors looked upon the matter with very serious eyes." Sir Arthur Conan Doyle having said in one of his books that every woman was an undeveloped medium, and having suggested that all women should try their hands at automatic writing; Sir Henry Lunn said at a meeting in London last year: "I say, as a medical man, that Sir Arthur ought never to have penned those words; he ought never to have said it to a lot of girls full of nerves and possibly full of hysteria. As a man who cares for the girls of England, I say we don't want a lot of highly-strung, sensitive and over-worked girls leaving their hard work in London offices to spend their evenings with a planchette and the deadly experiments which often overthrow the reason."

Spiritists themselves have to admit these dangers, and anyone who wishes may find the verification of this in "Modern Spiritism," by Dr. A. T. Schofield, published this year. For an impartial statement of the whole phenomena of Spiritism, I can recommend that book. Dr. Schofield has given much thought to the subject, and he says: "It is when one sees one of the finest cavalry officers in the British Army, one of one's own circle, a clever and brave man, driven out of his senses by it, that one begins to understand what 'playing with fire' means. For, with every desire to speak with truth and moderation, I consider that any dabbling with Spiritism, even in the most innocent beginnings, means nothing less than this." And he quotes Professor Flournoy, who says: "There are principles and powers, which we, in our ignorance, toy with; without knowing the frightful consequences which may result from tampering with the unseen world." From such testimonies the manifest deduction surely is that practices which have such injurious results on its votaries cannot be of God. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (2 Tim. 1:7.)

(To be Continued.)

Giving is not a simple matter. It is always a dual transaction in which the recipient is as important a factor as the giver.—Sel.

AN owl can hoot, a goose can hiss; but it takes a man to applaud. The world's greatest men are boosters—not knockers.

—Sel.

THE fellow who is always complaining about his job generally treats his job worse than the job treats him.—Sel.

SOME of the sweetest fruits of life are found on the tree of wisdom, whose roots are imbedded in bitter experience.—Sel.

SLANDER without a willing ear to hear it is a serpent without a sting.—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.

On Saturday P.M., Jan. 8, it was our pleasure to attend the Mid-Winter Prophetic Conference held in the Advent Christian Church in Los Angeles, where we heard Eld. Samuel Forsey give a splendid address. Here we also met Eld. J. J. Schaumburg, Editor of Messiah's Advocate, published at Oakland, Calif. We have known Eld. S. through the Advocate for a good while, but this was our first meeting face to face. We find him a jolly, enthusiastic worker, built along such physical lines as would naturally prevent his being anything but happy. It was a real pleasure to meet him.

### REMITTANCES.

Rufus A. Curtis, Dr. Em. Wilson, Mrs. Edwin Dopp, Silas Claypool, Mrs. M. L. DeCounter, Mrs. R. Lake, Mrs. Minnie Rogers, Mrs. C. D. Whitmer, Mrs. Ella Johnson, Mrs. S. A. Horn, H. S. Hunt, Wm. O. Jenter, C. A. Stowe.

### NOTES.

We spent from Friday, Jan. 14, over the following Sunday with the Brush Creek, Ohio, church, and found all going nicely. Bro. Austin recently held a series of meetings there which were exceedingly profitable and fruitful, but someone has neglect-

ed to turn in a report of same. Eight were baptized during his work, and the entire body strengthened materially.

On our return trip we made a side run to Adrian, Mich., and spent two days with the brethren there. Services were held at the church near there on Monday night, and on Tuesday we conducted two Bible Classes at the home of Sr. Lampson.

It was a pleasure to meet with so many old friends and relatives again.

....0....

A fine new daughter was born to Bro. and Sr. Clarence Doll, Dayton, Ohio, on Wednesday, Jan. 12. May she be a shining light to bless the home and others.

....0....

For the benefit of our ministers who have not yet learned, here is a bit of information. If you have a "Western Clergy Fare Certificate," you cannot ride east of Chicago on same, and if you have an "Eastern Clergy Fare Certificate" you cannot use it west of Chicago. The Eastern Certificate permits clergymen to ride on its roads at one-half fare, but our Western roads charge two-thirds. If you wish to be able to travel through both the East and West you must obtain the Western book from Chicago, and the Eastern book from New York. It recently cost us several dollars to learn this, but we pass it on to you free of charge. You're Welcome.

....0....

We regret that in the obituary of Sr. Aslaksen which was printed last week, the name of Mrs. Anna Smith, Forreston, Ill., one of the children, was left out.

....0....

F. W. Williams, Travelers Rest, S. C., writes that his brother recently died leaving wife and child with little finance and that help would be appreciated.

....0....

The obituary of Bro. R. J. Worthington, of Kalamazoo, Mich., is held over till next issue in order that it may be accompanied with photo.

....0....

Sr. Evelyn K. Harsch, Chicago, Ill., has been suffering a severe attack of influenza, but is better at this writing.

F. E. Siple.

## Obituary.

Jonesville, S. C., Jan. 14, 1921.

Dear Bro. Lindsay:

Will you please give space in the Restitution Herald for these few lines? I hereby announce the death of our little seven year old daughter who has been a sufferer for one year. She underwent two serious operations. On April 16, 1920 the right kidney was removed, which was larger than a quart. The doctors called it carcenoma, a kind of cancer. The growth came back in July and grew until it filled the entire abdomen. The end came Jan. 11, 1921. She was laid to rest in the cemetery at New Hope Church, near Jonesville, S. C., at which time Bro. Lloyd Johnson gave a very profitable talk on the resurrection. We laid her to rest till Jesus comes. We thank God and all the Brethren who sent us aid in our time of distress. This makes us nine now dead and leaves us one little girl, two months old. But we are looking for the soon coming of our

Lord and a happy reunion with them all.  
Your brother in hope of Eternal Life,  
Marvin Becknell.

### Mrs. E. R. Beardslee

died at the home of her daughter, Mrs. A. M. Ellis, Newell, Ia., Nov. 21, 1920.

Emma Rebecca Little was born at Meadville, Pa., July 31, 1857. She was married to Charles Beardslee, Sept. 8, 1872, who preceded her in death 15 years ago. She leaves to mourn her death, 4 daughters, and 3 sons: Fae and Mrs. L. A. Coleman, Sioux Falls, S. D., Mrs. A. M. Ellis, Newell, Ia., Mrs. F. R. Lee, Elrod, S. D., Harry, of Jennings, Oklahoma, Edgar of Olympia, Wash., and Clarence, at Camp Holadred, Md. Besides her children, she leaves an aged mother, 2 sisters, and 3 brothers, 21 grandchildren, and one great-grandchild.

She was visiting her daughter at Newell, Ia., when taken sick and was sick only a week of pleurisy; but not dangerous, when about 2:30 A.M. Sunday Morning heart failure caused the end, which came as a shock to her children.

Funeral services were held at the home of Mr. and Mrs. A. M. Ellis, Newell, Ia., on Wed., Nov. 24, at 12 o'clock by Rev. Jas. E. Holden. Then drove to Sioux Rapids, Ia., and buried her beside her husband.

Mrs. Beardslee joined the Church of God about 12 years ago, while living at Marathon, Ia. She left there about ten years ago for Waterloo, Ia., where she made her home until a little over a year ago when she went to Sioux Falls, S. D.

A relative.

## Notices.

### Notice

To all who live near, this is to say that I am planning to return, on my trip to the coast, via Hammond, La., to hold some meetings there. All who would like to be informed as to date of said meeting please write Bro. Albert Siple, Hammond, La., who will give you the required information as soon as I can decide on a date.

S. J. Lindsay.

## Reports.

### Report from the Desert

The Editor says, regarding his western trip, "If we find Bro. J. W. Williams hung up on a cactus 'bush' out there anywhere we'll report it." And the Editor of Day Dawn adds his thorny thrust, "If you do, Bro. Lindsay, lend him a hand," etc.

Well, now, why should a scrawny little preacher be made the target for so much spattering ink? It may be disdain for our handsomeness, or we know not what, but probably the assistant editor of the Herald will by this time have added his thorny gibe, as he has in the past. (However, if he'll be good we'll not attack him first, for he may still be hiding in that coal car.)

But the true version of the whole story is this: Once upon a time a sad-faced wanderer went from Ripley, Ill., down to Phoenix and fell into a tree cactus, which stripped his ragged clothing to shreds and left him wounded and home-sick. And by chance two editors passed that way on their happy journey back and forth to the land of

lemons and nuts, and the one from the North said to the one from the East, "Lend him a hand." "No," said the big man, "We'll report it." So they both passed him up, and he is still in the desert waiting for the ex-president from the West to rescue him so he can have company when shoved off the edge into the Lake of Pacific, which is deemed the proper place for all heretics.

So he is still in the desert waiting his torment.

Well, to dispense with levity, we are meeting at our home twice daily on Sundays, for preaching. So far, we have failed to interest the public. The S. D. A. people decided not to let us use their church because there is too much between us on faith.

The writer often reads at the library and has other good opportunities, such as lectures. Last Saturday eve and Sunday forenoon we attended Jewish services. How strangely like the 4th of Luke and Acts 13. The Psalms used for singing. The "minister," attendant, a boy, reading the law, the Prophets and the psalms. Even to asking us to speak which we did. But only one man was in the audience. The Rabbi told me with sorrow, that the rest were in their stores. (That was Saturday forenoon). He was very cordial and liberal. We expect to visit him at his home this week.

Some of our flock have been sick.

The financial condition here is straitened, there being no sale for cotton, and it is the staple crop. But we are well cared for.

J. W. Williams.

## The Sunday School.

By Alta King.

### THE MARRIAGE FEAST

Lesson 6, Feb. 6, 1921.  
Lesson Text: Matt. 22:1-10.

Golden Text: Go out into the highways and hedges and constrain them to come in. Luke 14:23. (Diaglott)

Memory Verses: Luke 14:23-24.

#### Questions and Comments.

In today's lesson Jesus gives a kingdom parable, the object of which is to teach the lesson found in the closing words of the parable in Matt. 22:14. The parable also gives a vivid picture of the Jewish rejection of Jesus as the Christ.

It is based on the following custom:

"The feast was an essential part of the marriage among eastern nations, the marriage was not completed without the feast. It would have been an unpardonable insult to neglect attending the marriage feast of a private person; but to refuse to go to the marriage of their king's son was an act of rebellion for which no excuse could be offered."—Hesba Stretton. "On the morning of the day on which the festival was to be held. . . servants were sent out to call them that were bidden."—Wm. M. Taylor. In countries where no memoranda are written, and where no fixed hours are observed or appointed, such a final and second invitation is almost necessary.—Marcus Dods.

We believe the parable is more easily applied, and more surely, if we begin where Jesus left off and work our way back throughout the parable, for in closing the parable Jesus states what class of people the parable concerns, which gives us the key to the interpretation.

Read or relate the parable noting particularly verse 14. Matt. 22:1-14.

Who are the "called" and "chosen" ones of the teachings of Jesus? Read Rom. 8:28-31. How are they called? Acts 15:7,14. For what purpose? Rom. 8:28-29, Heb. 3:1, 2 Peter 1:10-11, Rev. 1:4-6.

To what is the union of Jesus with these chosen ones likened? Rev. 19:7-8, Matt. 8:11-12, Luke 22:29-30. Who were first called and given a chance to be chosen to the above positions with Jesus? Ex. 19:5-6.

When and through whom were these "bidden" ones invited the second time? Matt. 10:5-7.

How did they receive this second invitation? Acts 13:46, Luke 19:43-44.

What in the parable corresponds to these facts? To whom was the invitation sent after the Jewish Nation had thus treated it lightly in putting it from them? Matt. 21:42, Mark 16:15.

What, in the parable, corresponds to this fact? Show that Gentiles may fittingly be called people of the highways and hedges, as contrasted with the Jews.

What is true concerning the individuals who compose the church? 2 Peter 2:1, 1 Cor. 11:19. Recall also the parable of "the net." Do we find the same to be true concerning those who were called from the highways and hedges to the marriage in the parable?

When will the good in the called class be separated from the bad and what will be the fate of the unworthy? Matt. 8:11-12, 24:44-51. Recall also the parable of the net. Compare with the fate of the one who was unworthy to be at the marriage.

The fact that the invited ones in the parable were guests at the marriage feast of the King's son causes us to hesitate in applying the parable to the calling of the people into the church, which is to be the bride of Christ. But it is often true that all points in a parable do not have corresponding application. The lesson of the parable is, "Many called but few chosen." Just as many were called to the wedding feast of the King's son, so many have been and are being called to the kingdom—first, from among the Jews who finally spurned the invitation, then, from among the Gentiles, and few are chosen from among all the called ones.

#### General Notes.

Daily Readings: Mon., Matt. 22:1-14; Tues., Rom. 8:28-31; Acts 15:7,14; 2 Peter 1:10-11; Rev. 1:4-6; Wed., Rev. 19:7-8; Matt. 8:11-12; Luke 22:29-30; Thurs., Matt. 10:5-7; Acts 13:46; Luke 19:43-44; Fri., Matt. 21:42; Mark 16:15; Sat., Matt. 8:11-12; Matt. 24:44-51.

The Children's Lesson: Tell in simple language the customs upon which the parable is based emphasizing the fact that failure to answer the invitation was disobedience and disrespect to the one who issued it. Then show them that failure to answer Jesus' invitation to come and learn of him means that we are just like those who refused to come to the marriage feast.

"Whether there may be or few  
Elect the heavenly goal to win  
Truly I know not:—this I know,  
That none who march with footsteps  
slow,  
That none who fight with hearts untrue,  
That none who serve with service cold  
The eternal city shall behold,  
Or enter in.

"Whether there be many that strive  
In their vast suit for that vast love,  
Truly I know not:—this I know,  
That but to seek is not to strive:  
That love lives not in empty show,  
That thankless praises, heartless prayers,  
Can claim no bond for will if theirs  
His face to see."—Sel.

In Lu. 14:16-24 we have a word picture of the Jewish disregard of God's call to them to sit in heavenly places with Jesus in the redemption work of the world. This picture is very similar to the one studied in today's lesson, except a "certain man made a great supper," instead of a king making a wedding feast for his son. The servants were commanded first to bring in the poor and maimed and halt and blind. This Jesus and the apostles did through the influence of their miraculous power. Then the servants were commanded to go out into the hedges and by ways and compel people to come in. We cannot give the word "compel" its meaning of forcing one against his will, which necessitates physical force. This is directly contrary to the mission of Jesus. We see in that command the very work that has been going on during the gospel age—the urgent, unrelenting preaching of the gospel to Gentiles, urging and constraining them to accept of this high calling in Christ Jesus, that the Bride of Christ, the house of God, may be complete and full. The Diaglott rendering is urge, constrain.

#### Questions

We wish to submit the following questions to the readers of the Restitution Herald:

1. What is the church?
2. Who built it?
3. On what foundation is the church built?
4. What is the name of the church, and who named it?
5. What is her relationship to God?
6. What is her relationship to Christ?
7. What is her mission in the world?
8. Must the members separate from the World?
9. How may one become a member of the church?

As we wish to stimulate an interest in the study of God's Word, we shall, the Lord willing, submit questions from time to time on subjects that all of God's people should understand.

J. H. Anderson.

We live in deeds, not years; in thoughts not breaths;

In feelings, not in figures on a dial.

We should not count time by heart-throbs,  
Who thinks most, feels the noblest,  
acts the best.—Sel.

IT is wiser to profess ignorance than to profess knowledge.—Sel.

## RESTITUTION

E. O. Stewart, Cleveland, Ark.

**I**F there is any subject in the Bible that holds a preeminence, in my mind, it is the Restitution. The word restitution means restore, or bring again that which has previously existed. "The heaven must receive Christ 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 3:19,21.

God has an appointed time for every thing and he never does anything until the time appointed, and he has seen fit to appoint times for the restitution of which the prophets have spoken. The above passage of scripture seems to me is sufficient to prove to any person who has any reverence for the word of God, that the times of restitution cannot be, as long as Christ remains in heaven.

What are the things which God promised the prophets he would restore?

1. He promised to restore man to life. Psa. 22:29.

2. He promised to restore the earth to its Edenic beauty. Ezek. 36:34, Isa. 35.

3. He promised to restore the lost kingdom to Israel. Ezek. 21:25,27, Amos 9:11.

4. He promised to restore harmony among the lower animals. Isa. 11:6,8.

Let the so-called Christian world admit that Acts 3:19,21 is true, then the spiritual interpretations which men have placed upon the above passage of scripture will fall to the ground.

Now please take notice to our first count, That he will restore man to life. All they that go down to the dust shall bow before him. Psa. 22:29.

Does this mean what it says? If so, is there a passage of scripture anywhere that will contradict it? "The last enemy that shall be destroyed is death." 1 Cor. 15. Death cannot be destroyed just as long as one single person remains in it.

"I have the keys of death. I can open and none can shut." Rev. 1:18. Is that key large enough to open the whole domain of death? If not, then some one has locked a door that Christ cannot unlock. Is death a work of the devil? If so, then "Christ was manifested that he might destroy the works of the devil." How was death brought about? By the disobedience of Adam. Heb. 5. How will it be conquered? By the righteousness of Christ. Heb. 5. "All that are in the grave shall hear his voice and come forth." John 5:28. God hath given assurance unto all men in that he hath raised Christ from the dead. Acts 17:30. He gave himself a ransom for all to be testified in due time. Heb. 5:8.

In death there is no remembrance of thee. Psa. 6:5. How much does the word death include here? Death and hades delivered up the dead that were in them. Rev. 20. Is death as big here as it is in Psa. 6:5? Christ tasted death for every man. Heb. 2. Every man will be restored to life. But every man in his own order. 1 Cor. 15. The creation itself shall be delivered from the bondage of corruption into the liberty of the children of God. Rom. 8. R.V. rendering. So there is a liberty that is common to all. It is the free gift spoken of in Rom. 5. Then the high calling is to the obedient.

My next count. The earth shall be restored to its Edenic beauty.

As the earth came forth from the plastic hand of the Creator, everything was beautiful in the superlative degree, everything was in perfect harmony. The garden of Eden was man's home. Sweet odors were wafted on every breeze. There were no deserts, barren plains such as we see today. The prophet Isaiah in speaking of the restitution says, The wilderness and the solitary places shall be glad and the desert shall rejoice and blossom like the rose. A wonderful change indeed, to what the traveller sees today as he crosses these arid wastes, not a green tree or green field greet his vision, but in the restitution age this will all be done away.

Ezekiel tells us: That 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. Ezek. 36:34.

We shall now turn our attention to the restoration of the kingdom of Israel. Zedekiah was the last king that ever reigned over Israel. God overturned the kingdom of Israel, and said, it shall be no more until he come whose right it is and I will give it him. Ezek. 21:25.

Thou hast made his glory to cease and cast his (David's) throne down to the ground. Psa. 89:44. The children of Israel shall abide many days without a king. Hosea 3:5. In that day will I raise up the tabernacle of David that has fallen down, and build it as in the days of old. Amos 9:11. In mercy shall the throne be established, and he shall sit upon it in the tabernacle of David judging. Isa. 16:5.

The angel said to Mary, Thou shalt bring forth a son, and call his name Jesus. Luke 1:31. 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.

So many people try to apply this passage of scripture to the present age. It makes me feel sorry for them to think that they are so blind. Look at the insurmountable difficulties that arise if we take that position. In the first place Isaiah 16:5 says, When he sits on the throne he shall judge. And Christ himself said when he was here that he came not to judge. John 12:47. But, says one, he is judging now. But Paul tells us in 1 Cor. 4:5 to judge nothing before the time until the Lord come.

In Acts 1:6 Christ was asked, Lord, Wilt thou at this time restore the kingdom to Israel? Here we see the word time is used. He told them it was not for them to know the times or seasons. God alone knew that, but he promised them that they should receive power after the holy spirit came because the holy spirit would teach all things. This conversation took place in Acts 1, ten days before the holy spirit came. Acts 2 gives us to understand that the holy spirit came on Pentecost, and it was to teach them all things. Now turn to the next chapter, Acts 3:19,21. The holy spirit had already come and was teaching them. Was it teaching them wrong? Certainly not. What does the apostle say? That the heaven must receive or retain Christ. How long will he remain there? Answer. 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. How any person can read Acts 1:6, and 3:19-20, and still believe the kingdom or anything that the prophets have spoken of have been restored is a mystery to me. All these things will be accomplished, but not before Christ returns. Acts 15:16 says, I will return and build again the tabernacle of David. 2 Tim. 4:1-4 says, He shall judge the quick and the dead at his appearing and his kingdom.

Matt. 25:31 says, He shall sit upon the throne of his glory when he comes with all his holy angels. Matt. 19:28 says, When Christ sits upon the throne of his glory, the apostles shall sit upon twelve thrones judging the twelve tribes of Israel. He will not sit on his throne till he comes.

He will build the tabernacle of David when he returns. Acts 15:16.

The dead will be raised when he returns. 1 Thes. 4:16.

Heb. 2 says, As truly as I live, all the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea.

Isa. 11:6 says, The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; they shall not hurt nor destroy in all my holy mountain.

That will be a glorious time.

When man to man united,  
And every wrong thing righted;  
The whole world shall be lighted,  
As Eden was of old.

If any of the brethren wish my service for five or six months, commencing after May 15th, I am at your service.

## No. 6. OFFICE OF MEMBERS

J. W. Williams, Phoenix, Arizona.

**P**AUL says that not all members have the same office. As we would say of the human body, the same function. Speaking of the body of Christ, this is the idea of service. Tradition has attached to Christian service the mere idea of song, worship and sermonizing as being the whole of service, as, for instance, the announcement: There will be services at eleven o'clock. This is pernicious, as it divorces daily toil and profession from Christian conduct and calls them secular, that is, worldly. It drives one to the conclusion of monasticism and nunnery, if he would be unworldly. The logical result would be voluntary martyrdom by starvation and freezing, which would be charging Deity with folly in creating humans with stomachs and nerves. But bread-winning is not un-Christian. It is a divine mandate from the days of Adam, and Paul commanded that the lazy should not be fed by charity. Can obedience to such mandates be sinful? Paul also says we shall glorify God in eating and drinking and in whatever else we do. All proper activity is Christian service. Plowing is as much an act of worship as praying, and gladness in giving is truly thanksgiving, for it shows appreciation, and a realization of the Giver, with resultant love in sharing the gift. The function of the toe is as much an act of body activity as that of the brain's thought, and no priest is superior to a plowman in Christian service. Of course plowing can be done to gratify a carnal love for money instead of to glori-

fy God, but so of preaching. If your occupation does not glorify God you better change it for one that affords some true service to your neighbors. For Jesus showed how to glorify the Father, when he said, "Herein is my Father glorified, that ye bear much fruit," and "the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. So whatever occupation you follow that bears such fruit glorifies the Father. Eating that builds up health and strength does this. That which merely strengthens carnal desire does not bear the fruit of "temperance." Sleep glorifies him if it refreshes needful condition of weariness, but Solomon's picture of one on whom poverty and want come as a traveller and an armed man is of one who craves "a little more sleep."

So then Paul's argument by comparison is that just as the meanest members of the body are needful, so the humblest members of Christ are useful as well. You can best tell what he needs you to do. The one who carried the cross for the fainting Lord shared in the work of redemption. So did the lad who furnished a few loaves and fishes to be multiplied. Onesimus was a slave, but he was "Christ's freeman." Perhaps you can sing, but it may be you can only whistle as you work. Never mind, the singing and praying of Paul and Silas at midnight kept the prisoners from fleeing when the walls fell. You may have a harelip that prevents you even whistling. Do not grieve, you can smile, at least with your eyes. At least you can hand out a tract or give two mites to the Lord's treasury. If the Father has called you into his grace he has something for you to do or he would never have called you. He placed no needless members in your body. He may not have made your calling as spectacular as Paul's nor your service as high as that of an apostle, but remember, "If the whole body were an eye, where were the smelling?" There will be but one King in the future reign, but there may be need of many message bearers. Perhaps we can serve at least as those who cast their garments in the way to make a royal path fit for the King. Perhaps we can do a little mite of service now, in a quiet way. A washerwoman can make music of praise on her washboard and use her mites for the King. The joy of it drives away her back-ache. Everyone has a function. Find yours. Enjoy it. Use it heartily to the Lord.

#### BUT SOME MAN WILL SAY

T. A. Drinkard, Holbrook, Nebraska.

HOW are the dead raised up, and with what body do they come?" 1 Cor. 15:45.

Thus our attention is called by the apostle Paul to the question of death, resurrection, and the body with which those who are entitled to the Divine nature will be clothed with. Our understanding is that Paul is treating on the two natures, showing fully that death separates them insofar as those are concerned who have fallen in death up to the coming of Christ.

In 2 Cor. 5:1-4, he also calls attention to the fact that there are two houses. An explanation is given in the 4th verse: that they refer to the two natures, mortality and life in a spiritual sense. This has

been a stumbling stone of contention for some time. Some are of the opinion that Paul is seeking to show that at death the real man puts off his mortal body, and sails away to occupy the house or body prepared in heaven for him. But they never stop to see that there is no use of a resurrection if all this is true. Why a resurrection? They would have two bodies in the resurrection. Just think. Two bodies for one man, really one more than they need. They could not lease one out for everybody else will (?) have two.

Thus people are being driven into a denial of a resurrection by clinging to a theory based upon Platonic theology, which originated during the age of superstitions. And we talk about our enlightened age. Yet everybody still believes they are going to heaven when they die, when the Master declares, "Ye cannot come." John 13:33. I could never figure out why people are so inconsistent. I prefer to stay right here on earth, simply because I can't go anywhere else, and furthermore, this earth will be a mighty nice place to be when the Lord comes. If all this is true about folks going to heaven when they die, Paul's lesson in 1 Cor. 15:35-56 is not worth the paper it is written on. And if the word death, as used by him in this case does not refer to cessation of life, then there is no truth to the whole supposed plan. There is absolutely no sense to saying that death is life, and life is death. The Clergy has blinded and deceived the people long enough. And every lover of the truth should see to it that he exerts all his power against such. I am reminded of a conversation between the writer and a Dr., of Ft. Worth, Texas recently. He came to see a patient. I asked him if it wasn't a little inconsistent for a person to believe he was going to heaven when he died, yet when he got sick he'd send after the Doctor and do everything possible to stay on earth. He said that was alright to believe, but it would not stand the test. Paul shows, "It (that is, the dead) is sown in corruption; it (that is, the dead) is raised in incorruption." 1 Cor. 15:42. The word sown carries the idea of downward progress. The word raised gives the idea of upward progress, and glorious exaltation in immortal life and glory. Paul shows (verse 46) that the natural or mortal nature came first, then the spiritual. Hence, mortality is lost in death, and man is clothed with the spiritual life in the resurrection. The resurrection to spirit life is only for those who have made their calling and election sure by reason of submitting to the terms which the Father has made through the Son. There is no mystery connected with the whole of 1 Cor. 15 if we will look at it as it stands, But if we seek to twist and turn the statements around then we meet with some perplexing questions.

#### ANOTHER RELIGION

IN the "Wayside Notes," of Dec. 21st, we find this expression: "Another religion, approximating the real truths of the gospel." After Bro. Lyon telling us of a Japanese religionist, who believes in the blossoming of the earth, when one of the gods will rule over the whole earth."

Pardon me, my brother, for lifting my voice against any one. Even casually com-

paring such to Apostolic teaching, much less "fitting to a dot" the early Christian church. Jesus said in John 3:18, He that believeth on him is not condemned, but he that believeth not is condemned already, because he believeth not in the name.

What is it to believe in his name? Certainly, to believe in the things that will be done in his name. To believe "in the eternal purpose which he purposed in Christ Jesus, our Lord, in whom we have boldness and access with confidence by the faith of him." Eph. 3:11-12. Jesus, in his prayer for his chosen apostles, said, "This is life eternal, that they (the apostles) might know thee, the only true God, (not a triune god), and Jesus Christ whom thou hast sent." John 17:3. Please compare this with Heb. 2:1-4.

Jesus warned his disciples to beware of the doctrine of the Pharisees. Paul bids us put on the whole armour of God, not a part of it. "Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked."

Why does Paul bid us put on "the whole armour?" He tells us. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." What is this but that which claims to be truth, which is not? "This is the victory that overcometh the world, even our faith." In Col. 1:23. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard." Paul defines this gospel. The gospel of Christ is the power of God unto salvation to every one that believes. That believes what? "The gospel of Christ." We, dear brothers and sisters, are nearing the time of the end. It behooves us to put on the whole armor. We cannot affiliate with those who believe in the coming of Jesus, but ignore the purpose of his coming. The Jews believe in a universal ruler. They ignore the risen Lord, and they are nearing the time of Jacob's trouble. See Jer. 30:5-7.

In our town we have a devout religious body who believe Jesus is coming to sit on David's throne. They also believe in the immortality of the soul and they of necessity have to claim the kingdom of God, and the kingdom of Christ are not the same. The kingdom of God is love, joy, an peace in the Holy Spirit.

These people believe in the trinity, therefore have the very foundation wrong. "Hear O, Israel, the eternal is one." Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Heb. 10:23.

That we may say as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love his appearing.

Your sister striving for the victory,

N. B. Robison.

Hope is the anchor of man's soul.



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POINTS ON CHURCH GOING

IN this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

Church work and church attendance means the cultivation of the habit of feeling some responsibility for others.

There are enough holidays for most of us. Sabbaths differ from other holidays in the fact that there are fifty-two of them in every year. Therefore, on Sabbaths go to church.

Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in church. But I also know as a matter of cold fact that the average man does not thus worship.

He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

He will meet and nod or speak to good, quiet neighbors. He will come again feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard churchgoing as a soft performance.

I advocate a man's joining in church work for the sake of showing his faith by his works.—Theodore Roosevelt.

FAITHFUL FRIENDS

LIKE radiant stars in the distant sky,  
Are the faithful friends that ever stand by.  
Grant them Thy blessing dear Father we pray,  
Be Thou their guide and their helper alway.

Life has its conflicts each brave heart to try,  
But vict'ry lifts up her banner on high,  
With Christ in our hearts, the aim to live right,  
Our reward will be peace and love and light.—Sel.

WE are not likely to regret the choice we have made when we have honestly asked God to direct our choice.—Sel.

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# THE RESTITUTION HERALD.

Volume 10.

Oregon, Illinois, February 1, 1921

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.  
104 South 7th St.,

### THE KING'S DREAM Daniel 2

YOU know I told you last week how the great king Nebuchadnezzar came from the east and carried Daniel and his people away from their own country. And you remember how Daniel and his three friends studied for three years and became wiser than any of the wise old men in the kingdom. Of course they could not have done this of themselves for they were only boys; but because they tried to please God, he made them wiser than the rest.

One night Nebuchadnezzar had a dream. He woke from his sleep and he found that he could not go to sleep again. But when he tried to remember the dream he could not. He tried hard to think what it was, but he could not recall the least bit of it. In those days dreams always meant something. It was the way God usually spoke to people.

Nebuchadnezzar was so worried about this dream, and in the morning he sent out word that all the wise men in his kingdom should be brought to him. But for some reason Daniel was not called with the others.

When the men stood before the king he said, "I have dreamed a dream, and I am troubled to know the dream."

The wise men answered, "O king, live forever: tell thy servants the dream, and we will show the interpretation."

"But I have forgotten the dream," said the king. "If you do not tell me the dream and its meaning, you shall all be cut to pieces. But if you can tell me, you shall have great gifts."

The wise men replied, "No one but the gods could tell you the dream, and no king ever asked his wise men to do such a thing before."

This made the king dreadfully angry and he ordered his soldiers to kill all the wise men in his country. When the captain came to Daniel and his friends, Daniel asked, "Why does the king say all his wise men must be killed?"

When the captain had told him, Daniel went in to the king and asked him to wait a short time. The king promised to do this. Then Daniel went back to his house and he and his friends prayed that God would show them the dream and what it meant. Sure enough, in the night Daniel

## HIS PROMISE



WHAT a message was sent through the well beloved John,  
To the band of believers so true;  
By their Lord's loving word, how  
their pure hearts were stirred,  
And their courage enkindled anew.

Behold, I will come, I will quickly come,  
All my reapers to repay;  
Like the lightning bright, like a thief at night,  
Will descend that dreadful day.  
Keep your lamp alight; guard your crown aright;  
Walk by faith and watch and pray.

Thus by precept and promise Christ founded  
their faith;  
And with this blessed hope set before,  
Though in vain did they yearn to behold his return,  
They undaunted great suffering bore.

And still echoes that call to the wearying  
Bride,  
Though the Bridegroom doth longer delay;  
In the clouds of the sky he'll descend by and bye,  
To abide with his people for aye.—Sel.

had a dream that told him all about it.

After thanking God for his goodness, Daniel went to the king and said, "I can tell you the dream now."

"Can you tell me the dream and its meaning?" asked the king.

And Daniel answered, "No man could tell you the dream and its meaning, but God has told it to me so that I might tell you.

"You saw a great image, very large, and very bright, and very terrible. The head was made of gold, the breast and arms were of silver, the thighs were of brass, the legs of iron, and the feet were made of iron and clay mixed.

"After a while a stone was cut out without hands. This stone struck the image on the feet and they broke in pieces. The whole image was then broken up and the wind blew the pieces away. But the little stone grew larger and larger until it became a mountain that filled the whole earth.

"Now I will tell you what the dream means. You, O king, are the head of gold. For God has given you power, and strength, and glory wherever men live, and has made you ruler over all of them. So he meant you, when he showed you the head of gold. After you another kingdom will rule over the whole earth, but it will not be so strong as yours. This is what the silver breast and arms mean. Then a third kingdom shall arise. That is what the brass meant. The fourth kingdom shall be strong, and shall break down the governments of its people, just as iron breaks things that it strikes. You saw the feet made of iron and clay. One is

strong and the other is weak. And the last kingdoms will be that way. Some of them will be strong and others will be weak. And they will not try to help each other and work together any more than iron and clay will mix together. Then the God of heaven shall set up a kingdom that shall destroy all these kingdoms and his kingdom shall last forever. And he shall rule his own kingdom. That is what the little stone meant.

"Since God told you the dream and its meaning we know it is sure."

The king said to Daniel, "Truly the God you worship is a God of gods, and Lord of kings and revealer of secrets." This was Nebuchadnezzar's way of saying that Daniel's God was greater than the idols of gold and silver that he prayed to. Then he made Daniel ruler over the province of Babylon, and chief governor over all his wise men.

## THE BIBLE

THIS book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe in it to be safe, and practice it to be holy. It contains light to direct you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents.—Sel.

People who are in the habit of boasting about their heavy responsibilities remind us of the mole burrowing underground, who complained that he had to carry the world on his back.—Sel.

THERE are a few people in every community who don't have to go and hunt for misery. They can sit down most anywhere and dig it up.—Sel.

WORDS are after all, but sounds that die upon the ear; yet, when arranged by Reason, they live as Symphonies of Wisdom.—Sel.

A COAL mine is a savings bank where thrifty Nature deposited energy for future generations.—Sel.

## THE "SPIRITIST" PERIL

By R. K. Strand, in Exchange

2. THE MORAL AND SPIRITUAL PERIL.—The question has been discussed whether the manifestations are not wholly the work of the mediums, and therefore are fraudulent pretences. Many noted mediums, who were in great vogue for a time, were ultimately exposed as fraudulent tricksters. But, allowing for all this acknowledged trickery, which is to be expected where money is at stake, there remain certain phenomena which cannot be explained in this way, nor by any known science. Nevertheless I have no hesitation in saying, guided alone by my Bible, that the whole system is a fraud. This does not mean that every medium is conscious of the fact. There seems no reason to doubt the solemn declarations of some mediums, when out of trance, that they knew nothing of what they had been saying in trance. The apostle Paul has forewarned us that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Tim. 3:13). These mediums are amongst the "deceived;" but they are also the means of deceiving others, for no Spiritist will admit that the communications come from any but departed human spirits. In this way the whole system is a fraud, for it pretends to be what we can know assuredly it is not, if we be guided by Divine revelation. Can we expect any good from that which is in itself false? Can a clean thing come out of an unclean?

God chose the nation of Israel with the design that they should become to him "a peculiar treasure above all people," "a kingdom of priests, and a holy nation," and he gave them commandments intended to procure for them purity of life. Amongst those laws none is more emphatic and severe in its denunciation than the law against all classes of witchcraft and necromancy, for these practices were associated with the low, degrading morality of the Gentile nations, from which God wished to raise his people up and deliver them. Therefore they were commanded: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through 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." (Deut. 18:9-11). A "necromancer" is one who consults with the dead, just as the "consulters with familiar spirits" and as the mediums of our own times profess to do. So severely was the practice regarded under the Divine law that it enjoined: "A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death." (Lev. 20:27). Nay, more, even of the "soul that turneth after such as have familiar spirits"—the enquirer—God says: "I will even set my face against that soul, and will cut him off from amongst his people." (Lev. 20:6.) For the medium the sentence of death was to be judicial, inflicted by the nation itself; for the enquirer there awaited the just punishment of God in his own time and way, ending in death, unless repentance stayed his hand. "For

all that do these things," the law explains, "are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them (the nations) out from before thee." (Deut. 18:12). Again it is said: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." (Lev. 19:31.)

From the standpoint of scripture, therefore, these practices are of a low, debasing character; their tendency is immoral; they "defile," or corrupt, the dabblers therein; and their origin is not merely not of God, but opposed to him. We know that it was in Saul's degraded days that he had recourse to "a woman that hath a familiar spirit," and he earned for himself thereby the loss of his kingdom and his own life. So it is recorded also of Egypt in the days of her declension and degradation: "The spirit of Egypt shall fail in the midst thereof and I will destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to wizards." (Isa. 19:3). What a commentary is all this upon the happening of our own time! In Saul's case, as in Egypt's, the resort to "familiar spirits" was the counsel of despair! Is it so today also? Is it because the testimony of the Word of God has been rejected that the nation to such a large extent is flying, in its distress and ignorance of better things, to the mediums and their familiar spirits for comfort? Is it not a fulfillment of the apostle's words regarding the last days? "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be judged that believed not the truth, but had pleasure in unrighteousness." (2 Thes. 2:11-12). It is time that every one should look these things in the face seriously, and rising up, shake off this Satanic delusion, and return to the pure teachings of God's Word.

Pleas are put forward by the votaries of modern Spiritism in its behalf that the times and circumstances are changed, and that many have been comforted by its communications. Has that which was impure in ages gone by become pure in these days? Is that which was so strongly condemned by God in times past become acceptable to him now? If so, how has this wonderful change been brought about, and wherein lies the difference? But these pleadings are vain. The times may have changed, but the practices are essentially the same; if anything, more developed for evil deception. And it will be sufficient reply to point to the remarkable fact that a great many followers of Spiritism have found it necessary to warn the general public against the lying deceptions of the spirits. Amongst the earlier Spiritists of recent times was Swedenborg, who said: "Let them who speak with spirits beware lest they be deceived when they say that they are those whom they know, or pretend to be." Sir A. Conan Doyle has said: "There are, I think, deliberate frauds, either from this side or the other." Sir Oliver Lodge has strongly advised all who have any dealings with the spirits to see that they always keep for themselves the upper hand, and in his book "Raymond," advice is given as to the treatment of "controls," viz., "to humor them by taking them at their face value"—rather contemptuous lan-

guage indeed!

From Dr. Schofield's "Modern Spiritism," I cull the following testimonies:—"The Rev. Cyril E. Hudson, in the Nineteenth Century for May, 1919, says: 'Spiritists know that if you rend the thin veil which separates this world from the next, you can have no guarantee whatever as to the character of the personalities which will avail themselves of the rent. You are running an awful risk.'

"'It is simply puerile,' says another, 'to refuse to face the possibility that evil spirits may rush to the threshold when the door is opened.'

"A writer in the 'Occult Review' says: 'Spiritists are well aware of the awful peril of "Obsession" by evil spirits. Man has some very dangerous and powerful enemies behind the veil.'

"Professor Hudson' (of America) states that the exercise of Spiritism 'produces physical deterioration which keeps pace with mental decline; and which, no doubt, loosens all principles of morality and truth.'

After many other similar testimonies, Dr. Schofield's conclusion is: "I wish to show that the terrible warnings of scripture against all forms of necromancy, against all attempts of communication with another world, so far from being, as is so generally believed, the foolish prejudice of the infancy and ignorance of humanity, to be now dismissed with contempt by the matured wisdom and great knowledge of our time, are, to our dismay, justified on every side by actual scientific experiment."

I agree with a writer in the "Bible League Quarterly" for July-September who says: "It is my deliberate opinion that the spirits who control mediums and thus communicate with men are evil spirits, not actuated with benevolence of the desire to console; but actuated with a desire to secure powerful influence over the souls of men which otherwise they might never be able to obtain, and to (ultimately) use their influence for the damage or destruction of those who voluntarily step within its sphere."

All these testimonies cause the words of the apostle Paul to stand out in bold relief: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against principalities, against powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Eph. 6:11-12).

(To be Continued.)

## THE NEXT AGE

Mrs. Rena Endsley, Sidney, Nebr.

**T**HE earth in the next age will be under a constitution adopted for the abode of the saints who will be immortal.

Be thou partaker of the afflictions of the gospel according to the power of God, who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel. 2 Tim. 1:9-10.

We are now seeking for immortality. Rom. 2:7. Who, in his times he shall show, who is the blessed, and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. 1 Tim. 6:15,16. 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. 15:53-54.

And God said, Let there be a firmament in the midst of the waters, and let us divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament heaven. And the evening and the morning were the second day. Gen. 1: 6-8. Afterward he brought me again down to the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the altar. Afterwards he measured a thousand; and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over. Then said he unto me, 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. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed: and every thing shall live whither the river cometh. And it shall come to pass, that the fishes shall stand upon it from En-gedi even unto En-glaim; there shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof, and the marshes thereof shall not be healed; they shall be given to salt. And by the river, upon the bank thereof, on this side, and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine. Ezek. 47:1,5,8,12. And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. Zech. 14:8.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruit 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. Rev. 22:1-3.

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 who 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.

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. Isa. 65:13-15. 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 glory. 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. 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. 60:19-22. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass, and the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass, and they shall bring the glory and honor of the nations into it. Rev. 21:18,21,26.

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 (who are living) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. 1 Cor. 15:50-53. For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not precede them who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we who are alive 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. 4:15:17.

In hope of eternal life, which God, that cannot lie, promised before the world began. Titus 1:2. For bodily exercise profiteth little: but Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 1 Tim. 4:8. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. 6:19.

Who hath saved us, and called us with an holy calling, not according to our works but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel. 2 Tim. 1:9-10. Who will render to every man according to his deeds: to those who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life. Rom. 2:6-7. 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. John 6:40. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall we also appear with him in glory. Col. 3:3-4. And this is the record, that God hath given to us eternal life, and this life is in his Son. 1 John 5:11.

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 forever and ever. Rev. 22:3-5. And hast made us unto our God kings and priests: and we shall reign on the earth. Rev. 5:10.

IT'S easy to develop into a mis-fortune teller. A withering success—a man who is satisfied with himself. Excuses are poor crutches when you're lame only through sheer indifference.—Sel.

THOSE of us who are so upright that we lean over backward, cannot see where we are going and, naturally, tread on the rights of others.—Sel.

SELFISHNESS, with all its avaricious eyes, can see no further than its nose, while Love, though blind, has always led the way to noble achievement.—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.

Editorials. (From Los Angeles).

The editor acknowledges his delinquencies in not sending in more editorial matter, but please remember this trip is calculated as a brief breathing spell for us. We'll try to make up for it when we get back in the harness.

We are kept busy answering correspondence and calling on the friends and relatives of folks "back home," and this taken together with our work here keeps us extremely busy.

Word from Fredericktown, Mo., tells of much sickness in that locality among the brethren. We trust that all may come safely through.

On Tuesday morning, Jan. 18, we went down into the city (Los Angeles) to meet Sr. Viola Kuhns, her husband and an uncle and aunt, of Illinois, who are touring the West and were here for the week. We had a very pleasant time visiting and comparing notes.

While the middle states have been enjoying (?) the cold and snow we have had a copious downfall of rain which pleases farmers and fruit-growers alike, but we

are afraid it will spoil the fishing if it rains enough to raise the ocean.

REMITTANCES.

Mrs. Densmore; Frank Boyer; Wm. R. Matthews; W. A. Reid; J. E. Adamson; Wm. G. Rothe; A Friend from Mo., James and Pauline Prime; Mrs. Emma Boerger; O. P. Clough; Mrs. Eliza Hartley; W. A. Honeywell; J. T. Auld; O. J. Dorsey; G. Bottolfs.

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Mrs. Whitmer, 1.00  
Mrs. Densmore, .50  
Wm. G. Rothe, 3.00  
A Friend from Mo., 4.00  
James and Pauline Prime, 1.00  
Mrs. Eliza Hartley, 1.00

Obituary.



Richard Jefferson Worthington, son of William and Mary Worthington, was born in St. Lawrence County, New York, March 13, 1839, and departed this life Jan. 7, 1921, at the age of 81 years, 9 months and 24 days.

His people came to Michigan in 1842, locating on a farm in Brady Township where he spent his childhood days. Sometime before the Civil War the family moved to a farm northeast of Vicksburg where he grew to young manhood. In the fall of 1861 he enlisted in the 13th Michigan Infantry. He was wounded in the battle of Bentonville. He took the famous "March to the sea" with Sherman, serving until the close of the war.

On Nov. 7, 1865 he was united in marriage to Mary Jane Lemon, of Brady, Kalamazoo County, Michigan. To this union were born four children:—E. F. Worthington, of Conneaut, Ohio; Mrs. Carrie Beers, of Kalamazoo, and Roy and William, of Kalamazoo.

His devoted wife and all of his children were with him the last few days of his life. He leaves several grandchildren, two of whom were with him at the last. He is also survived by two brothers, J. H. Worthington, of Mendon, and Thomas Worthington of Fulton.

He was devoted to his church and home and ever ready to lend a helping hand. Those who knew him best will miss him most.

It fell to the lot of the undersigned to read the above at the funeral of Bro. Worthington, on Sunday, Jan. 9. After a brief service at the chapel in Vicksburg, we conveyel him to the cemetery just outside the village where he awaits the call of the Great Life-Giver.

L. Bridegam.

Reports.

Died: Helen, infant child of Bro. Ray Saylor, Jan. 19, 1921, and was buried in the cemetery near Tempe, Arizona. We spoke words of comfort at his sister's, the home of Bro. Miller, based on Jer. 31: 15, 16. At the cemetery it was our privilege to see the grave of Bro. J. C. Kimsey, and the modest tombstone bearing only name and the two dates. It brought back memories of early youth at Prescott, Kansas where he and we lived. It was his ardent desire that his prophetic cloak should fall on the writer's shoulders, but he died four years after we began preaching in 1900, without hearing any of our efforts. He was a man we much esteemed for his godly walk.

We are holding our preaching at our home and will be pleased to see any who may come.

Recently, while listening to an Indian speak in the Latter Day Saint's church we happened to sit beside a Mr. Garner, from Illinois, who now lives in Marshall, Illinois., and is here visiting. He formerly was a member of our Salem church near there.

We are enjoying the mild Arizona climate while we receive word from the east about snow and zero weather.

J. W. Williams.

More About Our Trip

We are still enjoying our trip in and near Los Angeles. We have been in the homes of many of the brethren where we have found hospitality of a very high order.

Being able to have the hall for meeting only during the day on Sundays, we have our meetings on Tuesday, Wednesday and Thursday evenings at the various homes and at Sr. Best's little Chapel. Here instead of taking up the work sermonizing, we follow the plan of Bible study. All are very much interested. Names, which previously have been only names to us, are now personalities. We are meeting so many good people—people who are sound in the faith of the gospel. It is a pleasure to aid those who humbly seek to know God through study of his word.

On Sunday, Jan. 16, we had the privilege of speaking to the brethren at Pomona. Here we met Sr. Steffa (A name well known by northern Illinois brethren) and her daughters, Bro. and Sr. Scroggs and son, whom we had formerly known, and Bro. and Sr. Elton from Santa Ana. These two we had met earlier in Nebraska. We also met here Bro. and Sr. Hatch of Santa Ana. Bro. Hatch's father was the second preacher of our faith that we heard as a little boy. The preaching was done in our home in northwestern Illinois.

Here we met the Adamson family. The work in Pomona is in the hands of Bro. J. E. Adamson. We found Bro. A. a man of pleasing address, conservative in his efforts to know truth and one who has met the requirements to please us in great measure in that his family and those who are near and dear to him are holding up his hands in his endeavor to break the bread of life. We need more of such men



in these trying times.

Our trip to Pomona, a distance of about 35 miles, and return took us through vast orange and lemon orchards. The fruit hangs on the trees in great quantities and makes a beautiful sight. In splendid contrast to the dark green of the trees and the rich yellow of the fruit are the neat, well-kept homes to be found along the boulevards. The people have had to fight here to bring this semi-arid desert country to such a garden-like state, but they have won the victory. The people of the homes are very hospitable as we are richly experiencing.

We have yet to make a trip up to the top of Mt. Lowe. This trip has promise of interest. Deceptive distances here are the rule. From a point where we viewed Old Baldy Mountain, we were told that it was all of 60 miles away. The next day we had occasion to travel 40 miles in that direction and it still seemed a long way off—20 miles as the crow would fly.

The trip has thus far not only been a pleasure, but it has been an education such as cannot be had from reading, and we advise all who can afford it to make a visit to this country.

We leave here about Feb. 1st for New Orleans and Hammond, La., where we will engage in meetings for awhile.

S. J. Lindsay.

#### THE TOP OF MT. LOWE, CALIF.

On Thursday, Jan. 20, Bro. and Sr. E. C. Railsback, Mrs. Weeks (Sr. Railsback's mother) and the editor took a trip up Mt. Lowe.

Mt. Lowe is close to 15 miles from Los Angeles. There had been rain for a couple of days in the city and following on Wednesday night it became quite cool, so that there was a light frost in the valley among the orange orchards on the morning of our trip. The ride to the canyon at the foot of the mountain consumed about an hour and a half and was just an ordinary street car ride except for the fact that because this is "sunny" California, we had no heat in the car where the steam should have been turned on. Arriving at the canyon station, we embarked in a tram-way car that ascended by cable for 3000 feet on a 60 degree incline which in the ascent made a perpendicular rise of 1000 feet. Here's where our imagination began to work. Bro. Railsback's did too, for when we got about half way up he wanted to figure out what would happen if the cable should break and we should begin a downward journey. We simply said that if it should happen, all computation would be unnecessary. It surely was a thrill and our advice is that unless you have good nerves, don't make the trip. Coming to the top of this incline we found on an appropriate building the big search light which was located on the Manufacturer's Building at the World's Fair held in Chicago in 1893. Being daytime and for the further reason that we saw its piercing rays in Chicago 28 years ago, and the further fact that such a request would not have been granted, we didn't ask them to show it off.

At this point we boarded another trolley for a further trip of 5 miles up the side of the mountain. It was on this part of the trip that we laughed to see the sisters crowding over to the mountain side of the

trolley and holding on for dear life and while enjoying their nervousness we felt our hands aching and upon investigation found that, somehow or other we, too, were holding on with both hands and feet with teeth tight set. And why not? At one point a look over the edge of the car revealed a look into a depth of 2500 feet into thin air below. Many are the dizzy thrills one gets on this trip. On and on we went, finally piercing the clouds and coming out above them, so much so that we couldn't see the valley a mile below. One thing caused us sober reflection—What if that mountain had upset while we were up there?

Arriving at the Alpine Inn near the top we hurried in beside the big fire-place to get warm for in our ascent we had left the land of oranges and lemons and had come to snow frozen so hard during the night that it would hold our weight and the trail was so slippery that the horses, mules, and burrows were not to take us the remaining 2½ miles to the summit, consequently we did not reach the summit by that much.

We had lunch at the inn and at 2 o'clock we began to go down. Our feet are still tired from trying to help the car hold back. It is a wonderful trip, but as we said before, don't take it unless you are strong on nerves.

Next week we hope to take a trip to San Diego and if the Mexicans are on their good behavior we mean to run over into old Mexico to see how it feels to be in the realm of Obregon, et. al. Will probably report this trip in our next.

S. J. Lindsay.

## Notices.

### Notice

To all who live near, this is to say that I am planning to return, on my trip to the coast, via Hammond, La., to hold some meetings there. All who would like to be informed as to date of said meeting please write Bro. Albert Siple, Hammond, La., who will give you the required information as soon as I can decide on a date.

S. J. Lindsay.

## The Sunday School.

By Alta King.

### LESSON ON CITIZENSHIP

Lesson 7, Feb. 13, 1921.  
Lesson Text: Rev. 21:9-11, 22-27.

Golden Text: Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God. Eph. 2:19.

Memory Verse: Eph. 2:19.

### Questions and Comments

Discuss the meaning of "citizenship." Of what city are members of God's church citizens by faith? Eph. 2:19, Heb. 12:22, 13:14, Rev. 21:9-21. (In this last scripture we have a vision of the Bride, the Lamb's wife, whose members are to make up the people of the city Jerusalem restored. They are compared to a wonderful city of buildings of untold value and architectur-

al skill and perfection. And in this vision it is not impossible that we have, not only a figurative description of the people of the city, but a vision of the city itself. Such a city would not be beyond God's power.)

What is to be the basis of citizenship in this city? Rev. 21:27. According to this verse will anyone be an inhabitant of that city save the Lamb and his wife?

If Rev. 21 is a vision, not only of the people of the New Jerusalem, but of the city itself, what do we learn from the fact that it descended from God out of heaven? Heb. 11:9-10.

Discuss the relationship of this city and its citizens to the rest of the world. Isa. 2:1-5, Isa. 60 and 62.

Even though Jesus looked forward to, not only citizenship, but kingship in this city, what was, and is his attitude toward existing governments during this age? Matt. 17:24 and the first part of verse 25. Matt. 22:15-21. How does this agree with his later attitude as revealed through the apostles? Rom. 13:1-7, 1 Peter 2:13-17, Titus 3:1. Under what circumstance would disregard of man's ordinances be right? Acts 5:29.

Why does Jesus want the church to take this above attitude toward rulers and governments even though they are citizens by faith of New Jerusalem? Matt. 17:25-27, 22:21, Rom. 13:1-6, 1 Peter 2:13-15.

Why did a certain part of the money stamped with Caesar's seal, belong to him as tribute money?

### General Notes

Daily Readings: Mon., Heb. 12:22, 13:14; Tues., Rev. 21:9-21; Wed., Matt. 17:24-27; Thurs., Matt. 22:15-21; Fri., 1 Pet. 2:13-17; Titus 3:1; Acts 5:29; Sat., Rom. 13:1-7.

The Children's Lesson: Let obedience be the keynote of the lesson. First of all obedience to God because he is our Creator and therefore our Master, and under him obedience to parents, teachers and laws of the community and state. Show them that only those who thus obey will be permitted to enter the city of New Jerusalem. Make the city and its purpose seem as real as possible.

The fact that the members of God's church are now citizens by faith of the city of New Jerusalem does not nullify our duties toward fellow-beings during this age. Organized government is the systematic discharge of those duties and it is the system instituted by God. Present organized governments are not the perfect system, but he has instituted them to hold sway until the appointed time arrives for the institution of his perfect system. If we acknowledge present duties toward fellow-man then we must acknowledge citizenship in present forms of government. But in discharging our duties as citizens of the government under which we may be living, care must be exercised that we may obey God rather than man. Man has always put good things to evil uses. Organized government is no exception. It has been made the tool to accomplish selfish evil purposes. We must keep ourselves free of this taint.

"And he saith unto them, Whose is this



image and superscription?" The very inscription on the money was the acknowledgement of debt to Caesar. The tax was not a gift but a debt for law, order, roads, etc. The image and superscription implied the authority of the emperor who had struck the coin."—Prof. A. T. Robertson.

"Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's." In rendering to present governments the things that God has ordained their due we are rendering in part at least the things due to God for we are rendering service to fellow-beings. God loves our fellow-beings and in serving them we serve God because of the love he bears them.

#### A WARNING

Alice B. Curtis, Scottsburg, Ind.

**T**OWARD the city of Sodom Lot pitched his tent.

For that city was fertile and fair,  
And he hoped many years of his life might  
be spent,  
In the well watered plain he saw there.  
Its rich pastures his herds and his flocks  
should await,  
And his wealth would increase with each  
year,  
So he sojourned in Sodom and sat at its  
gate,  
With a welcome the stranger to cheer.

But that city was wicked and steeped in  
sin,  
And destruction upon it must fall,  
Unless ten righteous men were found  
dwelling therein,  
But save Lot none were righteous at all.  
Then the angel to Lot said, "Escape with  
thy life,  
Haste, O hasten, and look not behind;"  
So he left the doomed city with daughters  
and wife,  
A place for their safety to find.

Soon the landscape looked wierd in a blue  
lurid light,  
The glare from the brimstone and fire,  
And Lot's wife looking back saw a ter-  
rible sight,  
Sodom burning a funeral pyre.  
She obeyed not the angel, but thought she  
might halt,  
For one glance at the city she'd left,  
While she looked she was changed to a  
pillar of salt,  
And of life, precious life, was bereft.

And the warning rings out to those liv-  
ing at ease,  
In the city of Sodom today,  
Escape for your life, e'er destruction shall  
sieze,  
And bear you with its dwellers away.  
Linger not for an instant, and look not  
behind,  
With regret that you leave its gay life  
All its joys like the apples of Sodom you'll  
find  
And the Lord says, "Remember Lot's wife."

Find refuge in Jesus, the dark day of  
doom,  
Shall find the world quite unprepared,  
The fire of God's wrath will the wick-  
ed consume,  
Who have turned from his grace sin-en-

snared.

Warn others of danger, as Jonah once  
cried,

Destruction in Nineveh's street,  
And saved the whole city, which turned  
from its pride,

To repentance sincere and complete.

#### No. 7. AUTHORITY

J. W. Williams, Phoenix, Arizona.

**T**HE first idea this word brings to mind is that of right or permission to act. In this sense religious authority to act in matters between man and his God has been assumed by certain bodies and persons to the utter exclusion of all others. The authority to preach and administer the ceremonial functions of religion, the right even to perform the semi-civil vows of marriage, asserting that contracting parties not solemnized in matrimony by them are adulterers and their children illegitimate, all these are claimed by more than one professing Christian body of our day. Hence the claims of all cannot be true, for no two or more exclusive and contradictory claims can all be true. One may be so, or all may be false and the truth lie elsewhere.

A claim so momentous as to involve man's present civil status and also his future destiny with the Father clamors for investigation. So we turn to the scripture.

Here we find a better idea of the meaning of "authority." See your concordance. It often means, and is translated, "power." The power to do a thing gave the right, the permission, to do it, speaking of all that may righteously be done.

"By what authority" did Jesus teach and heal? He had no civil authority for Rome knew nothing of such things. Neither did he have the ecclesiastical-legal, authority of the law of Moses, because he was not of the tribe of Levi, but of Judah. But in proof of his right to do these things he pointed simply to his "power" to do things no one else could. If you ask Niagara by what authority it runs in its direction or inquire of electricity what right it has to act by a law of positive and negative, their only reply is to do as they will in spite of all that men may do to hinder. Their work is the proof of their right. So it was with Jesus. What Sanhedran or civil power or other authority could confer on him to do what he did? He had a higher commission than they knew. If he cast out demons by their chief by whom did the sons of his critics cast them out? They knew their sons could not do it at all, so their silence showed they must admit he had a higher authority than they, and his shrewd question did what he intended.

Their idea of authority was ceremonial and ritualistic: his was of service and ability to do it. Hence we draw this conclusion: He who sees a divine task and feels the inner movings of power to perform it knows he is commissioned, by nature in the talent, and by grace in the desire to serve, with all the authority heaven can give to go about his business, defying all puny criticism and futile opposition, for "if God be for us who can be against?"

We do not mean that power to do anything and everything conveys authority to do it for people steal and murder in defiance of authority; but we mean any-

thing and everything that is right in Christian service. Not all the authority of a boundless universe's Creator could ever confer on Jesus the right to do one trifling wrong. Neither can all the papal decrees ever issued justify such crimes as the bastille and other religious troubles and wars.

Have I authority to preach and baptize? Rather, let us put it this way: Am I able to preach and baptize? And, am I doing it purely as a matter of loving service? And if I cannot preach the gospel in truth can I really baptize believers of what I preach, thinking I have baptized them in obedience to the faith of the gospel when I dipped them in water?

Does a man have authority to shut and open the doors of purgatory and heaven? He may hold credentials to do so, but his power is extremely doubtful, to state it as mildly as possible. Then, has he really authority, if he lacks power which is the scripture's primary idea of the word?

Does a man have authority to make marriage adulterous when not consummated marriage adulterous when not consummated under his authority? He may have human authority, but he surely has not the power before God, though he may have the authority from men.

Are you a Christian? What are you doing, hour by hour, day by day? Many things. "By what authority?" By the authority of Titus 3:14, Eph. 4:28, 1 Cor. 10:31 and the like, and if we are doing one thing at any time not contained in the commission we receive by such words we better desist, for though we have sinful power to do otherwise we surely have not divine sanction, authority, power.

I preach a sermon. "By what authority?" Not because I have a license or an ordination or a commission from some human authority which holds itself as the sole mediatorial authority between men and God and the arbiter of their final doom or bliss, but I preach it because I can. For if I cannot really preach I do not preach, no matter how much eloquence and gesture escape me from a pulpit, when clothed in a gown, with a preacher's license in my pocket.

I sing a song. I drive a mule. I sell calico. "By what authority?" By such scripture words as above. And is such a thing Christian service? Yes, if done to the glory of God, to the good of men. But if done simply to gratify my lusts of the flesh it is not Christian. It is selfish, fleshly. The same applies also to preaching.

I tremble in fear of a hell and utter penitential pleas. Is it Christian service, even if done during "services?" Well, we fear to express our mind as to how much of the religion we see even among ourselves is selfish and prompted also by fear, lest we feel like Elijah when he thought he was the only saint left on earth. And we will confess in your ear that every little while we catch ourself doing things, or tempted to do them, because public opinion demands it, or for what we will get from it and the like.

In view of the foregoing:

What reason can be given why a man shall not preach if he can do it? Or a woman either?

What reason is there why any member shall not baptize, as well as a preacher?

If a person has ability to act as prophet

(preacher), evangelist, pastor, elder or deacon today, and fills the scripture specifications for such, why is he not just as much an elder, deacon, or the like, as when the church was "apostolic," and why is he not divinely called, and chosen by the holy spirit (through the word) as much as then?

What is the matter with the church? Are we behind those days? When the grasshoppers and the drought and the tornadoes and other calamities swept the Sunflower State, someone took up the wail, "What is the matter with Kansas?" And later when prosperity bulged her sides, one of her sons repeated the question in jest and answered with overwhelming statistics, and as the writer belongs more in that state than elsewhere, we repeat that question, figuratively applying the state to the church, and ask of any who think in modern times the Lord has left us as a disorganized mob. "What is the matter with Kansas?"

So whatever you can do in his service, engage in it heartily, undismayed by criticism or opposition. Every good thing is opposed, and if you wait for ease you may as well send for the undertaker, for there is only one land of ease at present. Be up and doing.

I AM HE (first) THAT LIVETH, (second) THAT WAS DEAD, (third) AND BEHOLD I AM ALIVE FOREVERMORE.

Rev. 1:18.

T. A. Drinkard, Holbrook, Nebraska.

JESUS the Christ thus announces to the world that he once lived, was dead, but at the time this announcement was made he had become the "firstborn from the dead," to die "no more." Col. 1:18, Rom. 6:9.

Our Master seems to give us warning of the time coming when his beloved people would be forced to stand firm for the Christ that lived, died and was resurrected, and now lives forevermore.

It is indeed sad to see people deny and reject the Christ that lived, and died for us. They do so and do it boldly without fear. Jesus shows that the very I who lived, and was dead, is the very same one that now lives.

Can words be used to express the thought more thoroughly? Or shall we say the passage is a mis-translation because it doesn't harmonize with human reasoning?

In the passage under consideration we find the Master alludes to two lives. Between those two lives stood death. The life which he now has is referred to as being "forevermore." Thus upon these facts I submit the first life was not forevermore, but ended when he tasted "death for every man." Heb. 2:9.

Upon the Master's own testimony I unhesitatingly affirm that even though he lived and passed through death, and now lives, he still retains his identity. There is no use for so-called wise expositors to deny it. There is no use to claim that he is not the same when he assures us that he is.

False religions of this age are built upon false ideas which are entertained by their defenders. Question a man's religion and you contest his hope. Asked if Jesus the Christ lived, and everybody raises their

hands. Ask them how many believe that he "was dead," and "in the heart of the earth . . . three days and three nights," (Rev. 1:18, Matt. 12:40); and oh! my! Only a few so-called soul sleepers answer the question. Thank God, I believe he was so dead that he didn't know a thing. Eccl. 9:5. Find a person who denies that Jesus the Christ died, and you have one who denies that he was resurrected.

Right here allow me to inquire how it is possible for a person to be saved who refuses to believe that Jesus was resurrected? Rom. 10:9,10.

Not only are we informed in Rev. 1:18 that he who now lives is the very same Christ who "was dead," but other testimony which I desire to present gives us the same information. The first witness I wish to give is the angel mentioned in Matt. 28:5, 6, which reads: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." Let us stop and do a little thinking right here. What did the angel say? "I know that ye seek Jesus which was crucified." After making this statement did he seek to tell them that his body was there but the real Christ was invisible, and that there was no use for them to lament over him? Who was crucified? Jesus. What was the invitation given by the angel? "Come, see the place where the Lord lay." It's very plain isn't it? The Lord was crucified. There was a place where the Lord lay, and he was not there but had risen.

It is quite amusing to see and hear professed Christians give their view of the matter. To those who are of the opinion that Jesus pre-existed as a personal being, and that the real Christ was a spirit being encased in a fleshly body this evidence is hard to meet, in fact it forever refutes such claims. The angel plainly explains that the same Jesus that was crucified, that lay in Joseph's tomb, is the same that is risen. Or, in other words, the resurrected Christ is the very same Christ that now lives forevermore.

Is there anything mysterious with such testimony? After the angel had conversed with the women, Jesus himself appeared unto them and declared, "All hail, and they came and held him by the feet, and worshipped him." Matt. 28:9. They did what? "Came and held him by the feet." Did Jesus have feet? And he was the first-born from the dead, and yet had feet? He, the Christ had life forevermore, and yet had flesh and bones? Or do you think he could have feet that the women could hold, and yet he not be flesh and bones? Don't you think it about time to accept the facts as given, that the resurrected Christ is the same that was dead. Or do you think that what the women saw was just a fleshly body that Christ manufactured for the occasion to convince the women of his resurrection? Yet this is just what lots of people are trying to prove. They don't think that the women saw Jesus Christ. But they don't stop here but claim that he appeared in a body form to convince these women that he had been resurrected. I'd feel awful bad to know that the foundation of my hope was so weak as that. They don't think he is still a man, while Paul says he is. 1 Tim. 2:5. They don't think he has flesh and bones, while he himself declares after his resurrection

that he is composed of flesh and bones. Luke 24:39. And consequently he had no feet. Matt. 28:9. Yes, they say, Christ was resurrected and lives, and what he was, and what he is they can't tell. He is a spiritual something—just made up of something spiritual, more of a spiritual myth.

Again we read, "Ye seek (seek whom) Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place (what place? The place.) where they laid him." Mark 16:6.

Did those women find the one they were seeking? Not in the grave, for the angel says to them that the one they sought had risen from the dead. The angel continues his consoling advice saying, "He goeth before you into Galilee: there shall ye see him, as he said unto you." Mark 16:7. Did Christ fulfill the promise which he had made and to which the angel referred? Let us see. In the 14th verse of this same chapter we read: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, (Why?) because they believed not them which had seen (had seen who?) him after he was risen." The women "had seen him," and his apostles did not believe it, and he condemned them for it. We are criticised today for believing as those women, and for believing as Jesus sought to persuade his apostles to believe. It matters not if criticism comes, I'm on the watch tower. But we are not through yet. An occasion when he appeared unto his apostles is mentioned in Luke 24:36, 39 when he stood in the midst of them "and said, 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." No kind of turning and twisting will get this passage to read that Christ was the spirit mentioned. He told them that they could handle him, that he was absolutely real, so real that he had flesh and bones.

On this point we read again, "To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Thus does the writer in Acts 1:3 inform us that Christ rose and appeared unto his apostles. And how is it people will endeavor by every way and means to overthrow such plain authority, I can't see.

#### Advance Step by Step.

Whatever may be your ambition, or whatever success may come to you in any line, will be because of your application, continuity, persistence and the bringing of common sense and trained brain work to your aid, and whatever failures you meet will be because of lack of preparation for any work, lack of appreciation or understanding of the difficulties, lack of effort of the right kind put forth in the right direction, and possibly of over-confidence caused by the lack of these things.

It is the one who studies, applies himself and who is willing to advance step by step, that gets there. You can't get there by any standing jump.

Opportunity is the most abundant thing in the world, but he only who is thoroughly trained and prepared can recognize or avail himself of opportunity—Vol'.

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JEW, EAGER TO REACH NEW HOME, WALK FROM UKRAINE TO PALESTINE

Housing shortage worse than in England, reported by British Commissioner departing from London. Laborers needed—Development predicted.

LONDON, Jan. 21.—So eager are certain classes of European Jews to get to Palestine, their new national home, that many are actually walking there from the Ukraine, drifting into the country via Constantinople, said Sir Alfred Mond, the first commissioner of works in the British cabinet, who has just left London for a visit to Palestine.

“There is,” he continued, “an immense amount of work to do. The housing shortage is worse than here and the country practically has to be rebuilt from the beginning. If plans are properly worked we could provide for 3,000,000 or 4,000,000 persons. Preparations have to be made for those Jews who want to go, and in fact, we have to make Palestine fit to be the home of the Jewish race.

“All kinds of Jews want to go to Palestine, chiefly those from Central Europe, Russia, Arabia and Poland. Great numbers of young men are going, and university men, doctors and persons of the sort are actually working on the roads which are being constructed to Lake Tiberias.

“Money is coming in from all the dominions and there is no need to hold out inducements to persons to go to Palestine. The difficulty is to restrain them until the land is more or less prepared for such a new population. There will be an enormous influx as soon as the country is ready. Palestine wants labor, as there is no surplus available. The revenue of Palestine is increasing.”

Sir Alfred said he did not anticipate religious difficulties. There was already a good deal of co-operation in commercial matters between the Arabs and the Jews and the population would improve with the advance of the country, he asserted, and some day there will be a through route to Bagdad and the Port of Haifa will be one of the greatest harbors in the Mediterranean.—Selected by Bro. J. T. Auld.

YOU can always tell where a fellow is headed for by the kind of a leader he falls in behind.—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,  
104 South 7th St.

### THREE MEN AND A FIRE Daniel 3

I HAVE told you that Daniel had three friends who were very wise. After these men had been captured by the king their names were changed. The names that were given to them were long names and they sound very queer to us, but they are not hard to remember. The men were called Shadrach, Meshach, and Abednego.

Nebuchadnezzar had made them princes, and they had charge over the province of Babylon. Nebuchadnezzar's own people were jealous of these Jews and tried to find fault with them so the king would be angry, but Shadrach, Meshach, and Abednego did no wrong.

Nebuchadnezzar had his workers in gold make him a huge statue. It was the image of a man, and it took the workers a long time to make it. But when it was finished the king thought it was fine. He had it set up on some low ground outside the city, and when the sun shone, the golden image could be seen for a long, long way.

Then the king sent into all his provinces and invited all the different officers to come to the dedication of the image and he prepared a great celebration. When all the princes, captains, treasurers, sheriffs, and other officers had gathered about the image, the king's herald came out and said to them:

"O people, it is commanded, that when you hear the cornet, flute, harp, and all kinds of music, you fall down and worship the image that the king has set up; and he who does not fall down and worship this image shall be cast into a burning, fiery furnace."

Then the cornets and flutes began to play, the harps and bagpipes joined in, and then some girls came and sang. The people, hearing all this, fell on their knees and prayed to that lifeless golden image. A very queer thing to pray to, don't you think?

And what do you suppose Shadrach, Meshach, and Abednego were doing? Do you think they had worshipped the image, as the king had said they must? No, indeed! For one of the commandments that God had made in the law he gave to their nation said: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the

## BEGIN AGAIN

**E**VERY day is a fresh beginning,  
Every day is a world made new,  
You who are weary of sorrow and sinning,  
Here is a beautiful hope for you.  
A hope for me and a hope for you.

All the past things are past and over,  
The tasks are done and the tears are shed,  
Yesterday's errors let yesterday cover,  
Yesterday's wounds which smarted and bled,  
Are healed with the healing which night has shed.

Here are the skies all burnished brightly,  
Here is the spent earth all reborn,  
Here are the tired limbs springing lightly,  
To face the sun and to share the morn,  
In the chiasm of dew and the cool of dawn.

Every day is a fresh beginning,  
Listen my soul, to the glad refrain,  
And in spite of old sorrow and older sinning,  
And puzzles forecasted and possible pain,  
Take heart with the day and begin again.  
—Sel.

water under the earth; thou shalt not bow down thyself to them, nor serve them."

So these three men would not kneel and pray to the image of gold that the king had set up. Then the people of Babylon said among themselves: "Now we will be rid of these Jewish princes. We will tell the king they did not worship his image."

They went at once to Nebuchadnezzar and said, "O, king, live forever. You made a decree that every man who heard the music must fall down and worship the golden image. And those who do not worship are to be cast into a burning, fiery furnace. But the Jews, Shadrach, Meshach, and Abednego, have not served your gods, nor worshipped the image."

In a great fury the king sent for the three men. When they were brought before him, he said, "Is it true that you have not worshiped the image I set up?" And they answered, "It is true."

Then Nebuchadnezzar said, "If you worship the image when next you hear the music, it is well; but if you do not you shall be cast into the furnace, and who is the God who can deliver you out of my hands?"

Then the three Jews showed the king that they were not afraid of him. They said, "We can tell you now that we will not worship your image. If our God delivers us from the furnace, very well. But we will serve him anyhow."

Then the king was so angry that he forgot all the good things these men had done for him. He commanded the mightiest men in his army to bind them and throw them into the furnace. And he was so angry, too, that he had the furnace heated seven times hotter than usual. When Shadrach, Meshach, and Abednego

had been bound in all their clothes, the strong men took them to the furnace and with a mighty shove, they were pushed in. The fire was so hot that the king's men were killed by its heat, when they threw the Jews in.

Then a strange thing happened. Nebuchadnezzar was watching when the three men were thrown into the furnace. He expected to see them burned up at once. But instead, the cords that bound them were broken away and an angel came and walked to and fro with them in the fire and none of them were hurt.

When the king saw this, he called, "Shadrach, Meshach, and Abednego, come here."

The men came out of the furnace and the king called all his officers together to see them. There was no mark of the fire on them, not even on their beard, or their clothing.

Then the king made a decree that anyone who said anything against the God in heaven should be cut to pieces. For no other god could deliver in this way. Then he promoted Shadrach, Meshach, and Abednego.

PROPHECY is the headlight of Christianity flashing its rays o'er the track of time. It is the lighthouse of Faith sending its warm beams of light o'er the billows of humanity. It is God's fire alarm announcing the conflagration of the world. It is God's political weather bureau forecasting a coming storm. It is God's alarm clock striking the hour of judgment. It is a danger signal for the Church of God to heed. It is the advance agent of restitutional glory. It is the herald note of the jubilee trumpet proclaiming liberty for the captives. It is the telescope of faith revealing the glories of the future world. It is the banqueting house of hope. It is the watchtower of love. It is the Mount Pisgah of faith. It is inspiration tonic for fainting hearts. It is a staff for weary pilgrims to lean upon as they journey toward the kingdom. It is a pillow of comfort for sorrowing souls. It is a sword of truth for the Christian soldier in his battle with infidelity. It is the X-rays of omniscience photographing history. It is the seal of inspiration. It is divine salve imparting sight to the blind. It is the voice of God speaking through human history: for the voice of time is the voice of God. God always honors the man who honors his word. The man who is interested in God's plan of salvation is interested in its consummation.—H. W. Bowman in Exchange.

THE best way to strengthen a weak brother is to speak only of his higher qualities. This has a wonderful influence in the Spirit.—Sel.

CONFIDENCE in a torn string never kept a package together.—Sel.



## No. 8. CONGREGATIONAL ORGANIZATION

J. W. Williams, Phoenix, Arizona.

NOT of men, neither by man, but by Jesus Christ, and God the Father."

For what is any man that he should organize the body? For to organize it is to make into organs and delegate function, activity, and can man do that? No more in the spiritual body than in the literal. It is noteworthy that in all religious bodies which derive their authority from men, that men also organize and function them. In other words, they are wholly human, not divine. And how much Israel still longs to be like the nations! For do we not elect and decree and deliberate and invent and do everything else but the plain, simple behests of the head of the body? Are we his body if we rebel at his commands and organize ourselves under human plans and titles and operations?

Before man can organize the body he must first of all be able to discern every living member in his jurisdiction, and this requires that he also judge between hypocrites and the Lord's own. Has anyone today that miraculous gift of "discerning of spirits?" Many have tried it, as they did in the apostolic church. But Peter and John were saints when the council forbade their preaching under the scourge, and their Lord was Christ, even though crucified as a malefactor. And Judas was a devil while accounted one of the twelve.

Does the Lord today organize his church? Do the Scriptures that had to do with apostolic organization have any bearing on subsequent times? In other words, does he still design that certain men shall be eyes, tongue and the like, in the body? If he does, he organizes his body, for such members are organs. Perhaps we can determine it by function, for if any member sees, hears, speaks and so on, there must be organs of sight, hearing and speech in his body. If there are not, let all preachers be henceforth silent, for do they not speak? And let them go to work at daily toil, for now we live because the hands in his body give us money. In short, are there still specialized talents in the church and the world? Surely. And when do the parables on talents apply? To the days just at his coming? Is it not evident you and I have talent to do separate services? That is function. Then there are organs. Then he has organized. Let us discover his elections and appointments, and freely grant to each other the evident authority he has thus conferred.

Will not every congregation to whom these words come seek to be organized according to his appointment and not by man's? You can read in 1 Tim. 3 and Titus 1 how to have elders and deacons if there are any in your congregation. The more the better. It need not be limited to one. Acts 20:17, Phil. 1:1. The more the better. Elders are shepherds, teachers. Deacons are financiers, treasurers, those who have care of all funds and the distribution of them, to the needy, to preachers, to gospel work of all kinds.

If each congregation will have one or more elders in readiness we will hope soon to have a conference where we desire the

presence of all them and other such members as can be present.

It is the duty of every evangelist who builds a congregation at any point to ordain the elders and deacons, because he is the father of such a band of believers, in the Lord. If he has not appointed you such officers, search them out and admonish them to accept and act in the Lord's manifest appointments.

The epistles to Timothy and Titus will furnish you elders and deacons with considerable instructions, as to how to fill your office. Other Scriptures add to the instructions till in all you are "thoroughly furnished unto all good works."

And let us all find our place in the body and fill it in full consecration and zealous, loving service.

### THE "SPIRITIST" PERIL. By R. K. Strand, in Exchange

3. THE RELIGIOUS Peril.—There are, of course, many religions in the world, but I use the word with reference to what we consider to be the only true religion, that which acknowledges the One Supreme God and is concerned with his worship, revelation and obedience. In this sphere the Spiritist Peril is more subtle, and therefore more dangerous. It is a poison which gnaws secretly at the vitals of our faith and practice. It makes great claims to come amongst us as a messenger of light; but its teachings, under the guise of a friendly interest are ever insinuating error, laying traps into which the blind and the unwary fall. At the end, as seen in the Spiritist organs, is a denial of God, of Jesus Christ and of all the precious doctrines of salvation through him revealed in God's Word. It is true what the writer in the Bible League Quarterly (already quoted) says, "Of course in the preliminary stages there would be an apparent respect for God and his revelation—the religious element is an important factor at the outset, lest the victims should be scared away by the apprehension of evil; but I am persuaded that a continuous course of communication with spirits will ultimately lead to an estrangement from, or utter disregard of, God and his revelation and of his salvation."

This may be seen, for example, in a letter which appeared in the Edinburgh Evening Dispatch, in April, last year. Referring to what some one had said that Spiritism is the work of "evil spirits," the writer says, "The term 'evil spirits,' I presume, means enemies of God and religion. . . . One would naturally think that the attitude of such spirits would be one of endeavour to create a revulsion of feeling towards religion, and to spread despair and sorrow amongst mankind. But it is the contrary. In thousands of minds they have awakened a keen religious interest and revival, and the messages they have presumably sent, purporting to come from loved ones beyond the grave, have lightened the load of sorrow in many grief-stricken homes. Truly, their evil purposes seem to have gone strangely awry." Have they gone awry? The answer depends upon our understanding of what the "evil purposes" may be. A wise general does not act as he thinks his enemy will expect him to act. And if the object of these evil spirits is to deceive, their purposes have by no

means gone "awry!" In this matter we, who are guided by the inerrant counsel of the Divine Word, are greatly helped to read the underlying purpose of these evil manifestations. "Now the Spirit speaketh expressly," says the apostle Paul, "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (demons). (1 Tim. 4:1). As might be expected in the Divine Word, and especially in a message so "expressly" given the word "seducing" is well chosen. To "seduce" is to tempt from right paths by something alluring, attractive, or showy. Anything that is seductive implies a sweetness of some kind. And this is just what the writer of the letter I have quoted, and many others, find in Spiritism. We do not deny that to some it has afforded a certain amount of comfort for the time being, but I need hardly say that false comfort can give no abiding satisfaction; a time of reckoning will come, and when the deception is found out, the after regrets may be very bitter indeed.

Now the seduction of these spirit manifestations lies in their "purporting to come from loved ones beyond the grave." This is a great allurements, and one to which the majority of people are very liable to fall victims. It appeals to their religious belief, which is that a man cannot die, that all survive what is merely called death; "survival" is indeed the keynote of their religion. It is to be found on all hands, in the colleges, the pulpits, the literature of the day, whether books or magazines, poetical, philosophical, theological, or fictitious, everywhere, except in the Bible. That is remarkable, if true! The Scriptures fortell that in the later days there shall be a great apostasy—a falling away from Divine truth, and here it is spread out before our eyes to see, for no one will dispute the accuracy of my statement regarding the popular doctrine of "survival," commonly based on the immortality of the soul. But is it true, they will say, that the Bible does not teach that doctrine? Well, I may say that a challenge, with reward attached, was made several years ago to the public, calling for a single text from the Bible proving the immortality of the soul, and it remains unanswered to this day. Such expressions as "immortal soul," "never-dying spirit," "passing over," "gone to glory," "home-taking," etc., etc., are alien to the Word of God. Take for example, the words I have quoted about messages "purporting to come from loved ones beyond the grave." Where will you find in the Bible of any one, up till now, having got "beyond the grave," except the Lord Jesus Christ? To get "beyond the grave" one must be resurrected from the dead, as the Lord Jesus was. The apostle Paul condemned Hymenaeus and Philetus "who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." (2 Tim. 2:17,18). So history is in a measure repeating itself today; but I wonder whose faith would be overthrown now by such teaching? The doctrine of resurrection has become such a dead letter in these days, owing to the counter belief of "survival," which calls for no resurrection at all, that the mention of it excites no interest in ears made dull by tradition. Certainly, the putting of resurrection as a thing of the

past, or the denying of it altogether, does not in the least disturb the popular faith of today.

Time would fail me to enter into all the phases which this question of Spiritism presents for our consideration. I have referred to its allurements, let me point out further where, as a religion, it is destructive of true faith in the Word of God. There is ground for Bishop Walpole's protest: "What I resent," he said, "is that Spiritualism should be given out as forming a religion, and that we should be advised to adopt our religious faith from the records of spirits—in other words, what any medium happens to tell us. That is perfectly futile and absurd. The scientific side of this question I should like to see developed; the religious side is bad and evil."

It is given out that the spirit-messages confirm the Christian faith. Thus Sir A. Conan Doyle is reported in *The Daily Chronicle*, of 13th August, 1919, to have said: "How strange that the church should attack us for confirming its own doctrine of immortality, its basic creed, in fact." That is a shrewd and pretty hard knock for orthodox Christianity; let the supporters of inherent immortality in all men see to it for themselves. But we maintain that both the Orthodox Christianity of today, and Spiritism, which accepts this doctrine as their "basic creed," are found in opposition to the Scriptures of truth; and for this very reason the religious side of Spiritism is not only "bad and evil" but treacherous, because it professes to bring home to the people the truth of what they have been taught by their creeds to crave after.

Some who believe in the survival of their departed friends have wondered why the Bible so strongly condemns necromancy, or dealing with "familiar spirits." If they viewed the question from our standpoint they would see that it is because the practice supports the double lie of satan in the beginning of man's history, by which he fell from truth and righteousness. God has said in the case of disobedience: "Thou shalt surely die." Satan intervened, with the allurements of a desirable fruit, pleasant to the eyes, and said: "Ye shall not surely die; for God doth know" (mark the insinuation that God was withholding some good thing from his newly created children) "that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. 2:4,5.) So the forbidden fruit was eaten, and who was right? God or satan? Did man die, or did he not? If he did not, then—it seems awful to say it—God was a liar, and not satan! Moreover, did man become as a god? The knowledge of good and evil which he obtained proved to be a very bitter experience, which by no means raised him morally or spiritually, nor did it procure him immortality, but rather lost it to him. For, on the expulsion of our first parents from the Garden of Eden, it is recorded that it was done "lest he (man) put forth his hand, and take also of the tree of life" (access to which was not previously denied) "and eat, and live forever." (Gen. 3:22). These truths are surely plain and simple enough. Now it is a remarkable fact that the action of God Almighty to prevent man, in his fallen state, from living forever, has been ignor-

ed by almost all the religions of the world, and the doctrine that man does live forever has become their "basic creed," in defiance of God's truth. It is the root out of which have sprung the errors of the Roman Catholic Church—Purgatory, indulgences, Mariolatry, prayers to the dead, eternal torment, etc., it is also the basis of the Protestant doctrine of going to heaven at death, and of the neglect of the great doctrine of Resurrection; it is the mainstay of Universalism, of the New Theology, of Theosophy, Christian Science, and Spiritism. The opposition between God's truth and satan's lie is as prominent today as it has ever been since the incident in Eden; and, sad to relate, the majority of even professed Christians have in this matter, taken their stand on the side of satan! God be praised that in other ways many are not against God, but for him! But the mixture of error with truth is dangerous, and it is this weak spot in the Christian's armour that satan, with his wiles, is doing his utmost to pierce, through the allurements of Spiritism.

Let the mind accept the plain declarations of Scripture, such as:—"The dead know not anything;" "In death there is no remembrance of thee; in the grave who shall give thee thanks?" "Thou hidest thy face, they (all created beings) are troubled; thou takest away their breath, they die, and return to their dust;" "His (man's) breath goeth forth, he returneth to his earth; in that very day his thoughts perish;" "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor devise, nor knowledge, nor wisdom, in the grave whither thou goest." "The grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day;" "The soul that sinneth, it shall die;" "The night cometh when no man can work;" "The wages of sin is death," etc. (Eccl. 9:5; Psa. 6:5; 104:29; 146:4; Eccl. 9:10; Isa. 38:18,19; Ezek. 18:4; John 9:4; Rom. 6:23). Let these plain and unmistakable declarations of the Holy Spirit of God be carefully pondered and received without bias, then the refuge of lies behind Spiritism will be swept away into the dust-heap of things rejected and worthless.

In conclusion let me say that those who have advocated the doctrine of Conditional Immortality, or life only to be obtained through Christ by a resurrection from the dead, or a change of the living at his appearing, have been regarded by a large part of the rest of the religious world as if they were the pariahs or religion, scorned, excommunicated, and treated as if they were unbelievers. I am making no complaint, only stating a fact well-known in the experience of many members of this Mission. It has happened so because they have rejected the satanic lie, or the belief in man's divinity and immortality; and yet I venture to say, and my experience stretches back now fifty years, that among no other class of religious teachers will there be found a company giving more reverent study to the Bible as the inspired Word of God, and accepting it in all respects as his revelation to man of the way of salvation. And it is just because of this reverence for his Word that they have felt compelled to cast aside the human

tradition of natural immortality, and to strive to get others to join with them in looking to the Lord Jesus Christ as the only Life-giver and Saviour of the world. (The End.)

#### PLAIN TALKS

Harriet E. Boice, Champaign, Ill.

LET no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

No one thing will do more to put a check on bitterness and crime in the world than to correct the habit of communicating the base and corrupt things that are published in print or by word of mouth. Did you ever make an enemy by saying something good about your neighbor? If you are ever tempted to repeat a foul story or communicate a corrupt bit of speech; remember these words of the spirit.

The words that proceed from our mouth are an index to the thoughts that are in the mind. If we cannot banish a bit of foul speech communicated to us by some thoughtless person, why should we pass it on to another to foul their mind? Take care that good, pure and edifying things are repeated in the presence of children for impure thoughts, like weeds in the garden, choke out the good. Why so much crime among the youth of today? The publication of crime news and the repetitions of such on the screen is no doubt the greatest factor contributing to the present crime wave. The things that contribute to the downfall of the children outside the home we cannot always banish, but our own conduct must be a large factor in influencing them for good. Therefore let us set about at once to correct this habit of repeating accounts of crime or suggestions of evil reports. We have only to consider the depressing effects of reading of crimes to remind us of what the effect may be on children.

If we keep our minds occupied with the good, pure and edifying things the result will be manifest in the words and acts of our life. The mark of a cultured Christian man is in his pure, plain and kind speech. It has been said: The mark of an educated man is to say what he means, clearly and distinctly, not so he may be understood, but so that he cannot possibly be misunderstood. Very few have been so fortunate as not to be misunderstood at some time; in fact a good deal of our troubles are caused by being misunderstood or by careless and hateful talk. We are all guilty, no doubt, of carelessness in speech, but it is vital to our welfare and to those we come in contact with, especially in our home life, to put into practice the teachings of Christianity. "Let all bitterness and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice: and be ye kind one to another, even as God for Christ's sake hath forgiven you." Eph. 4:31.

IT is easier to rescue burning straw from the fire than to save a fool from himself.

—Sel.

THERE is none too much time in this short life to prepare for eternity. Business enterprise must not supercede soul interests.—Sel.

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

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## Editorials and Church News.

### A SIDE TRIP

Before speaking of the side trip, I will mention the fact that I saw my 55th anniversary here on the coast and my hosts determined to do what they could to make as much sunshine fall upon it as possible. Accordingly they invited Bro. and Sr. Wm. Laning and Mr. and Sr. Kuhns, all of Illinois, and who are visiting the coast this winter, and my cousins, Mr. and Mrs. Chas. Harrison, who live here, to a dinner on the evening of the 21st of Jan. And what a splendid dinner it was! Everything was done that could be done to make a fellow rejoice in that he is still in the land of the living, even to the paddles the young folks held in reserve for an after meal-time exercise. But a paddling by friends doesn't hurt. This is only in keeping with the treatment I have had at the hands of friends since coming here. While I shall miss the mountains with their dizzy heights and the old ocean with its breakers, yet more than all will I miss the old friends and the new ones made while here when the hour for parting comes.

On Monday, Jan. 24, I left with Bro. Geo. Rahn and his brother Lewis, with their families for an auto trip to San Diego, 135 miles away. On this long drive

we had pavement all the way. It was our purpose to stay over night with Bro. and Sr. Enos Elton and Bro. and Sr. Hatch at Santa Ana over night and here in their walnut grove homes we found them. That night we had meeting at the home of Bro. and Sr. Elliot where we made several new acquaintances and where we had the privilege of breaking the bread of life to those who had assembled for the purpose. After a night's rest, we went on our way next morning and after a drive of about 30 miles we came to the ocean side which we followed the balance of the distance, stopping for an hour to wander along the gravel beach in search of shells, etc. There is a majesty about the ocean and mountains that is very appealing. We arrived in San Diego about one P.M., intending to cross over into old Mexico after we had had lunch, but as the afternoon was growing late and a good deal of red tape had to be observed to get the necessary pass-ports, we concluded to stay right there for the night. Lewis went and looked up a hotel and we thought we were lucky, but the women folks, always more or less suspicious, demanded to see the rooms and upon returning asked us if we cared if there were other occupants of the beds than ourselves. Isn't it strange that a hotel will consent to lodge a pestiferous "critter" that pays no lodging bills and steals its meals off of those who pay? We didn't stay.

We drove back over our route to La Jolla (pronounced La Hoyya) where we found some furnished cottages right on the brink of the ocean. Here we were at home for the night. Although tired, after supper the young people demanded a Bible study and we spent a very profitable hour in that way.

Next morning we left about nine o'clock to take the inland route on our way back. Over the hills about 15 miles on our way, just after we had passed Camp Kearney, there came a crash and Bro. Geo. Rahn's car came to a sudden stop with the housing and gear all smashed. This left us in a drear wilderness 16 miles out of San Diego. The boys went right to work to take the car apart and about eleven o'clock we started for the city for repairs. The repairs made, the car was together and ready to move on by dark. We concluded to return to the cottages for the night. Next morning it was rainy and the day promised us some thrills, but we arrived in Los Angeles about 3:30 P.M. all tired out. We had Bible class in the evening and had for special guests, Bro. and Sr. A. K. Richardson, of Hastings, Mich. They have been in the coast states since some time in Sept. and seem to like it very much here.

Next Sunday the brethren will rejoice in several additions to the body, but as the secretary will report later on that, we desist.

Tomorrow (Sat., Jan. 29) we are expecting Sr. Harris, and the Priors (Rensselaer, Ind.) who are spending the winter at Redlands, Calif.

We are enjoying our trip to the full and are so thankful to God for his goodness in making so many things to enjoy and the good friends and brethren who have made it possible for us to have this vacation trip.

We have called at the homes of Sr.

Stearns and Bro. Nokes, both of which we have known for many years. Here we were accorded the old time welcome. Earlier in our visit we went with the Rahn boys up in the Zelzah valley duck hunting and in passing through called at the home of J. P. Allard and their son, Glenn, for a few minutes. Then we have visited at the Saylor, Crundwell, and Laning homes, to say nothing of the out-of-town calls we have made. We praise God for such good friends and especially for those who are friends in the truth.

S. J. Lindsay.

### NOTES.

It was our privilege to meet with the Chicago brethren on Sunday, Jan. 30, where a goodly number were in attendance. They have been somewhat neglected the past few months, but we hope to get there occasionally from now on.

....o....

With the passing of Bro. Simon Renner, whose obituary appears in this issue, our conference loses one of its stand-bys and pioneer workers. We need to develop more men to fill these occurring vacancies—and it takes consecration.

F. E. Siple.

### REMITTANCES.

Mrs. Lillie Willis; Mrs. Elizabeth Mackie; Mary McRae; G. T. Updike; R. J. Powell; Levi Gabrielson; Mrs. Roxanna Wince; Mrs. Ora Burnett; Mrs. A. C. Stites; Marshall Logan; J. D. Jeffries; Mrs. J. H. Adams; Walter Lake.

### EMERGENCY FUND.

Mary McRae,

3.00

## Obituary.

### Simon P. Renner

Simon P. Renner was born near Hagerstown, Maryland, Dec. 29, 1829, and died at his home in Lanark, Ill., Jan. 30, 1921, being 91 years, and 1 month old.

When about four years of age he came with his parents to Illinois, where he has resided during his long and active life.

When about 21 years old he was united in marriage to Elizabeth Swope, who was his companion for more than 50 years, but fell asleep in 1904. Six children were born to them, only one of which survives, Geo. A. Renner, of Minnesota.

In Sept. 1905, Mr. Renner was married to Myra Neighoff, who has been his faithful helpmeet to the very last. It is greatly to be regretted that the son, George, could not be reached by wire. Although an earnest effort was put forth, and word telegraphed to his address, he could not be found, which throws an added burden on the shoulders of the sorrowing companion.

Bro. Renner has been one of our staunch pioneers of the faith for a great many years. Always present at meetings, and ever ready to do his part in every way to assist the good work. His influence and presence will be sorely missed by us all. And where are the ones who shall fill the places of these falling Soldiers of the Cross?

Funeral services were conducted by the writer from the late home, after which the procession drove some ten miles to the Plum River Church, which church owes its very existence to Bro. Renner and a few others. Following a few brief remarks and a short Scripture lesson we laid him to rest in the quiet cemetery where he awaits the Master's call. Many friends extend their sympathy and love to Sr. Renner in her bereavement, but we all rejoice that we need not sorrow as others who have no hope.

F. E. Siple.

#### Elizabeth Francis Fish

Elizabeth Francis Fish, the little daughter of brother and sister Lee Fish, of Maxwell, Iowa, was stricken by the cruel hand of death January 3, 1921. Betty was born May 27, 1919, and was the only child of her parents.

She is survived by her parents, four grand-parents, and two great-grand-mothers, besides one uncle and nine aunts. With the exception of one aunt all the relatives named were present at the funeral service, which was conducted by the writer in the Presbyterian church in Maxwell.

May God's comforting arms be extended in blessing over this bereaved household.

G. E. Marsh.

## Letters.

Dear Herald Readers:

Just a line concerning my brother who died Jan. 2, 1921. Since his death a new memorandum book was found in his pocket and in it these lines in his handwriting:

Go home, my friends,  
Refrain from tears;  
Lie here I must,  
Till Christ appears.

Lillie H. Willis.

## Notices.

Hammond, La., Jan. 27, 1921.

We expect Bro. Lindsay to start a series of meetings, Sunday, Feb. 13th, at the Happy Woods Schoolhouse, three miles west of Hammond. We shall be glad to have as many come from other points as can do so.

Albert Siple.

## The Sunday School.

By Alta King.

### THE REWARDS OF FAITHFULNESS

Lesson 9, Feb. 27, 1921  
Lesson Text: Matt. 25:14-18.

Golden Text: Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things. Matt. 25:23.

Memory Verse: Mark 13:13.

### Questions and Comments

In last Sunday's lesson there was presented to us the rejection of those who were unfit to be accepted by Jesus because they lacked oil, the spirit of love, that

manifests itself in service. In today's lesson the same truth is presented, but in a different setting and different language.

The following custom is the basis of the parable:

"A great deal of the commerce of antiquity was managed by slaves, who were thus entrusted with responsible functions. (Compare Matt. 24:25.) In this case they were expected to use their master's money in trade or in cultivation of the soil, and to make as large an increase as possible."—Cambridge Bible.

Study of the parable itself: The best can be obtained from the parables only when we study the parable itself, with no thought of its application, for the purpose of getting a good grasp of the facts of the parable; then study the application, if Jesus has given it, or seek for it if he hasn't.

What did the "man" of the parable take into consideration when he gave talents to his servants? Discuss the fairness and wisdom of this. What was the value of one talent? Was it an insignificant amount?

If possible, imagine yourself a servant, a slave, of antiquity, in whom the master recognized certain ability and to whom he had entrusted work according to that ability. If you were a true servant, one who seeks only his master's good, what would be your attitude toward such a master? If you proved faithful to the trust he had placed in you what would be the reason? Did the master in the parable hold forth a reward as an incentive? If you proved unfaithful to the trust placed in you what would be the reason?

The faithful servants: With what percent of gain was the master satisfied? Compare their rewards. Study the nature of the reward. Was it pay in the sense that a coveted thing is received for services rendered, as money is received? What was the "joy" of the Lord spoken of in verse 21 and how could the servants enter into it?

The unfaithful servant: Why do you suppose the man to whom the least money had been given was chosen to represent the unfaithful servants? Was the master careless of the details of his business and the small investments? What reason did the unfaithful servant offer as an excuse for the non use of the money? Was it a reasonable reason? What was the real reason? (It is revealed in the master's condemnation, verse 26). Did he have a desire to prove true to his power to serve? Did not the five foolish virgins lack the same desire? Did not the unfaithful servant miss his master's not offering a reward before he left him? See verse 24. With what do you suppose the minds of the five foolish virgins were filled as they were waiting for the bridal procession?

What was the fate of the unfaithful servant? Discuss the meaning of verses 28 and 29. Show the justice and wisdom of such action.

Application of the parable: What is our relationship toward God in view of the fact that he is our Creator? Is he such a master that we need to be slaves of fear and hatred?

Name the various talents he has given his creatures. Why given, the extent to which he expects them to be used, the result of thus using them, the motive in thus using them, the result of failure to

thus use them, the reason for such failure, who are the most apt to fail to use the talent given them? Does our Master view these one talented servants as of much value and importance in his plan of salvation? Find the statement of a law of nature in this lesson.

Compare the fate of the unfaithful servant with the fate of the bad fish caught in the gospel net. Matt. 13:47-50; the tares that grew with the wheat, Matt. 13:40-42; the wedding guest found without the wedding garment, Matt. 22:12-14. Compare all with the fate of those Jews who fail to qualify for the high calling to which they were called. Matt. 8:11-12.

### General Notes

Daily Readings: Mon., Matt. 25:1-13; Tues., Matt. 25:14-30; Wed., Matt. 25:31-46; Thurs., Matt. 13:47-50; Fri., Matt. 13:46-43; Sat., Luke 19:11-26.

The Children's Lesson: Tell the story of the parable, explaining the custom upon which the parable is based. Try to make them realize what their own talents are and teach them what faithfulness to their talent means and that it results in the growth and expansion of that talent. Emphasize that every little ability is important in God's sight and that no power to do good should be hidden.

"Enter thou into the joy of thy Lord." The Lord was rejoicing in the faithfulness of his servants to the trust he had placed in them. He wanted his servants to know his joy and to have themselves the joy that comes from consciousness of work well done. He was rejoicing in the prosperity of his business and he desired his faithful servants to come into closer fellowship with him in his interest in the work. They had proven that they were interested in the welfare of his work on the small scale, and he could trust them to be interested in the welfare of his work on a larger scale, and not only to be interested in it, but to take joy in its progress.

## 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.

### CHRIST'S COMING IS NECESSARY AND IMPORTANT

THERE are two phases of his coming. The first phase is when he comes to raise the dead and change the living. They go to meet him in the air and remain for a season.

The second phase is when he comes with the saints to set up his kingdom on the earth, and be King of kings, and Lord of lords.

The command is given to watch and be ready, so that no one need be taken unawares. All will not be watching. To those who are not watching, he will come as a thief in the night. To those who are watching he will come in his beauty, in great glory. So one will be taken and another left.



Christ is to reign a thousand years. At the end of that time he will deliver up the kingdom to God. Then will all rule, authority and power be put down and the last enemy, death, be destroyed. When death is destroyed, then there will be no more satanic influence, no more imperfections of this life, no more sickness, sorrow, and tears. All things will be made new.

Yours, looking for that time to come,  
Jessie M. Wilson.

### BIBLE QUIZ

1. What soldier was cured of leprosy by dipping in the Jordan River?
2. What man stands the highest in Jewish history?
3. In what kind of a building was God worshipped in the wilderness?
4. How many commandments did God give ancient Israel?
5. Who was king of Judea when Jesus was born?
6. Name three great feasts of the ancient Israelites.
7. What was the devil's lie to Eve?
8. Who was the wisest man?
9. What is the best loved verse in the Bible?
10. Name three miracles wrought by Jesus.
11. What was the writing placed over the head of the crucified Saviour?
12. Under what man was the kingdom of Israel divided?
13. What is a parable?
14. What two commandments did Jesus give his followers?
15. What were the two prominent Jewish sects in Jesus' day?

### Answers to Bible Quiz

1. Bread of Life, Corner Stone, Emmanuel, Good Shepherd, High Priest, Lamb of God.
2. Moriah.
3. Over 500.
4. "Jesus wept." John 11:35.
5. Cyrus, king of Persia.
6. Over 700 years.
7. Anointed.
8. Idolatry.
9. 70 years captivity in Babylon.
10. Matt. 6:5-15.
11. Solomon's at the dedication of the Temple.
12. Joseph.
13. Nebuchadnezzar, king of Babylon.
14. Belshazzar's.
15. Daniel.

### MORE FROM SR. HORN

I AM indebted to Sr. Crundwell, Bro. Drinkard, and Bro. Wilson for their replies and kindly criticism of mine in recent R. H., and with the permission of our indulgent editor, will attempt a word to each; not to assert or affirm anything, but rather in a questioning way. I thank them for the kindly spirit displayed. The bitterness that sometimes enters on discussion should never be. My ability to write anything instructive is very limited. In all the great household I am likely the very weakest vessel; yet I hope for even me some small treasure may be stored.

Why did all ignore my question: "Who are men as spoken of in Scripture?" We find sheep and goats, wheat and tares,

saint and sinners, Son of man and of Belial (worthless), sons of the living God and of perdition, etc. Is it possible "all men" includes both? Jesus said of the twelve, "one of you is a devil." The apostles themselves had not recognized him, and so it is, looking on the outward appearance only all seem men. But God who looketh upon the heart is an all-wise God, and has said, The soul that sinneth, it shall die. Sin is the disease that kills—not God—remember that.

To Sr. Crundwell I will say that Sr. Boerger has answered you in regard to who, or what, the serpent is far better than I could ever hope to. And if it is the carnal mind, remember that Adam was first formed, then Eve out of Adam. And sin entered the world by one man, not by Eve or a literal serpent. If you will read Bro. William's articles in Day Dawn, of the past year you will be greatly enlightened on this subject. Personally I cannot agree with this learned man on two points: viz., that satan is a human being. He is still satan, though in human form. He is found among the sons of God. Job. 1:6 and Luke 3:38 state that Adam was the son of God. Jesus Christ is his Son. John 1:49 and others. So this same "satanic serpent" must be among us today; but can we see him? Eve heard him, but I think only God who created him can see him.

Neither can I agree that the forbidden fruit was about Eve's person, when God instructed Adam, Gen. 2:17, not to eat of it, before Eve was created. Sr. C. you quote Luke 19:27: Who are "those mine enemies," and when would they "not have me reign over them," and when slain? Read and study Acts 3:18. Sr. Cochran likely quotes also from Luke 19 when she says he has told us to occupy till he comes. Do all so understand? And, if so, what do we occupy?

Bro. Drinkard, why do you intimate that I want the Scripture to read my way? Be charitable. I only try to give my understanding of it. You say, "Even if you don't exactly see and understand." I frankly admit that I do not. But are you very sure that you do? Then you need not fear that Luke 6:41,42 applies to you. But my vision is not so clear that I dare criticize. Also, I know that many wiser heads than mine can ever hope to be are firm believers in future probation. Still something seems to tell me there is some relationship between it and the Roman's purgatory. It smacks a little of "thou shalt not surely die." I still believe it is God's children who will be taught of him—not all creation. I think the class who know nothing of God have their life and its end pretty fully described in the 49th Psalm, verse 16 to end. I want to say right here that until the dissension of 1 Tim. 2:4, I had always thought that I believed in the literal resurrection of the dead. But Bro. Wilson's answer to my appeal to the more able set me to some very serious questioning, some of the results of which will be found in my words to him. I also wish to state that I read only the R. H. and Day Dawn, comparing with Scripture, and have no other teaching.

You speak of the Jews as God's "once beloved people." Ah, not still beloved then? Once, too they were called the children of their God—once they were his chosen. Deut. 14:1,2. But now, Paul says,

the Spirit itself beareth witness with our spirit that we are the children of God. Rom. 8:16. I know they claim Abraham as father, and Jesus said, I know ye are Abraham's seed, John 8:37, but verse 39 says, If ye were Abraham's children ye would do the works of Abraham. (Works of faith.) As the matter stood, he tells them they are of their father, the devil. So, by Rom. 2:28,29 we understand they are Abraham's seed according to the flesh only. Therefore, not because they are the seed are they all children—just seed which failed to germinate; for, Gal. 3:7, they which are of faith, the same are the children of Abraham. Isaac was the child of Abraham's faith, not of his flesh, for Sarah's womb was dead. Isaac was only one child of faith and God promised him a multitude. Where are they? In Christ, surely, for Christ says Abraham rejoiced to see my day; and since Christ came, came also the children of faith. So now there is neither Jew nor Greek, but if ye be Christ's then are ye Abraham's seed, and still beloved, for he will gather them from all nations, whence Christ came to seek and save them. So, while it is indeed true that many rejoice to see the returning Jews, and J. E. Robbins says it is reasonable to expect they will rebuild the temple and establish a kingdom, and I have even heard it stated that a certain man had already been called, "the uncrowned king of the Jews." Notwithstanding all this I say. Let us be careful "that we be not soon shaken in mind, lest by any means any man deceive us." Did you ever really get the meaning of Gal. 4? Maybe I didn't, but I thought I knew who the children of the free-woman were, and I thought they were the rightful heirs. But is God, in the Jews, really regathering his people home to Jerusalem, the mother city? "Flocking back to Palestine by thousands," yet God says, and ye shall be gathered one by one, O ye children of Israel. Isa. 21:12. Is it with them as spoken in Gal. 4:29, or do they confess their iniquity ere they flock back? Yet God says, only confess thine iniquity, that thou hast transgressed against thy God, etc, and I will take you one of a city, and two of a family and I will bring you to Zion. Jer. 3:13,14.

May it not be that the "falling away" is the turning of our faces from the true to the false? Who was it that denied and crucified our Lord? Who "persecuted him that was born of the spirit?" Who is a "deceiver and an anti-christ" save he that denieth Christ came in the flesh?

George Francis, in the R. H. of Dec. 21, states that the Jews have shown no disposition to abate their opposition to the claims of Jesus, yet he really seems to think the 144,000 are to be selected from among them. Israel was warned by Moses, Deut. 28:18,19, and Peter reminds them, Acts 3:23, that every soul of them who would not have that prophet (Christ) should be destroyed from among the people, and that all the prophets from Samuel on had foretold of this time. So, as the Jews still refuse to hear, after 2000 years more it seems out of all reason to expect the "sealing" to be from their ranks, who are destroyed from among God's people. Also, it is after the sealing that John sees the multitudes of Rom. 7:9. I freely admit that I am all "fussed up" on this question.

Some profess to be fully acquainted with God's plan, and able to teach others. Well, I have much to learn. Paul says we see through a glass darkly, (as a riddle) and know only in part, and so I believe.

Now Bro. Wilson, your kind attempt to enlighten me has caused me to think very deeply, and you must tell me much more. Once I was a believer in the eternal torment theory, now I never think of it. Would it be more wonderful if I ceased to believe in literal resurrection? Where is it stated that our flesh shall be raised? You understand the saving is from the grave—literal saving from. Would not our own reason show that that which God formed of dust, as he did all creatures, was subject to the same law as they, and therefore would return to dust? Let us reason. He was man before he received breath. Gen. 2:7. He is still man after breath leaves him. Psal. 31:12, Luke 7:12. Living, he is called mortal man. Job 4:17. Was he mortal when formed of dust only? Is he mortal after returning to dust? It seems to me our answers to these questions must be no. Then he must put on immortality while still mortal, for we read, this mortal must put on immortality (Christ). Gal. 3:27, Rom. 12:14, Col. 3:10, Not become immortal, but put it on; for the flesh of all save God's Holy One, returns to dust. What do we learn from the 49th Psalm? But God will redeem my soul—living soul, or dust?—from the power of the grave. Then it is the living soul that is in the grave's power for God is God of the living, not the dead. Hence it is the living soul that is redeemed and saved, not the dead body. How can we say the body is saved from, when the whole force of the grave (corrupting power) is in no wise abated but the worm and decay do their worst and man does return to his dust. David's prayer was, Spare me that I may recover strength before I go hence, and be no more. Psal. 39:13.

In Adam, natural man, all die, no continuing life in Adam, no restanding power, dying he dies indeed. Then where is our hope? Even so in Christ shall all be made alive. But while all are in Adam, all are not in Christ. Then what? Man must be born again. How? For one let me frankly admit I do not know. It is of water and of the Spirit, but how accomplished, or its future destiny, who can tell? But we know it is, and not going to be. Also, that it is of God, and without it no man can see the kingdom. Will all experience this Spirit birth think you? And if any do not, are they not still in Adam? Where then is their hope of probation in the kingdom age? I can see no hope for mortality save the putting on of Christ in this age. We see the wicked is driven away in his wickedness, but the righteous hath hope in his death. Prov. 14:32. Why? Bro. Williams, in Aug. Day Dawn, says, God takes his beloved out of trouble through death. How? For if death, or the grave, be the refuge of the righteous, the wicked also take advantage of it. Now death entered the world by sin in Adam, so in Adam all die. Dare I say, are accounted already dead? Then by Adam came death—by Christ came also the resurrection of the dead. So is not the resurrection come? That is, if through him, we are not raised out of sin, we are still in sin, dead and our faith vain. For if

Christ is not now come in the flesh, how are we members of his body, of his flesh, and of his bone? After the resurrection God's holy one was still flesh and bone, neither was he raised from dust, but the miracle was done in his flesh. 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. Rom. 8:11. Christ was born of flesh as we; he was born also of the spirit, as we must be. But will the same miracle worked in his flesh be also in ours? He was literally crucified, literally raised, are we? Surely not, only reckoned so. Reckoned crucified, buried, resurrected, and living, as surely as he lives; our lives hid with him in God. And so surely as he comes will we be brought. 1 Thes. 4:14. If this be not true, is not our faith vain? For in him we live, and move, and have our being. Acts 17:28. Not in the flesh, but in the spirit. Rom. 8:9. And if we live after the flesh we die. The flesh is not profited, it is still subject to decay; but being the slave of the mind, this mortal body which did the will of a spirit which was not itself the servant of sin is now quickened by the spirit to do the works of righteousness. Col. 3:9,10. Why is not this a resurrection? Eph. 4:23. Are our bodies raised because Christ was? He saw no corruption, ours returns to dust. Paul says, to be carnally minded is death. Of the body? No. For all flesh dies. Because of sins. It is the slave of mind, the body is not capable of conscious sin, hence is blameless as cattle are. The life of the flesh is the blood. When so poisoned or affected in any way that it will no longer function the flesh dies. We have learned that the spirit quickens our mortal bodies while dwelling in them, and that the body without the spirit is dead. Jesus said to Martha, I am the resurrection and the life. Of all the dead, quickening and renewing them? No. For we find the new man is renewed in the spirit of its mind only. And that the flesh is not profited. Therefore, I conclude that before death can be swallowed up in victory—carnal mind overcome—before we can account our souls redeemed from the power of the grave—this corruptible mind must become incorruptible, this mortal must put on immortality—not become so. For God himself gives us the victory through our Lord Jesus Christ. Gives us the victory over carnality, and we rise with him triumphant; for it is not with flesh and blood that we wrestle.

Bro. Lindsay, in the R. H. for Nov. 16th, gives positive evidence that the mortal soul is limited in its existence. True. Our faith proves the Christ spirit deathless, immortal, and it is this Christ mind, or spirit in us—not ours—that saves all believing men from eternity in the grave. And his blessed word of promise is, "Who-soever liveth and believeth in me shall never die." Oh, how beautiful! Gal. 2:20. Christ liveth in me and I live by his faith. I do not understand the "through Christ," of Acts 2:4 to mean literal resurrection; for when he comes we shall be like him, and Paul says, after the flesh know we him no more, also we are now the sons of God. But it does not yet appear what we shall be, but if accounted worthy to obtain that world, we shall be equal unto

the angels.

Why did Jesus say to the Sadducees: As teaching the dead that they rise—ye do greatly err. It seems to me 1 Thes. 4:14 shows the "dead raised incorruptible" of 1 Cor. 15:52 to be not literal dead bodies, but the dead in Christ. Why does Paul say in Phil. 3, And be found in him, that I might know him and the power of the resurrection; if by any means I might attain unto the resurrection of the dead. What can this mean? Do not all attain? I have been so taught; yet reading "my way" it seems that we attain to it while in this mortal body, and that few do so, or are accounted worthy to obtain that world. Though all who receive Christ are given the power to become sons of God; I have never advocated probation for any after Jesus comes, for all things will then be new. And will not he who is ready to judge the quick and the dead—standing even now before the door—know his own? What need for further trial? Why sow again the tares? Are we not told that few find eternal life?

Since writing the foregoing I have carefully read George Storr's article in the R. H. of Nov. 2nd, beside which mine looks senseless and weak. Yet, I think, dare we question God's mercy and justice if he does his will in his own? Note Ex. 9:16 and Rom. 9:14 to end. God's voice has ever called to man since the beginning, and they that hear live. For he is not the God of the dead but of the living. Do not marvel. Never a life has been in vain. He who notes even the sparrow's fall, will give to each his due. Yes, the Scripture is hard for me.

Bro. Wilson further states, that the history of fleshly Israel is a blue print of how all men will be brought to a knowledge of the truth. I don't quite understand. Surely, all fleshly Israel did not attain to this knowledge, else why does Scripture teach that God cast them off, and that only a remnant (small part) will return unto the mighty God? As I understand it, this remnant has returned,—saved by the promised Messiah—and all nations are blessed thereby. I do not understand the tribes spoken of in Matt. 19:29, James 1:1 and Acts 26:7 as referring to the original twelve tribes, but the twelve tribes of the apostles "instantly serving God day and night, hoping to come to the promises made to the fathers." I don't quite understand what I have written myself, but I felt moved to write it. If it is mixed with error, let some more able set it right, for we read in the R. H. of Nov. 2nd, Error is of no account to anyone, but truth is golden to all, and losses nothing but examination and exposure to the light of investigation. We want only truth.

Seeking for which I am,

Mrs. S. A. Horn.

THE first degree in the school of folly, is to think ourselves wise; the second, to tell others so; the third, to despise all good counsel.—Sel.

THE benefits of the law consist not only in protecting a man from others, but occasionally from himself.—Sel.

NO man's thoughts can be chained, except with links of his own forging.—Sel.

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GOOD TIMBER

THE tree that never had to fight For sun and sky and air and light, That stood out in the open plain, And always got its share of rain, Never became a forest king But lived and died a scrubby thing, The man who never had to toil, Who never had to win his share Of sun and sky and light and air, Never became a manly man But lived and died as he began. Good timber does not grow in ease; The stronger wind, the tougher trees, The farther sky, the greater length, The more the storm, the more the strength; By sun and cold, by rain and snow, In tree or man, good timber grows— Where thickest stands the forest growth We find the patriarchs of both, And they hold converse with the stars Whose broken branches show the scars Of many winds and much of strife— This is the common law of life.—Sel.

KEEP a record of all the kindnesses you receive. It may make you ashamed of yourself.—Sel.

A FEW good deeds will erect a more lasting monument to the memory of a man than a mound of gold.—Sel.

A RELIABLE recipe for making a success in life—Take a real interest in it.—Sel.

A MAN sounding his own praise makes as many friends as a belled cat among mice.—Sel.

BEWARE of climbers! They always turn their backs on the rung that helped them to go higher.—Sel.

NO university has ever wrought a crown of learning that will cover the ears of an ass.—Sel.

NO man is so poor but that he can endow the world with his good example.—Sel.

NATURAL joys bring no headaches and no heartaches.—Sel.

A KEEN eye, a clear mind, and a steady hand are the requisites for safety.—Sel.

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# THE RESTITUTION HERALD.

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Oregon, Illinois, February 15, 1921

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.  
104 South 7th St.,

### NEBUCHADNEZZAR IS PUNISHED Daniel 4.

NEBUCHADNEZZAR was a very proud man. God had permitted him to be victorious in all his wars. Even God's own people, the Jews, had been given over to him because of their wickedness. But the proud king never once thanked the God in heaven for making him ruler over the whole world. And that was what God had done. All the countries that people knew about then, were under Nebuchadnezzar's control.

The king was resting one day on his bed, when he fell asleep. A strange dream came to him and when he awoke he was nervous and troubled. So he sent out a message that all the wise men of Babylon should come to him. But when they stood before him, and he told them his dream, none of them could tell him what it meant.

But at the last, Daniel stood before him, and Nebuchadnezzar said, "O Belteshazzar," (that is what the king called Daniel) "the spirit of the holy gods is in you. Tell me what my dream means.

"I saw a great tree in the midst of the earth. It grew, and grew, until it reached to heaven, and it could be seen from all over the earth. The leaves were beautiful, and there was much fruit on it, so that every one on the earth might have some. The birds had nests among the branches, and the wild animals made their homes beneath its shade.

"Then I saw a holy one come down from heaven. He cried aloud and said, 'Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit. Let the beasts get away from under it, and the fowls from his branches. Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.'

"That is the dream I saw. Now you tell me what it means; for all the wise men of my kingdom are not able to tell me."

For an hour Daniel was silent. He was much astonished at the dream and I think he was asking God to show him what it meant. At the end of an hour, Daniel had

## THE MAN WITH A SMILE

**I**f isn't the fellow who has a smile  
Because of the smile of others,  
But the fellow who counts is the fellow  
who smiles  
In spite of his scowling brothers.  
Or whether they smile or whether they don't,  
If he's true to his own soul's light,  
He will keep on smiling through thick and thin;  
He will smile for the sake of right.

The old song says if you smile for them,  
They will have a smile for you;  
But the man who smiles, if they smile or not,  
Is the man who will put things through—  
The man who smiles because it's his heart  
That brings to his face the glow  
Of the peace and the power of doing his part  
In the great world's daily show.

To do things just to gain in return  
Some gift or some grace of life,  
Is only a half-way style to win  
In the toil and struggle and strife.  
For the best old grace is the grace of joy  
In doing and serving, along  
With a smile that is sweet as the smile of a boy,  
Till your smile makes labor a song.—Sel.

not spoken and the king said, "Do not let the dream, or its meaning, trouble you."

Then Daniel said, "My lord, the tree that you saw, which was so large and strong and beautiful, under which the animals lived means you. It is you, O king, who have become strong. You are greater than any other king, and your kingdom reaches all over the earth.

"The message that the holy one brought from heaven is a message to you from the most High God. Your enemies shall drive you from your house and you shall live in the field with the animals and eat straw and grass like the oxen for seven years until you learn that God gives you all the power that you have. The holy one said that a stump must be left, and that means that you shall have your kingdom back when you have learned to thank God for what he gives you.

"O king, please listen to me! Change your evil ways for righteous ones, and show mercy to the poor, if it will help you to keep your kingdom longer."

But do you think Nebuchadnezzar listened to Daniel's loving advice? He did not, but kept on making the city more beautiful and growing more proud than ever. A year passed by. One day he was walking in the wonderful palace of Babylon. This palace was very, very large. The wall that formed the outside of it was six miles long. Inside, the walls were beautiful with gold and silver ornaments. The gates in the walls were of solid brass. And there were the wonderful hanging gardens of which you will read some day.

As the king walked through this great palace he looked at the beautiful things

around him and said, "Here is the great Babylon. I have built to show my power and majesty."

While he was still speaking he heard a voice from heaven say, "O king, your kingdom is taken away, and your home shall be with the wild animals for seven years until you know that the Most High God gives you all things."

Then it all happened. Nebuchadnezzar was driven from his home to the fields. You know sometimes people who are insane cannot be kept in the house. They will live in the woods and eat leaves and berries that they find.

I think it must have been something like this that God caused to come upon the king, for he tells us that he lived in the fields for seven years until his nails grew like bird's claws and his hair became coarse and long.

At the end of the seven years his right mind was given back to him and the first thing he did was to praise and bless God for his glory and goodness. Then the kingdom and riches were given back to him and he was king of the great country until he died.

## 'TIS TRUE

THERE is a man the printer loves, and he is wondrous wise; when'er he writes the printer man he dotteth all his i's. And when he's dotted all of them with carefulness and ease, he punctuates each paragraph and crosses all his t's. Upon one side alone he writes, and never rolls his leaves; and from the man of ink a smile and mark "insert" receives. And when a question he doth ask—taught wisely he hath been—he doth the goodly penny stamp, for postage back, put in. He gives the place from which he writes—his address the printer needs—and plainly writes his honored name, so he that runneth reads. He writes, revises, reads, corrects, and rewrites all again, and keeps one copy safe and sends one to the printer man. And thus by taking little pains, at trifling care and cost, assures himself his manuscript will not be burned or lost. And so he speaks through all the land, and thousands hear his word, and in the coming day shall know how much he served the Lord.

So let all those who long to write, take pattern by this man, with jet-black ink and paper white, do just the best they can; and then the printer man shall know and bless them as his friends, all through life's journey as they go, until that journey ends.—Sel.

ONLY a small part of the profiteer's price is for the goods; the rest is charged for his conscience, which goes with the sale.—Sel.

A SMALL certainty is better than a great hope.—Sel.



## No. 9. DIVINE PROVIDENCE

J. W. Williams, Phoenix, Arizona.

PAUL says all things are of God and that he works all things after the counsel of his own will. James says every gift comes down from him. Solomon says a persons mind and thoughts are from him, and that he turns the heart of the king whithersoever he wills (as Pharaoh and the 10 of Rev. 17:17) from which we conclude that God's will is sovereign and supreme.

But the aspect of these Scriptures is this: Do they apply now? Or, has Jehovah who so worked of old, and will work so again in the coming day of the Lord of Rev. 17, at the present turned the universe loose to run itself and let man's will be the sole directing intelligence? The question is fundamental, for on our answer to it depends not only the issues we are considering in church organization but also such practical matters as faith, prayer, and love. Faith depends on it, for if God is not now directing the world who will trust himself to the ravages of wolves if there be no Shepherd's watchful oversight? Prayer depends on it, for if God is not now Director and Giver why ask him to control the wolves or bestow a gift? And love depends on it, for if God does not control the destinies and course of men how can I love my enemy for fear of disaster at his hands?

We have had (We will hope we do not now have) brethren who held such cold views of the Father. What could such do in danger or in want? No use to pray, for God does not protect, and man must supply his own wants "according to natural laws."

But you may ask, what has all this to do with the constitution of the modern church? This: That since the apostolic church was wholly and only miraculous, both in organization and operation, as we submitted evidence before, and if the whole, miraculous operation of the holy spirit ceased long ago, where can there be any church, or any organization of it, especially, if God does nothing today in any way to set up over his church those who shall guide and edify it? We are convinced, for our part of this: If the Father has not chosen us as the servants of the flock we better let all this shepherd service alone and quit being "preachers" at all. Then where could there even be a church, since "no man takes this honor to himself but he that is called of God?" We do not mean "called" as they were, the modern "called" preacher who classes himself so is justly the sport of all who know the truth, but we are convinced that if God has in no sense called us to a post of duty we better let the whole matter alone, for we recognize no voice of man as a just reason for leaving a life of useful toil to speak the words of truth. If it were a matter of choice, your fellow-servant would prefer a quiet life of working with his hands.

The preacher of apostolic times was divinely and miraculously called, and inspired not only in what he said, but miraculously directed by voice of the Spirit as to where to go and preach. Classing himself in this list is the ludicrous error of the modern orthodox preacher, because the age of miracles has ceased and he strains to fit a mould he cannot fill. But

we believe it is just as serious an error, or worse, to teach that God has abandoned the whole race to chaos and disorder, with no men divinely sent in any sense to be his servants now to his people. It is a delicate subject, for incidentally, when a preacher thus speaks, he includes his own claims to being a preacher in with the discussions. But if we have your welfare at heart even seeming folly will not deter the teaching.

The question is simply this: When miracles ceased was there a continued jurisdiction of holy spirit in any way? Can we properly distinguish between the miraculous and the providential?

Let us see.

We read from Peter that prophecy came by the holy spirit predicting through holy men of old. But if God does not control men and things in the days of fulfillment how could he truly predict unerringly? If man is the sole directing and ruling intelligence now at work, how could the God of heaven say beforehand what the erratic will of man would do, that the prophecy should be fulfilled? The whole field of prophecy is involved in the discussion of the foreknown callings and providential workings of the great God, our Father.

But to the Scripture. It is evident, then, that prophecy is a work of the holy spirit. Come and hear Isaiah as to the fulfillment, (34:16). "These" refers unquestionably to the prophecies of the context before and after. Why does Isaiah assure the heirs of promise so immutably that God cannot lie when he predicts by promise? Because the same God who predicts by the spirit will by "his spirit" also so "gather" the fulfillment to its mate that not an unmet prediction will be left unjoined to its fulfillment when the time comes. Notice: It is God's spirit that fulfills prophecy. But if God does not assume control of the erratic and uncertain will of man in fulfillment time is there not a little shade of possibility of his "lie" in the prediction? "My" mouth, says Isaiah, commanded the prediction (though every prophet's mouth was the spokesman of God) but it is "his" spirit that gathers the events to mate the predictions.

Come again and hear Solomon. 1 Kings 8:24. As in Isaiah's declaration, God is the source of the prophetic promise, and Solomon sees the "hand" of the same one in the fulfillment.

But does this all belong only in the days of the miraculous? Let us see. What is the subject of prophecy in Isaiah's words just noted? The restoration of Israel. Well, if the present world events are what we all have been shouting from the house-tops, God's "spirit" must be among the Jews today gathering a mate for his son, prophecy. According to Solomon. His "hand" must be in the affairs of men still.

But someone may still doubt the two-fold bearing of Isa. 34 and think it refers only to the restoration from Babylon after the seventy years' captivity. Well, we will not attempt to prove the present providence of God by his spirit by merely arguing prophecy. We will ask you once more to hear David this time, Psa. 139. God knows David. He knows all about what he says and does. Even his unspoken words. Such knowledge bewilders the king.

It is too much for him. If he wishes to flee the eye and ear and mind that see and hear and know his inmost secrets, where shall he go? Jonah tried Tarshish, but found his God was even on the sea, pursuing, attending, even as his shadow. David begins with heaven. Yes God is there, no use to consider that journey. Hell, Jehovah is there too. Well, what about the region between heaven and the underworld? The wings of the morning will not carry him to the farthest reaches of the distant sea but that God is there.

Now notice that when David contemplates flight from God's "presence" it is the presence of Jehovah's "spirit," v. 7. So if no man can flee from Jehovah's presence is it not evident that his spirit fills the universe? David's son knew it too, 1 Kings 8:27. If we do not know that he fills heaven and earth, Jer. 23:24, is it because we lack the kind of wisdom that David's son found?

So if God's presence fills the universe by his spirit, his mind, overseeing, directing, working, how safe we are, for how near he is to us! Oh why should we erect between us and him a wall of unconsciousness of his blessed Presence through which we cannot pray, or become so absorbed in man that we forget his Creator, who still sustains him in all things, since we live and move and have our being in him?

If he is so near and so all-filling, it is no wonder he fulfills prophecy by the same spirit by which he spoke it. And then is he not still in his church, directing it, giving to it blessed gifts of workers with their hands to earn and shepherds to oversee it, and giving to all the loving grace that teaches us the way of humble service?

Heaven is as near to earth as when it was created. The din of men will not drown the consciousness of divine presence to the child who can look up with trusting eyes.

## ACQUAINTANCE WITH GOD

Lyman Booth.

Dixon, Illinois.

THE natural man, though he may be ignorant as a savage, or wise as Solomon, does not receive the things of the Spirit of God, because they are foolishness to him; neither can he know them, because they are spiritually discerned. 1 Cor. 2:14. The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be. Rom. 8:7.

These two passages of Scripture seem to make it almost impossible for a man to make an acquaintance with God, since we all start out as natural beings. However it is not so difficult when we compare Scripture with Scripture. A different reading of Rom. 8: 7 may make Paul's meaning a little clearer. The carnal mind doth not submit itself, neither indeed can it. It is only when we throw away our carnal thoughts and desires and turn to higher and holier ones that we become submissive to the teachings of the spiritual, and in doing so can approach the spiritual things. The best way to expell the love of evil is to admit the love of good; to cast out impure affections and to admit pure ones. The love of the world is in opposition to the will of God and can never be reconciled to God. If a person would be reconciled to God he must cast out the love of

the world from his heart. He must say to his former self: Get thee behind me satan. Paul expresses this as a great change in us. One not to be wrought in an instant, nor without our feeling it. It may be begun in an instant, but it can not be fully accomplished in a minute, but it is a constant change, a growth, like the growth of the body, with its various processes of our bodily growth which goes on continually until we attain to the full stature of men and women.

Obedience is not a momentary act, but it is a continuous, constant and never failing obedience. It is written, We are saved by faith, which is true. Faith is believing; but believing is obeying, and is manifested in works. Abraham believed God and it was accounted unto him for righteousness; but it would not have been had he not prepared the altar on which to sacrifice his son Isaac. His faith was manifested by his works. To say we believe, and then act contrary to that belief, is open confession of disobedience.

We accept Christ, not by saying we do, but by renouncing sin, and subjecting the will to his, and then walking in his appointed path, the path of obedience, which alone can win a crown of life.

The carnal mind is a state of mind in which one's affections are wholly fixed upon the things of this world, as their chief object in life. Paul calls it the love of the world, or rather, the love for the world, and says it does not subject itself to the will of God. Such can not discern the things of the Spirit, because the things of this world have blinded his eyes to spiritual things. A blind man can see the sun as easily as carnal eyes can see the glory of God as revealed in Christ, without some power gives him sight. It must be revealed by his spirit. God, who caused light to shine out of darkness must by his revealed word, shine into the heart to give the light of the knowledge of the glory of God. This light is revealed in his Son, who has said, I am the light of the world. John 9: 5. When this light reveals to us our real character, our understanding becomes enlightened, and we will see, in his word, the power of salvation.

His word is spirit, because he is spirit, and we become spiritual in proportion as we accept it and apply it in the development of character in conformity thereto. His word is power, and we become powerful in proportion as we feed upon it and gain strength therefrom. The more we live in this light, the more we lose sight of carnal things. We will soon learn that carnal things will perish with the using, and vanish from sight. All the gaieties and pleasures of this life will seem like vanity. When we behold through the eye of faith the grandeur and glory revealed in his promises, we will exclaim with Moses, I choose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season.

When we reach this decision and become firmly fixed in the service of the Lord, afflictions, though they be great and numerous, can not separate us from the love of God and his companionship. To such afflictions will work out blessings, not because the promised reward is in proportion to the severity of the afflictions, but because afflictions increase affection, and give courage to continue in well-doing.

The carnal man looks only on things that are seen, while the spiritually minded looks at the things unseen. The carnal man in his pride and vanity can see only perishable objects. The spiritually minded, through the telescope of faith, can behold the eternal things. To him the most permanent object in this world becomes insignificant when compared with the things that are eternal.

Moses understood this when he refused to be called the son of Pharaoh's daughter. He might have reveled in splendor and the wealth of the king's household. He might have been elevated to a position of honor and trust among Egyptian royalty, and given the scepter of power; but he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach for Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward.

So true to his convictions of right, and so firm was he in his faith that he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. Among the heroes of antiquity there are none more reveared and honored than he. For he possessed all the elements of human greatness, else he would not have been called the servant of the Lord. To be the servant of the living God was far greater honor than being king of Egypt.

Among the most noted statesmen the world has ever known, none are ever mentioned with such devotion and love as his. The king of Egypt has long been forgotten, except by a few, while the name of Moses still lives in sacred history, and in the hearts of devoted millions. No statesman ever moulded such a restless and discontented people into a great and mighty commonwealth. No military chieftain ever lead such a host of men, women and children successfully through such a dreary and desolate wilderness, up to the borders of Canaan. The works and wonders he performed placed upon his saintly brow an imperishable wreath of glory. He was indeed a servant of the Lord, in the face of all opposition. He was the servant of the Lord in the dewy morn of life, and through the days of his pilgrimage, up to the time he stood on Nebo's lonely Mount, from which he viewed with pleasure the promised land and the beautiful Jordan flowing between. Here his earthly career ended. With blessings on his lips for Israel he lay his gray hair upon the altar of human sacrifice and love and closed his eyes in death. The Lord buried him, and in that unknown and lonely grave he will repose until a greater than he will come and call all his faithful followers to life and glory.

How contented the mind, how happy the heart, that in every situation in life, can place unbounded confidence in God's Word! Trust in him though seeming, insurmountable difficulties may surround you on all sides, like the children of Israel, at the Red Sea. Cry unto God, and rely upon his mercy for deliverance. The water did not part to make way for Israel's escape until the Lord said to Moses, Speak unto the Children of Israel, that they go forward. Moses did so. They went. Then the waters parted and Israel went through the sea. Standing still and murmuring availed them

nothing. Only by moving forward did they reach deliverance.

God hath in these last days spoken unto us by his Son, and he has said, Come unto me all ye that labour and are heavy laden, and I will give you rest. Only by going to him may we hope to pass safely through life's sea of difficulties and find rest upon the sunny banks of eternal deliverance. Are we going forward? Are we pressing (forward) toward the mark for the prize of the high calling of God in Christ Jesus? If so, all is well.

If it be our portion to enter the tomb before the Master comes, and if it be that our epitaph must be written, let it be like Moses': He was a servant of the Lord. Not carved in granite to be seen of men, but may it be written in letters of gold, among the host of God's worthies, on a clean white page, in the Lamb's book of Life, and we shall be satisfied when we wake in his likeness, and we shall rejoice in his salvation.

#### IN THE FOOTSTEPS OF JESUS

ARE you walking in the footsteps of Jesus?

He that saith he abideth in him, ought himself to walk even as he walked. 1 John 2:6.

Do you claim to be a Christian? To be a Christian is to be like Christ. How did Jesus walk? I have kept my Father's commandments and abide in his love. John 15: 10. For I do always the things that please him. John 8:29.

The obedience of children is always pleasing to parents, and causes them to make more gifts to delight the child, and make it happy. So in obeying God, Jesus pleased his Father and continued in his love.

We are children of God. 1 John 3:1. God created us. Gen. 1:27. He provides our food, raiment, everything we have. He made the earth and all things that are in it. As Creator, King, and Father of man, he has the right to prescribe the rules of our living on the earth.

Taking pride in his handiwork, loving us, he tells us what to do for our own good, and delights in making his children happy. At the same time, he demands obedience. If we are unappreciative and disobedient, and don't want his gifts, he will not bestow them.

We call ourselves Christians, and the name means Christ-like, so to live up to our name we must follow in the footsteps of Jesus, always doing those things that please our Father, keeping his law, the ten commandments, as Jesus did.

Our Father spoke once with his own voice to nearly 2,000,000 people in a single audience. All that he said was his law, just ten commandments. Ex. 20:1-18.

The ten commandments are the basis of all human laws. They embrace man's duty to God, as Creator, King, and Father; and fulfill man's duty to man. The impelling force behind them is love; love to God, we will keep the first four; love to man, we will keep the remaining six.

Blackstone, the great English lawgiver, said, Any law that conflicts with the ten commandments is null and void, and man is not bound to respect it.

(Continued on page 159)

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

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## Editorials and Church News.

**FROM THE EDITOR**

In our reports we do not aim to encroach upon the duties of our church secretary in saying much about our meetings. This will explain why we do not say more about them.

We have read with much pleasure Bro. Williams' recent humorous report. We believe such keen, kindly wit is the outpouring of a kind and lovely spirit and conducive to the best interests of all. If all brethren could differ in love, where they must differ, as does Bro. Williams, we can see where our differences could become a source of growth to us all, but where differences are allowed to lead to bitterness and naughtiness, they can but lead to stunt and death.

Now to Bro. Williams we wish to say that in his suggestion about heretics being thrown into "the lake of the Pacific," he need have no fear since to compare with some present day ideas, "the lake of Pacific" would not destroy, but just change the heretic to something prettier—possibly the heretics would become beautiful mermaids with long, streaming curls. Now will you be good?

Over Sunday and a part of the week following (Jan. 30 to Feb. 2) we were visited by Sr. Emily Harris and Mr. and Sr. C. E. Prior, of Rensselaer, Ind. On Mon-

day, Jan. 31st, together with our friend Prior and Bro. and Sr. A. K. Richardson, of Hastings, Mich., we made our second trip to Catalina Island. The boat "Avalon" on which we made the trip is the converted "Eastland" which overturned in the Chicago River some few years since with such disastrous results, so it is currently reported. On this trip we had some real seafaring as the wind was high and the boat's tossing gave us some real thrills. A great many were sea-sick but we were too intent upon watching for sharks to be molested in that way. We find in this country there are land sharks as well as water sharks. Both need watching.

We would say to those planning a trip to this country, be sure to take the Catalina and Mt. Lowe trips. These are grand. There are many minor trips of interest, but these excel them all for real grandeur. And on your way here do not forget the visit to the Grand Canyon.

Our visit here is drawing to a close. We are having the trip of a life time. We are deeply grateful to the splendid company who have made it possible for us to have such an outing, and to Bro. and Sr. Railsback especially whose home has been delivered over to us as our home during our stay, with liberty to go and come as we please, leaving no stone unturned to make our stay pleasant for us. Here we have entertained our friends as we would at home. May God bless these dear souls for their kind hospitality.

By the time this is in print we expect to be with the brethren at Hammond, La., in a series of meetings. Here again we will meet with a kind hospitality, such only as is afforded by God's good people. A minister of the Word has so much to be thankful for in that he is privileged to be so much in the company of the best people on earth.

Will say to solicitous friends that the climate, or some other good fortune, has been very beneficial in the case of throat trouble which has annoyed us so long. For this we are truly thankful.

S. J. Lindsay.

**REMITTANCES.**

Mrs. H. T. Hill; Daniel Schmidt; Milton Long; A. M. Jones; Mrs. W. L. Robbins; Mrs. Ollie Bradley; Mrs. Alice Quinn; Miss Jennie Cox; Mrs. C. H. Adams; T. H. Wilson; Mrs. Isabella Smith; Rufus Curtis; Mrs. Elizabeth Scovill; Mrs. E. Boerger; Alice Kerr; Bertie Drew; Emma Kelley; Mrs. A. W. Oliver; Mrs. M. J. Worthington; Mrs. T. W. Glass; Mrs. Alma Orr; Rufus Curtis; Mrs. Ella Vickery.

**EMERGENCY FUND.**

Daniel Schmidt,	3.00
Milton Long,	2.00
Mrs. M. J. Worthington,	8.00

**NOTES.**

A letter from W. L. Crowe informs us that he has recently conducted meetings at Ferguson and Koszta, Iowa, and was on his way to Stanhope. He reports all things favorable except bad roads.

.....

Sr. Lottie E. Young informs us that the aunt with whom she has been living in Denver for some time fell asleep on Jan. 25. This necessitates a change for Sr. Young, and she may now be addressed at

1924 46th Ave., S. W., Seattle, Washington.

.....

Through a mistake in assembling the material for last week's paper, the wrong Sunday School Lesson was put in. The one which appears in this issue should come before the one in last issue.

.....

After our regular appointment in Dixon, Ill., for Sunday, Feb. 6, we stayed over Monday. During the day we called on Bro. Geo. Shrader, who is confined to the house by declining health. We miss Bro. Shrader at our meetings. On Monday night a very large gathering met at the home of Bro. and Sr. Eckert for Bible Study, and we had one of the most interesting and profitable classes we have seen for some time.

Frank E. Siple.

## Obituary.

**Zane Russell**

Zane Russell was born in Knox County, Ohio, February 25, 1839, and died February 4, 1921, aged 81 years, 11 months, and 10 days. He was the youngest and last of a family of six children.

He came to Fulton County, Indiana, with his parents when a boy of sixteen, and spent his life in this county, except two years in California and six years in Kansas.

In 1866 he was united in marriage with Amelia Ellen Tullis. To this union eleven children were born, five sons and six daughters. Their mother died in 1896, and in 1897 he was married to Mary A. Heater. To this union no children were born but she was a good mother to this family.

The wife, one daughter, Mrs. Mondo Barkman, two sons, Charles, of Detroit, Mich., and Fred of Liberty, Ind., and seven grandchildren, also two step-sons, Francis, and Leslie Heater of Rochester, Ind., and their five children, and a host of friends are left to mourn the loss.

He was baptized by Elder J. F. Wagoner, brother to the remaining widow, years ago, and has lived a Christian life. He has been a neighbor to his neighbors, and a friend to his friends, and a good father and husband to his family.

He shall sleep, but not forever,  
There will be a glorious dawn.

We shall meet to part no, never  
On the resurrection morn.

By his children.

Funeral services were held at the U. B. church in Athens, Monday, A.M., Feb. 7, conducted by the writer. The house was filled with his friends, neighbors and relatives, in expression of the high esteem in which he was held by those who knew him best. We spoke upon the theme of life in the future through Jesus Christ, by a resurrection from the dead at his coming; the establishment of his kingdom on the earth, based upon the 15th of 1 Cor., and the harmonious interpretation of other Scriptures with which Bro. Russell believed and based his faith and hope upon. After the services burial was made in the Athens Cemetery where the beloved father and husband rests till the coming of Jesus and his resurrection.

D. E. Van Vactor.

## Selma Samuelson

Selma Samuelson was born in Sweden, Nov. 19, 1868, and died on Staten Island, N. Y., Jan. 27, 1921, and between these dates stretches a loving and self-sacrificing life.

She came to this country when a young girl, soon after uniting with the Church of God, in Brooklyn, N. Y., of which her brother was a member, and from then unto the end of her life she was a devoted, loyal, and whole-hearted follower of the Master she had chosen as her pattern in the days of her youth, being extremely generous in her gifts to the cause.

Her greatest delight was to be where topics from the Bible were talked over, and at church and Bible class she was a faithful attendant, being not only a hearer but a doer of her Lord's commands. Some may recall her visit to the Bible School in Oregon in the summer of 1910, a treat she had long anticipated and delighted to review in after years.

She has been a great sufferer for more than a year, but always patient, hoping she would soon be stronger and less of a burden to her relatives and friends. Her mind was perfectly clear almost to the last day, and her loving messages to friends told of a faith burning brightly, and a mind in perfect submission to her Father's will. But with eyesight gone, and almost deprived of the power of speech, we feel thankful she is now at rest.

"Asleep in Jesus, blessed sleep,

From which none ever wake to weep,

A calm and undisturbed repose,

Unbroken by the last of foes."

And so we say farewell to this dear sister; may her night be a very short one, and she soon hear the voice of the Lord of Life and Glory for we feel assured she will be among that blessed number who shall see the King in his beauty and have a part in the first resurrection. May we all be as ready to go, should our Lord tarry, as she was.

One who will sadly miss her loving words here, but hopes to see her in the sweet by and by,

Lottie E. Young.

## The Sunday School.

By Alta King.

### THE WISE AND FOOLISH VIRGINS

Lesson 8, Feb. 20, 1921.  
Lesson Text: Matt. 25:1-13.

Golden Text: Watch therefore for ye know not the day nor the hour. Matt. 25:13.

Memory Verse: Matt. 25:10.

#### Questions and Comments

In today's lesson we get a vision of kingdom development in a very advanced stage, the time when a definite decision of kingdom workers is made.

Tell briefly what Jesus discusses in Matt. 25, particularly the parable in the last part of the chapter. To what time does the "then," which introduces the parable, refer? What lesson does Jesus teach through this parable?

How is the parable of the ten virgins introduced? It is claimed by some that this

parable finds its application after the selection of the Bride class, it being a parable picture of the selection of attendants to the Bride. This application is preferable to the one in which the ten virgins are made to represent the Bride. Can you see why?

Whichever application is correct the parable has a direct message to the church, the Bride of Christ. See Matt. 24:1 in connection with Matt. 25:13. All co-workers with Jesus in his kingdom, whether they are to be highest or lowest, are human and stand in need of the same exhortations to watchful readiness. The parable is founded on the following custom:

"Among the Jews the Bridegroom went to the home of his bride late in the evening. It was dark and lights were needed for the procession. The bride was waiting for the bridegroom there, in a white dress decked out in all her jewels. Then the bridegroom lead his bride into the street, with her maiden friends bearing her company. And as the procession made its way back to the bridegroom's house, a little group of maidens at this corner and a few more who had been waiting in that court, joined themselves to the happy company and passed on with it to share in the marriage feast."—G. H. Morrison.

This latter portion is the basis of the parable.

Read or relate the parable. In what ways were the two groups of virgins alike? In what only did they differ? Was there any outward difference? What finally distinguished the one group as acceptable to the bridegroom and the other unacceptable?

What constitutes one's fitness to be a part of the bride with Jesus in his kingdom? 2 Peter 1:5-11; 1 John 3:18-19. Also faithfulness in the use of one's talent. See the parable in Matt. 25:14-30. Is this fitness, faithfulness and love, required of all co-workers regardless of the nature and size of their talents—that is, would it be required of attendants to the bride as well as of the bride herself?

Can those who have this fitness sell or give it to anyone else? Can the person who has never learned to love God and have faith in him, be comforted in the hour of death or trouble by the faith and love which some one else bears to God? Can it be obtained from them by the mere asking? How only can it be obtained? John 4:19; James 1:2-4; 1 Peter 1:5-7. What, in your estimation, is the oil in the parable?

A lamp without oil is dead, useless. Can you see an interpretation in James 2:14-17 of the lamp and the oil in the parable? Does it harmonize with the interpretation you have already made concerning the oil?

What did the five foolish virgins miss by having to go to buy oil? What will the unfit of the called class, whether attendants of bride, miss? Does the parable teach the importance of mere watchfulness, or the importance of watchful readiness? Did the virgins unfit themselves to meet the bridegroom and his bride by nervous, strained watching through the hours of night? Do those who are watching for Jesus to come sometimes make this mistake? How?

#### General Notes

Daily Readings: Mon., Matt. 24:1-31; Tues., Matt. 24:32-51; Wed., Matt. 25:1-30; Thurs., Matt. 25:31-46; Fri., 2 Peter 1:

1-11; Sat., 1 John 3:18-19; James 2:14-17.

The Children's Lesson: Give them an attractive, vivid word picture of the custom upon which the parable of the lesson is based. Then show that just as the five virgins were unfit to meet the bridegroom by not having oil in their lamps, so we will be unfit to meet Jesus unless we have in our hearts the spirit of love and faith. We may be looking for Jesus to come and believe it strongly, but unless that faith is filled with the spirit of faithfulness and loving service we will not be ready. The oil was needed to help light the pathway for the bridal party. Its lack showed that there was lack of the spirit of service, of the spirit of love. It was not uppermost in their minds else the oil would have been ready for service.

The ten virgins were without doubt happy and grateful for the favor that had been shown them—they had been chosen to attend the bridegroom on his bridal journey to his house. They were to carry lamps that would help light the way of the happy party, then they were to enter his house and share in the joyous feast. But five of them proved that their happiness was due to the mere fact that they had been chosen, and not to the fact that they were being privileged to render service. The thought of themselves in the parade and later enjoying the feast, overshadowed and crowded into the background the thought that they were chosen to render helpful service, hence they forgot the oil and were unable to render the service for which they had been chosen. The "called" one who does not have his belief, his form of religion, his life filled with love, the love that serves, must hear Jesus say, "I never knew you."

"God is love." "God is spirit." As oil is the life, the spirit of a lamp, so love is the life, the spirit of God, and all that pertains to him must be permeated by this spirit.

#### IS IT TRUE?

Rufus A. Curtis, Scottsburg, Indiana.

IS it true that the design of the gospel is to save immortal souls from going to a hell of indescrivable torment, at death, and to transport them to some remote realm, "beyond the bounds of time and space," there to become angels, to play upon golden harps, and shout halleluiahs forever? Such seems to be the popular conception of modern theology, as to what the salvation of the gospel consists in. To remove this "gross darkness" from the minds of "the people," we must appeal to the right source of information. Isa. 60:2. Platonic "philosophy," and "the traditions of men," can not be substituted here. Col. 2:8; Jer. 29:8, 9; Heb. 13:9. The "testimony" of God's word, which is as changeless as his immutable throne, can furnish the "light" with which to dispel the darkness of modern "fables." Isa. 8:20; Psa. 119:89; 2 Tim. 4:2-4. Worship based upon erroneous doctrines is "vain." Matt. 15:9; Isa. 29:13, 14; 28:15-20. "The entrance of thy words giveth light." Psa. 119:130.

In a former article I presented evidence to show that souls are material and mortal. Such souls (or persons) "go down into the grave," (sheol) at death, and not to the imaginary "hell" of theology. Gen. 37:35. It is not intangible spectres, or mythical



personalities that go "down into the grave" at death, but real, or tangible persons. Jacob said, "My son shall not go down with you (into Egypt) for his brother is dead, and he is left alone: if mischief befall him, by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave," or "sheol." Gen. 44: 29, 31. The Hebrew word "sheol" is indiscriminately translated "grave" (31 times), "hell" (31 times), and "pit" (31 times) in the Old Testament. So far from this Hebrew word, or "hades," its Greek equivalent, suggesting a place of lurid flames, agonizing shrieks, and interminable woe for intangible souls at death, we read that it is a land "of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job 10:21, 22. "Sheol" is a land of silence (Psa. 31:17), rest (Job 3: 11-19), and forgetfulness (Psa. 88:3, 10-12). At death "the righteous and the wicked," as well as all other forms of life, in the lower order of animals "go unto one place, all are of dust, and all turn to dust again." Eccl. 3:17-20. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor devise, nor knowledge, nor wisdom, in the grave (Hebrew, sheol, hell) whither thou goest." Eccl. 9:10. "The goodness of God" has caused him to devise the plan of salvation as disclosed in the Bible, of pardoning the penitent, and bestowing "mercy upon him." Rom. 2:4; Isa. 55:6, 7. God's plan not only includes "forgiveness of sins," but also a rescue from the gloomy "prison house" of "sheol," "whither" they have gone. Acts 5:31; Col. 1:14; Isa. 49:7; Eccl. 9:10. "I will ransom them from the power of the grave (sheol), 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. "He will swallow up death in victory." Isa. 25:8; 1 Cor. 15: 49-54.

It needs but a passing thought to demolish the chimerical notion that angels are the disembodied souls of dead men. Angels existed before man was made. It is preposterous to talk about any of Adam's race undergoing such a transformation, as angels existed prior to Adam's formation. He was made a "little lower than the angels." Psa. 8:3-5; Heb. 2:5-9; The salvation the gospel offers is a rescue from death, for a perishing race of men and women,—tangible souls— and bestowing upon them, if "worthy," "everlasting life." John 10:9, 10, 27-29. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3:16; Luke 20:35, 36. They like "Christ, the first fruits," will each have a "glorious body," possessing "flesh and bones," "hands" and "feet." 1 Cor. 15:21-23; Phil. 3:20, 21; Luke 24:36-43.

In contemplating redemption as disclosed in Scripture, so real, desirable and satisfying; the popular view seems like putting "darkness for light, and light for darkness." Psa. 17:15; Isa. 5:20. Sweetly, as the voice of a benediction, sounds the gracious words of our Lord, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom; and sit on thrones judging the twelve tribes of Israel." Luke 22:29, 30; James 2:5. The

"righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 2:21, 22; 10:30; 11:31. "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men." Psa. 115:16.

Earth's divine Architect "created it not in vain, he formed it to be inhabited." Isa. 45:18. Only "righteous" people "shall inherit the land forever," "when the wicked are cut off." Isa. 60:21; Psa. 37:9, 22, 34.

God's promise to his Son:

"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. 2:8.

The Son's promise to his followers:

"Blessed are the meek: for they shall inherit the earth." Matt. 5:5. It is the part of wisdom, to hear him "in all things whatsoever he shall say unto you." Acts 3:19-23.

#### THEY CRUCIFY TO THEMSELVES THE SON OF GOD AND PUT HIM TO OPEN SHAME

**T**HE time for taking out of the Gentiles a people for his name is fast drawing to a close. Before the coming of the Lord the remaining saints will be severely tried when many will give way to these severe trials through persecutions and flatteries. We have the promise that we shall pass through no trial so severe but that our heavenly Father will deliver us providing we remain loyal to the covenant that we have made with him. It is written, He who loses his life (through persecution) shall find it. But he who keepeth his life (through persecution) shall lose it. If you value this life more than the life to come you will be among those who will receive the sorer punishment. Heb. 10:8,9.

Our object in writing this article is to condemn the apostate and strengthen the weak who have recently put on the name of Jesus the Christ and those who are too busy with the things of this life and neglect to add the Christian graces as given by the Apostle Peter. 2 Peter 1:5-12.

If we study carefully Jehovah's dealings with the race we will find that his judgments were severe enough to awaken in them a desire to repent and if not they became the recipient of retributive judgment. As a proof we call your attention to the punishment inflicted upon Aaron and Miriam, Numbers 12:1, and their repentance restored them in the favor of the Lord.

How different the punishment inflicted upon Korah and his band. They were given 24 hours in which to repent. They refused to repent so Jehovah pronounced upon them a retributive judgment. The ground opened her mouth and swallowed them up. Rebellious Israel was given 40 years to wander in the wilderness as a punishment for their rebellion against Moses and Aaron whom the Lord had chosen as the leaders of Israel. Considering the above Scriptures, think ye he will lessen the punishment of those who put his Son to an open shame by crucifying to themselves his well-beloved Son. No indeed. He who despised Moses' law died without mercy under two or three witnesses. Heb. 10:28. The above class sinned wilfully aft-

er they had the knowledge of the truth. For such there remaineth no more sacrifice for sins. They may condemn and make light of the gospel of Christ which is the power of God unto salvation. They may affirm that the doctrine of the gospel makes non-believers and infidels. Woe unto them! For they have gone in the way of Cain and ran greedily after the error of Baalim, for reward and perished in the gainsayings of Core (Chora). Enoch also the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with 10,000 of his saints to execute judgment upon all and to convince all that are ungodly among them.

Paul writes that, That it is a fearful thing to fall into the hands of the living God. We must remember that Jehovah is not always longsuffering to usward. He will not always exercise his love toward us. Those who have sinned wilfully will awaken and understand fully what they have lost and when cast into the lake of fire will realize the sorer punishment than those who were stoned to death under the Mosaic law in the presence of two or three witnesses. It would have been better for such if they had never been born. We must remember that, to work out our own salvation means an hourly sacrifice.

We cannot do this alone, but it is God who worketh in us both to will and to do of his good pleasure. Phil. 2:13. If we deny the faith as it is written, we become apostates. There remaineth no more sacrifice for sins but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Let those who have become apostates, enjoy themselves in their emotional religion as they have passed beyond Jehovah's mercy. Their forgiveness can neither be forgiven in this age nor in the age to come. As a stronger proof of our statement we refer you to a charge made against Jesus and the power used in casting the disease out of the blind and dumb man. Matt. 12:22-31. The Pharisees charged that Jesus had performed this miracle by the power of Beelzebub, the prince of devils. In their controversy Jesus spoke plainly, Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in the age to come. They constitute the briars and thorns and the haywood and stubble. There is being taken or called out from among the Gentiles a people for his name. "These called out" must be overcomers in order to be a chosen generation, a royal priesthood. This is the greatest honor that our heavenly Father can grant to the called ones. But, dear ones, do not rest in the thought that you have been called by the gospel therefore you will be chosen for the kingdom of God. The choice will be made when Jesus comes to raise the dead. You will be rewarded according to your labor for the gospel. You may have been called but not chosen. The sons of God cannot be manifested until Jesus comes with the spirit and exercises his power choosing those who have retained the spirit until the enemy, death, has done his work. We can do nothing after this life to change our relation to the kingdom. If we ever become rulers in the kingdom it must be by making our call-

ing and election sure by solving Peter's sum to add to our faith the seven graces; this will grant you an entrance into the everlasting kingdom of our Lord and Saviour Jesus the Christ. The Apostle says, If these things be in you and abound ye shall never fall.

Your Brother looking for the coming of our Lord,

D. C. Robison.

### GOD'S WILL BE DONE

E. O. Stewart, Cleveland, Arkansas.

**T**HY kingdom come, thy will be done, in earth as it is in heaven." John 17.

This is the prayer that Jesus taught his disciples to pray. It seems strange that some people think that this prayer will never be answered. We all agree, that the angels in heaven obey God's will perfectly, but it seems hard for people to believe, that this earth will ever be in the same condition as people do not believe that this earth will be the future home of man. They seem to think that when a man becomes a Christian he is doing God's will, and that this is what is meant by his will being done in earth as it is in heaven. Sure it is God's will for people to obey him, but that is not all of his will. In John 6:39 we read: "And this is the Father's will which sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the Last Day."

What will the Father give him? Luke 1:31, 33 says, "And the Lord God shall give unto him the throne of his Father David." We understand that the throne of David is included in the things which the Father will give unto his Son. This is the Father's will and will be accomplished when Christ returns, because in Acts 15:16 he says, "I will return and build again the tabernacle of David that has fallen down."

Amos 9:11 says, "In that day will I raise up the tabernacle of David that has fallen down, and I will build it as in the days of old." When will he raise it up again? Amos 9:11 says, "In that day." John 6:39 says, "at the Last Day," and Acts 15:16 says he will return and do this. So the phrases, "In that day, Amos 9:11, at his return, Acts 15:16, and at the Last Day, John 6:39, all mean the same time. When Christ arose from the dead he said, "All power is given into my hands." Matt. 28. But this power was only appointed, and at the appointed time he will exercise that power. For instance, read Heb. 2, Where Paul after affirming that all things are put under him, says, "But we see not yet all things put under him. For unto the angels hath he not put in subjection the world to come whereof we speak."

Christ has received his appointment to the office of king. God the Father appointed him to fill that office. By way of illustration we may take Mr. Harding. He has been elected, or appointed, to the presidency. This election took place last November. His inauguration to that office will take place in March, at the appointed time. Sometime between his election and his inauguration he must select, or appoint, his cabinet officers. He is to make his selection of the best qualified men he can find to assist him in his official duties. It would be unwise of him to select men who had

not qualified themselves for the offices.

So with Christ. He was appointed by the Father to the office of king over the nations when he had done what God sent him to do. Sometime between the time of his appointment, and his inauguration, he must make his appointment of cabinet officers. It would be unwise in him to select people for this who had not qualified themselves to assist him in his official duties. So we hear him beginning his appointment before he left here. He said, "As my Father hath appointed unto me a kingdom, so I appoint unto you a kingdom that ye may eat and drink at my table in my kingdom and sit upon thrones judging the twelve tribes of Israel." Luke 22:29. "Unto him that overcometh will I grant to sit with me in my throne." Rev. 3:21. "Unto him that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Rev. 2:26. "If we suffer we shall also reign with him." 2 Tim. 2:11.

So here are the conditions laid down as to our qualification. "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. 2:6. "Behold a king shall reign in righteousness and princes shall rule in judgment." Isa. 32:1. But not until the Lord comes again. For God hath appointed a day to judge the world in righteousness by that man Christ Jesus whom he hath appointed. Acts 17:30. Judge nothing before the time until the Lord come. 1 Cor. 4:5.

"Behold a king shall reign and prosper, and execute judgment and justice." Where? "In the earth." Jer. 23:5. "As God hath appointed a day for judgment." Acts 17:30. And as Paul in 1 Cor. 4:5 says, "Judge nothing before the time until the Lord come." We can safely say that the prayer which Christ taught his disciples to pray will be fulfilled when Christ comes. He shall sit upon his throne when he comes. Matt. 25:31. The twelve shall sit upon twelve thrones when he shall sit upon his throne. Matt. 19:28. In mercy shall the throne be established and he shall sit upon the throne in the tabernacle of David judging. Isa. 16:5. He will not judge until he comes, 1 Cor. 4:5, therefore he will not sit on his throne until he comes again. That glorious government which shall be placed on the shoulders of Christ (the prince of peace) will be the answer to the prayer recorded in John 17. Prophets of old, looking by faith, could foresee the fall and rising of empire after empire, and see beyond the dark vantage of human woe, to a land made free from the curse of sin and death, when the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea. Hab. 2:14. Where tears will all be wiped away, and where peace and joy shall be the fruits of our toil.

O think of such glorious times! In the sunbright clime of Eden restored. When the once pale, faded cheeks shall be rosy again, when the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. No more sunken eyes and wrinkled brows because of age. No slow, creeping hearses and funeral trains to sadden our hearts; no more sad news of the death of father or mother to be sent

over the telegraph wires.

But in that sweet home, life unending shall be the portion of those who have directed their frail barge over the dark and troublous waters of life into that rest that remaineth for the people of God.

We can see the glory shining  
On the sunny hills of peace,  
We can catch the balmy breezes from  
the land.

Soon earth's stormy voyage of sorrows  
And its warring strife shall cease,  
For God's everlasting kingdom is at  
hand.

By the grace of God, may we all reach it.

(Continued from page 155)

Sin is disobedience to God. 1 John 3:4. The soul that sinneth, it shall die. Ezek. 18:4. The obedient shall receive eternal life. John 6:40; Psa. 37:29. God's purpose in giving his law was for our own good. If the world today kept the ten commandments, jails, war, strikes, and misery would be unknown. Failing to obey the voice from Sinai, the voice of earth's king, man has gone into paths that have produced only trouble and suffering.

Peace can only be had in keeping the law. Great peace have they who love God's law. Psa. 119:115.

It is better to do as Jesus did, keep God's law, for so doing God raised Jesus from the dead and gave him eternal life. An example of what he will do for us at the day he has appointed, if we follow in the footsteps of Jesus. Jesus walked into eternal life. Are you walking as Jesus walked? Are you fulfilling the conditions Jesus gives in Matt. 19:17 and John 6:40?

W. R. Peterson,  
2266 Market St., Jacksonville, Fla.

WE plough the fields and scatter  
The good seed on the land,  
But it is fed and watered,  
By God's Almighty hand;  
He sends the snow in winter  
The warmth to swell the grain  
The breezes and the sunshine  
And the soft refreshing rain.  
All good gifts around us  
Are sent from heaven above  
Then thank the Lord,  
O thank the Lord  
For all his love.—Sel.

I SEE the disciples as flaming torches passing on with the glowing message of salvation; carrying light into the darkest places; infusing others with the same light.

Persecution could not stop them. Death could not halt the message. As one dropped out, another took the torch and went on with the message.

We need the same spirit today—the spirit which glows like a flaming fire—afire for God and truth.

Too often our light is "under a bushel;" beclouded with care; smothered with pleasure; dimmed with selfishness; untrimmed, unkept, neglected. Judging by our own individual light, is the world being illumined or is it lying in darkness?—Sel.

THINK big and your deeds will grow,  
Think small and you'll fall behind.  
Think that you can, and you will;  
It's all in your state of mind.—Sel.

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### THE WHOLE FAMILY WOULD ENJOY A

## "Superba"

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A NEW shoe squeaks to the annoyance of everyone, thus announcing its youth and inexperience.—Sel.

A MAN is an "educated ass" who lacks common sense, has an overplus of enthusiasm to balance a weak character, an indefinite conception of a great present truth.—Sel.

NINETY-ONE prophecies of Babylon are written in history. Yet men say that the Bible is not TRUE—that it is a book of man, merely.—Sel.

TAKING out personal grudges in the work of God in refusing this or that requirement or request should be beneath the dignity of anyone who calls himself or herself a Christian.—Sel.

WITH 85 cities uncovered, and all of them giving testimony to the fact, greatness and fall of old Babylon, how can men doubt that the book of Daniel with all the other parts of the Bible is INSPIRED by God Almighty?—Sel.

FINE feathers dont make fine birds. Ravens have eyes like a dove, but they aren't doves all the same.—Sel.

TO have our hearts weaned from the world is the way really to enjoy it.—Sel.

We should give as we receive, cheerfully, quickly, and without hesitation, for there is no grace in a benefit that sticks to the fingers.—Sel.

NO amount of smartness, intellectual ability, eloquence or oratory can compensate for the unbelief that cuts the story of Jonah out of inspiration's column and brands it a legend or myth.—Sel.

THERE is a certain softness of manner which, in either man or woman, adds a charm that almost compensates for the lack of beauty.—Sel.

YOU know that God hears you when you pray. Have you an ear to hear when he speaks to you?—Sel.

CENSURE is the tax a man pays to the public for being eminent.—Sel.

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# THE RESTITUTION HERALD.

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Oregon, Illinois, February 22, 1931

Number 21

## 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.  
104 South 7th St.,

### THE HANDWRITING ON THE WALL Daniel 5.

AFTER king Nebuchadnezzar died his son Nabonidus became king of Babylon. He did not care to have Daniel to be chief of all the wise men in the country and so Daniel lived quietly in a little home of his own. He may have had his three Jewish friends with him; and he spent most of his time praying, and studying the Jewish law and the books of the prophets. The law and the prophets were all the Bible that the Jews had then, you know. And the Old Testament is all the most of them believe in now.

After a few years Nabonidus went on a journey to a distant city. He made his son Belshazzar commander of all his armies. While Nabonidus was gone Belshazzar was to be ruler over Babylon.

Belshazzar placed a large number of soldiers on the high, wide walls around the city. The gates were closed and barred, and he knew that no enemy could break through them. So he felt quite safe.

Then he made a great feast. He invited all his friends among the princes, and many of the chief officers of the army. Daniel tells us that "a thousand of his lords" were there. There were many things to eat, and a great deal of wine to drink, and Belshazzar drank more than was good for him.

While he was drinking he called for the gold and silver cups and basins that had been taken from the temple of God at Jerusalem. And those beautiful gold and silver vessels that had been made to use only in the house of God, were brought in; and the king and his wives and friends drank wine from them, and praised their idols of gold, and silver, and brass, and iron, and wood, and stone. Was not that dreadfully wicked?

While they were drinking a hand appeared near a candlestick that was fastened to the wall. The hand wrote some words on the plaster close to the candlestick and then disappeared. No one but the king saw the hand, but the words were left for every one to read.

You may be sure that Belshazzar was frightened. He no longer laughed and drank with his friends. He had never seen anything like it before, and he trembled so that his knees bumped together.

Then he called loudly for the wise men. But when they came in they could not tell

## THE WORLD'S NEED AND GOD'S COMMAND

**T**HE world's great heart is aching, aching fiercely in the night,  
And God alone can heal it, and God alone give light;  
And the men to bear the message, and to preach the living Word,  
Are you and I, my brothers, and all others that have heard.  
Can we close our eyes in slumber, can we fold our hands at ease,  
While the gates of night stand open to the pathway of the seas;  
Can we shut up our compassion, can we leave our prayer unsaid,  
'Ere the souls that sin has ruined have been wakened from the dead?  
We grovel among trifles, and our spirits fret and toss,  
While above us burns the vision of the Christ upon the Cross,  
And the precious blood is dropping from his wounded hands and side,  
And the voice of Christ is crying: Tell sinners I have died!  
O voice of God, we hear Thee, above the wrecks of time.  
Thine echoes roll around us, and the message is sublime;  
No power of man shall thwart us, no stronghold us dismay,  
For God commands obedience, and love has led the way!

—Sel.

him the meaning of the words on the wall. This troubled the king and his friends were astonished.

Then the queen who had been drinking with them, said, "O king, do not let this trouble you. There is a man in your kingdom in whom is the spirit of the holy gods. Your grandfather, Nebuchadnezzar made him master of the wise men. His name is Daniel. If you send for him, he will tell what it means."

And so it came about that Daniel was brought before the king. Belshazzar asked if he were the Daniel who was taken captive in Jerusalem and Daniel answered, "I am."

Then the king said to him, "I have heard how wise you are. And now if you will read those words on the wall and tell me what they mean I will make you third ruler in the kingdom. My own wise men cannot tell me."

Then Daniel spoke, "Keep your gifts, but I will read the words and tell you what they mean.

"The most high God gave Nebuchadnezzar a kingdom, riches, and glory, and honor. So that all nations had to obey him. But when he became too proud, he had to give up his throne and was driven out among the animals to live until he knew that the most high God gave the kingdoms to whomever he wished.

"You knew all this. But you have used the vessels from the temple of God and have drunk wine in them while you praised

ed the idols of silver and gold. So God sent the hand to write on the wall. The words are, 'Mene, mene, tekel, upharsin.' And they mean, God hath numbered thy kingdom and finished it. Thou art weighed in the balances and art found wanting. Thy kingdom is divided and given to the Medes and Persians."

When Belshazzar had heard the meaning of the writing he felt better. He thought that the walls of the city were so well guarded that no one could come in so he was not afraid. He had a scarlet robe put on, Daniel, and a gold chain was placed about his neck and he was made the third ruler in the kingdom.

Then Belshazzar and his friends went on with their feast. But suddenly a messenger ran in saying, "The Persian soldiers are in the city! They are inside the walls!"

Belshazzar could hardly believe it but it was true. While he had been drinking with his friends the Persians had been digging trenches to let the water out of the river bed. Then they crept under the walls when the water had gone down in the river and were in the city before the guard knew anything about it. Of course the city was captured for the king was not ready to fight. He was killed.

The kingdom was given to Darius, a man from Media.

### TEXAS JEWS TO GIVE FUNDS FOR PALESTINE INDUSTRY

San Antonio, Texas, Feb. 9.—Texas Jews are expected to provide a fund that will reach seven figures to establish a refrigeration project in Palestine, Jacob De Haas, of New York, secretary of Zionists' organization, said here Wednesday. Mr. De Haas spoke to San Antonio Jews Wednesday night, following which a delegation was named to attend a meeting in Dallas, February 20, when a company to finance the project will be formed.

He said that Jews in each state of the union are to provide money for a separate industry to help rehabilitate Palestine.

—Sel.

### Abraham's Wells Now Equipped with Pumps

Beersheba, Palestine.—Abraham's wells are now equipped with modern pumping machinery and are supplying water to the town.

According to ancient tradition there were seven wells at Beersheba, but at present only three are known, which from time immemorial have been used by the Bedouins to water their flocks. The original "Well of the Oath" was dug by Abraham, as described in the book of Genesis.

—Sel.

DON'T forget that an ounce of keeping your mouth shut is worth a pound of explanation. Sel.



## No. 10. CHURCH ELECTIONS AND CREDENTIALS

J. W. Williams, Phoenix, Arizona.

THE pendulum has swung from ancient despotism to modern democracy, and the striking sound comes forth, "The voice of the people is the voice of God." And the church has imbibed so much of this political atmosphere that we have made ourselves the authority in all church matters. All else was to us popery and priestcraft. We did not seem to discover the inconsistency that if the mass of the church are to say what is truth that their pastor shall feed them and what is righteous conduct to follow, where is the need of a preacher at all unless it be for audience to listen to the voice of the people as it was thought to come from the Father? Is it not poor business policy for me to hire a man to teach me what I first tell him I wish to hear? Why not save both breath and money? As a result there have been developed some cringing professionals who tell people what they want to hear for the salary they get for it and the faithful ones are driven out where they must find those who really love to hear what is truth.

If Moses and Jeremiah and Paul and Jesus had waited to be elected by their brethren or given a vote of confidence before continuing their calling, we would still have to listen for the coming of the way of salvation into the world. If it were left to the people, who will be when Jesus comes as they were in the days of Noah and Lot, to decide that Jesus is King, will he reign? Will they not want a president instead of a king?

Let us repeat again that authority is from God and its best name is power to serve. When Jesus is elected God does the choosing that he be born at Bethlehem from obscure ancestry. When twelve men are to be elected to rule the tribes, the tribes have no franchise whatever in the matter. Even down to elders and deacons it is appointment under the direction of heaven, not election by membership. Today it is different. Have times changed or have we changed the ways of divine election to the ways of human politics?

Some of the greatest evils that have come out of the present political system in church affairs, are that people have often turned away the truth from themselves by electing certain articles of their faith and certain men to teach them in harmony with such creed, and also refused the correcting counsel against their sins which they might have had if they had not driven out those who dared to point out a more excellent way. Of course such preachers have at times had to go destitute, but that is a minor thing. The main thing is the spiritual welfare of the church.

Out of this conception of authority has arisen the whole matter of credentials, licenses for preachers and letters of membership for all the rest.

There is no valid objection to such letters, in the light of Acts 18:27; 28:21 and 1 Cor. 16:3, when they are issued for what we call letters of introduction, as an indorsement of the bearers by mutual friends of bearers and receivers, to safeguard against fraud. But Apollos and Paul did not get their authority to preach from these writings, for they were preaching before these letters were written. They

were not licenses, in the sense we use the word, that of conveying authority to preach. Paul's authority to preach was his calling by Christ himself. That of Apollos seems to be his ability to do what he chose as a service.

Taking the ranking orders of officers as given by Paul, next to Jesus, apostles, prophets, evangelists, pastors (as elders), teachers: No apostle was ever elected by the people to whom he was sent. Neither was any prophet. The Head chose both. Neither was any one of the lower ranking servants ever elected by the people. Elders were appointed. Paul appointed some, Acts 14:23, and delegated to Timothy and Titus the appointment of others. The congregations had some hand in it, for they were given the privilege of searching out men who had specified qualifications to be deacons, but these men were not in office as deacons till the apostles appointed them, Acts 6:3, 6. The members "chose," the apostles appointed. No election by the church. The "brother" "chosen of the churches" to be the bearer of the Gentile churches' contribution was "sent" by Paul, as was Titus, 1 Cor. 16:3; 2 Cor. 8:18, 19. The church were not ignored, they were given a voice. But the head was the apostle, because Jesus the Head was absent, and the next order present was the apostles, 1 Cor. 12:28. And now the apostles are absent, and if we have any visible head it evidently falls on the lot of our teachers of the truth who correspond to prophets, evangelists, pastors and teachers. It is the duty of the preacher over the congregation he builds (or which he comes to serve, if they have no leaders) to appoint elders and deacons. The congregation should have the suggestive voice as to what ones fulfill the Scripture qualifications, and to name such to the preacher. They generally are better acquainted with the members than the preacher is. The appointment by the preacher before these officers are installed serves as a safeguard against novices and unqualified persons being put in office if elected by mere vote of the congregation. This often happens. Look around you and see. Probably the greatest evil, however, which results from this system of making the people the source of authority and the final judge, is that of rejecting truth and righteousness when some servant comes to them with it. This is the great evil of Protestant sectarianism. On the contrary, when the people have no voice, but the clergy have the sole authority, as in Catholicism, probably greater evils yet have resulted from popery and priestcraft. The Scripture way steers clear of both by making pastor and flock both the ones on whom the joint duty is laid of appointing elders and deacons, and by having all act in unison, not by majority vote in an election. And no question of religious matters should be so decided, but it should be continued as an open question before the church until there is unanimity, whether it be a matter of doctrinal faith, of moral life or of policy of the church. We shall have more to say on this next time.

One thing more: Perhaps some of you may fear we are giving the preachers too much authority, and wondering if you will not be at the mercy of all kinds of erroneous teaching if our statements are true. Hence we will say further that leaders are responsible to the whole body of lead-

ers for their faith and morals. This is evident by such as Gal. 2:11-14 and Acts 15. We think all our brotherhood will be willing to risk their spiritual welfare to our preachers as a whole, when each preacher must be answerable to his fellows for his walk and teachings, and if he cannot defend himself in his morals and doctrines before the whole conference it is evident that he is in error, but if he can convince all opposers is it not evident he is right, though in the minority? In such cases a vote would be an unsafe procedure. It might deprive the whole body of needful truth and teaching by sending the supposed heretic out of their midst. This has often happened. Jesus was a malefactor and Paul a false apostle, in the decision of those whom they served.

This carries us to the idea of conference, which is to be our next study. In the meantime let all the local congregations endeavor to recognize and have for their officers those whom God evidently has given them, and set them in office in God's way, not man's political way. Remember, it is because of the welfare of the members themselves we say this, for as we have said, by making themselves the head and the authority they likely will work deprivation to themselves, as has often been the case.

In Acts 20:17 and Phil. 1:1 more elders and deacons than one are visible in one congregation. This shows that anyone in a congregation who has the qualifications is by God's appointment such an officer, and should be so recognized. Any congregation is the more fortunate the more such available officers they have among them. When we become organized from the congregations up we can work better. Let us hope our congregations may soon be working more according to divine direction, so that when the time comes, perhaps this spring, when we hope to have a conference, we may have the presence of a large representation from the various localities.

The writer does not claim infallibility in this teaching, but is willing to take his own medicine, so if anyone has any adverse words let us hear from you.

### ACQUAINTANCE WITH GOD

Lyman Booth,

Dixon, Illinois,

THE condition of the human mind of today is well described by Isaiah, although spoken more particularly in relation to the Jews during Christ's ministry. It reads, Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Isa. 15:13, 14.

Ezekiel says in similar language, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness, and, lo, thou art unto them as a lovely song of one that has a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

To such our Savior said, having eyes, see ye not? and having ears, hear ye not? and do ye not remember? The multitude followed after him, and were filled with the loaves and fishes; but could not see the power that had wrought the miracle. They looked upon and partook of the external freely, but could not discern the spirit and power, and love from which it all came. The same is true of the world at the present time. How often we have observed people who have heard the gospel preached; the blessings described that will come to him who believes and obeys it! They listen attentively to it year after year, and say they believe it, and still they do not yield obedience. What's the trouble? Is it only to them like a lovely song, sung in a pleasant voice to be forgotten as the melody dies away?

Jesus seems to have understood the whole matter and told the Jews on one occasion, ye will not come to me that ye might have life. He asked them the question, How can ye believe, which receive honor one from another, and seek not the honor that cometh from God only? This was a plain, pleasant question. It must have shown them that it was the passion for the honor shown them by men which blinded their eyes to the claims which Jesus made when he said he was the Son of God. He knew that it was morally impossible for such persons to consider impartially a religion that taught, humility and self-denial, and that the more earthly honor they received from men the farther they were from the Father.

While trying to teach the murmuring Jews the way of life Jesus said, No man can come to me, except the Father which sent me draw him: and I will raise him up at the last day.

It was the Father's great love that sent Jesus into the world to redeem men from iniquity and it is his love that draws men to his Son. Through the operation of God's spirit his love has been manifested in the person of his Son. God's spirit is love because God is love. His love has placed his word on record for our guidance and conduct in life. The Father has given his Son power over all flesh, that he (the Son) should give eternal life to as many as God has given him. John 17:2. All flesh, includes the whole human family, and is given by the Father to the Son, whom he honored above all others when he spoke from the cloud, saying, This is my beloved Son, hear ye him. Equivalent to saying, I have given the work of salvation over into the hands of my Son, and all who would desire eternal life must apply to him. In his hands I will entrust the sovereignty of the world. There is, however, deeper and more specific meaning to those words, As many as thou hast given him. It refers specifically to his chosen, they who believe on him, for it is to them and them only he has promised the ineffable gift of eternal life consequent upon their acquaintance and union with the Father.

Acquaintance implies knowledge. To be acquainted with a fellow being we must have a knowledge of, at least, a few of his attributes, whether good or bad. In John 17:3 Jesus tells us what it means to become acquainted with the Father. This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent. As much as to say, If you know

God as you should, if you believe the testimony I give you of my Father, it will assure you the priceless gift of eternal life. To know the Father as Jesus knew him—a merciful and gracious, a loving and long-suffering being; abounding in goodness and truth, forgiving iniquity, sin and transgressions, is life eternal; because such faith will shine forth in obedience and willing service. When God manifests himself to men in this light it is then they are drawn to the Son. This the Father of all mercies has done in the person of his only begotten Son, to whom we are advised to listen. Jesus hath declared him, both by word and in the holy life he lived. When we see Jesus we see the Father. When we hear him speak we hear the Father for he spoke the words the Father had given him.

To see a person means much more than to see their physical being. When we see Jesus we see a being full of pity and love, meek and lowly, charitable and forgiving, temperate and patient, kind and gentle. A being vested with all the power in heaven and earth, yet never exercising that power, except for the benefit of others and to the glory of his Father. Who could not love such loveliness and purity? When we come to know Jesus and the Father in this light, the attributes which have been manifested in the life of his Son, their holy influence will work within the heart of the beholder the desire for their companionship. It will begin to draw toward Jesus, and will begin to develop the spirit of loving obedience, and the implicit confidence and simple trust of that faith which worketh righteousness.

When we know God intelligently, we become in spirit, in life and works, his children,—brethren of his only begotten Son, and co-heirs with him in his Father's estate. Such a knowledge will beget oneness in will with him. Our knowledge will grow, our love increase, our enjoyment in his love will be infinite, because his love is infinite. Then we can truly say, the love of the Father is in us, and we are in his love, and in that love I am content to abide, to labor and wait until Jesus comes.

May readers and writer remain under the shadow and protection of his wings, and be accorded a share in the glory that awaits the overcomer.

#### THE KINGDOM OF GOD LIKE LEAVEN W. L. Crowe, Chanute, Kansas.

**T**HE kingdom of heaven (or kingdom of God, Luke 13:20) is like unto leaven, which a woman hid in three measures of meal till the whole was leavened." Matt. 13:33.

Leaven is used to represent doctrine, malice, wickedness, adultery and sin. 1 Cor. 5:1-9; Matt. 16:12. Hence some make the woman represent the kingdom of God, and others the three measures of meal, or three worlds, all leavened by true doctrine, till the whole world is saved. But if leaven represents in this parable what it does in other texts it represents false doctrine and sin leavening the three worlds until all are leavened by it and lost. The facts rather favor this view, as the first world ending at the deluge resulted in the destruction of all but eight persons, and this "present evil world" is to end with the slain from one end of the earth to the other, not lamented or buried, and "few

men left." Jer. 25; Isa. 24:5, 6. Also the next age, the millenium, instead of seeing a world all leavened by truth, presents the sad tragedy of a rebellion among the nations led by satan that results in destruction by fire from heaven of masses of rebels "the number of whom is as the sand of the sea." Rev. 20:8, 9. These hosts, instead of being "purged" and "refined" by the fire from heaven are "devoured" by it, while during the millennium instead of sinners being purified by fire they die accursed at the age of 100 years, if not reformed or saved from sin. Isa. 65:20. Hence if the salvation of all mankind ever comes it must be beyond the millennium and not before, and if it is God's plan to save all 1000 years in the future, is it "present truth" to preach it now?

Since in this age it is a narrow way to life which few find, and a broad way to destruction containing the multitude, is it not safer to preach the message of salvation for this age instead of dividing our forces over an inferred work that may or may not be due 1000 years from now?

So far as I remember I was the first one of our ministers, about 25 years ago, to preach a "broader hope" sermon, simply to elicit thought, and to encourage deeper study, without any certainty of its truthfulness. The fruits of it is indifference to great present truth and works, and zeal to fulfill the great commission, which message, and the present call to every creature in all the world to repentance, as essential to "salvation," which reads "life" in the Syriac version.

Some make the kingdom of God to be the Catholic and Protestant sects to yet be leavened by truth, but the kingdom of God is not like either the woman or the three measures of meal, but like the leaven, and corrupt systems never were reformed by truth and never will be, but always mature in wickedness until their destruction comes.

If leaven always represents corruption it would be more rational to say that the three measures of meal represent the law, the prophets and the Psalms; and the gospels, epistles, and the Revelation, originally God's word, but now corrupted by monks, copyists and translators, until the whole revelation from God has been leavened by error.

But this would set aside Jesus' statement that the kingdom of God is like the leaven, and therefore leaven in this illustration cannot represent corrupt doctrine, but true doctrine, which will transform all true meal, or, bread of life, God's children of the three worlds, until all are changed from heavy, indigestible dough, into light, wholesome bread of life. "For we being many are one bread, and one body: for we are all partakers of that one bread." 1 Cor. 10:17. The transforming power of truth, hidden in the mind and heart, is very much like leaven, in changing the whole nature of bread.

TRUTH can usually be trusted to take care of itself. It does not call for half the explanations, apologies and feverish anxieties that are bestowed upon it by those who are fearful that it will appear other than it is.—Sel.

WHEN a young man or a clock gets too fast a setback is necessary.—Sel.

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

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## Editorials and Church News.

### Report

On Friday, before leaving Los Angeles on Monday, Feb. 7, it was our privilege to visit Pomona again. Here we had dinner at the home of Sr. McLeod. Bro. and Sr. Adamson and daughter also had dinner there. After dinner we went down to the lemon and orange packing houses where Bro. Adamson, who holds a responsible position with the fruit growers association, gave us an insight into the grading and packing of the citrus fruits. The orange packing was especially interesting, since for the greater part the fruit is washed, dried, sorted and graded by machinery. Hereafter when we eat a "Sun-kist" orange we will have some idea of the work it made before being prepared for its last ordeal. We had supper with Sr. W. O. Steffa and daughter Ethel and spoke for the brethren in the evening.

We closed our work in Los Angeles on Sunday, Feb. 6, and on Monday, Feb. 7, at 2:30 P.M. we took our departure on the "Sunset Express" over the Southern Pacific for New Orleans and Hammond, La.

After spending six weeks in the home of Bro. and Sr. Railsback and family, receiving the limit of kindly hospitality at their hands, it was no easy matter to say Good Bye. We surely hold them in very

high esteem for their kindness.

Our train pulled out on time and we had not gone far when the desert began to loom up. Across southern California, Arizona, New Mexico and a large part of Texas we viewed only mountains and desert. At Tuscon, Arizona we alighted from the car to get a little exercise and a general view of the town and in doing so said to our car conductor, "The man who would leave good old northern Illinois to make a home in a desolation like this should be sent to some state institution." He asked if we were from northern Illinois. Upon being answered in the affirmative, he said he also was an Ogle County man, being born and reared only a few miles from Oregon. We needed to make no apologies because he lived in Los Angeles. From that time on as far as El Paso, Texas we visited much which fact made the desert more bearable. He pointed out to us a locality where, when the weather is favorable, a mirage can be seen and on this occasion it was at its best. It certainly is a first class delusion. What a disappointment it must have been to the toil worn and thirsty traveler on the desert in an early day to start out for the lake so plain to the sight only to find that it was not there.

We traveled through Texas alone 950 miles, a distance greater than that between Chicago and New York city and upon looking at our map closely we find that fully half the area of the United States is desert and mountains. A trip of the kind we are taking is a great educator. A verbal or written description won't do. It must be seen.

We arrived at a point on the Mississippi River on Thursday evening about six o'clock. Here our train was cut into three sections and pushed aboard a big ferry boat and we were towed across the river. The process was very interesting. There is to us an inborn, unexplainable pleasure in being on the water. Our ocean fishing trip in a small fishing boat, which some think so hazardous, and the fact that there was no hint of sea-sickness in our make up while others strained their faces out of shape with it, leads us to think that possibly a first-class whaler captain was spoiled in our attempt to preach. It may also account in a measure for our well set conviction on the subject of "much water" for baptism.

We arrived at Hammond, La., about nine o'clock on Thursday evening, Feb. 10, and found Bro. George Siple and family waiting for us. Here we begin a ten days meeting on Saturday evening.

While so much travel is wearisome, yet there is something new all along the line. After reaching eastern Texas and on the way among great rice plantations in Louisiana, the colored man becomes a subject for many a picture. No cartoonist has ever exaggerated the situation with them one bit. To them a hoe handle is made to lean on and the only fitting place and position for a chair is to be leaned back against the sunny side of any thing, holding up a sleepy, no-account colored 'gemmen.' At one point an old Mexican was crying his wares, hot tamales. One good look at him put an end to all thought of eating anything he might handle. But not to tire the reader, we close.

S. J. Lindsay.

### NOTES.

The office is in receipt of the following announcement: "Mr. and Mrs. C. E. Coats announce the marriage of their daughter, Mildred Nona, to Mr. Carl H. Heise, on Monday, the seventh of February, 1921, Grand Rapids, Mich. At home after February sixteenth at Woodland, Mich."

Sr. Mildred is well known throughout our church circle in Michigan, and we join in extending our congratulations and best wishes for their walk together.

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Owing to some of the children (?), (around 40 yrs. of age, perhaps), having the mumps, our congregation at Adeline, Illinois, lacked some of its usual attendants on Sunday, Feb. 13.

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Bro. Geo. Renner, of Cedar, Minn., son of the late Bro. Simon Renner, was present at our meetings at Lanark, Ill., on Feb. 14 and 15. The attendance at these meetings was exceptionally good, largely of non-members.

F. E. Siple.

## Marriages.

### Married,

February 7, 1921, at the home of F. V. Blakely, Grand Rapids, Mich., Carl H. Heise to Sister Mildred N. Coats. Mildred and Carl, as we familiarly call them, wished to have a quiet wedding, without the quite usual "fussing" of a home wedding, so quietly and without previous announcements came to Grand Rapids for the purpose, and very few of their closest relatives and friends knew of their immediate intentions until they "had gone and done it."

Sister Mildred Heise is the daughter of our much esteemed Brother and Sister G. E. Coats, of Coats Grove, Mich., and sister of Bro. George Coats. We cannot blame Carl for loving her and desiring to have such a help-meet, for those who knew her best, loved her most. Her talents are many, and abilities often demonstrated in a very unassuming manner.

Until recently, Sr. Mildred had lived with us in our home for about one year, and became as one of us, so naturally, we feel more than common interest in her welfare.

Carl is a most estimable young man—a farmer by occupation. In music as well as his profession, he is considerable of a genius. Both being very proficient in this art, they will pass many happy hours together in further study of it.

They will be at home to their friends, at the farm home near Woodland, Mich. The well wishes of a great host of friends go with them, as well as a sincere "God Bless You."

F. V. Blakely.

## Notices.

### Pamphlets Wanted

Anyone having a copy of the pamphlets, "The Last Message,—Christ Will Come," and "What does the Bible Teach?" by J. F. Wagoner, Rochester, Ind., willing to part with same please write Anna E. Drew, 629 N. Galena Ave., Dixon, Illinois.

If any of the Iowa brethren would like to have meetings, please advise the undersigned, as we expect to have preachers in the field for some time. Brothers Drinkard and Patrick will be here in February, and Brother Stewart later on.

A. M. Jones, Eagle, Grove, Iowa.

Dayton, Ohio, Jan. 31, 1921.

Editor Restitution Herald:

As Bro. F. E. Siple, of Oregon, Illinois is meeting with us at Brush Creek church each third Sunday in the month, we would like for you to let the readers of the Herald know, and any one who is passing this way, at this time, we would be glad to have them meet with us.

Your Brother in Christ,

John A. Garard, Elder.

## Reports.

### Report

On Jan. 25 we left home for North Carolina, for our regular fifth Sunday meeting. On our visit there in December a Mr. Brock, a member of the A. C. church, had requested us to preach at his home, near Flat Rock, and we had agreed that if he would meet our train at Flat Rock we would stop with him on Wednesday night and hold services. We arrived at Flat Rock at 5:30 P.M., about dark, in the worst snow storm that had visited N. C. in the past 16 years, so the papers stated. There was no one to meet us and we learned that it was  $1\frac{1}{2}$  miles to Mr. Brock's home. So as he had agreed to meet us and it was now dark and snowing as hard as I ever saw, and about 14 inches of snow on the ground, we decided that it would not be safe to try to find his home. So there were only two ways left for us. One was to buy a ticket for home and start back that night. The other was to walk five miles through that storm, one of the worst I ever saw, carry a heavy grip, to Bro. Case's, at Gallimore. As the depot agent would not sell us a ticket on time we decided to try to get to Bro. Case's. The road leading to Bro. Case's is part road and part gully, but with 14 inches of snow on it in the dark, one could not say just where the road was, it all looked alike. Like some professed Christians, white on the outside, but rotten on the inside. Well, we have had some disagreeable trips in our work, but never one as hard as this one. Some of the time we were in the road and at other times buried in the snow in the gully. The snow got inside our shoes till we could hardly stand up.

When we arrived at Bro. Case's the icicles were hanging on our hat and coat and we were hardly able to get into the house. However, we found a good fire, and removing our shoes, we got our feet rid of the ice and after warming up and eating a good supper we began to feel sleepy. Remember we had sat up all night, the night before. After a good night's sleep we felt some better. Next morning we found the snow 15 inches deep. So in order that we might have services, Bro. Henry Case, whom we baptized last Feb., took his mules and a drag and opened a way to the houses of those living near the place of meeting.

We found it too bad to hold service in the school house during the week time, so

we met at Bro. Case's, preaching morning and evening till Sunday, when we were able to get to the school house. Sr. Taylor was sick but we believe she was at every service. Bro. Jacob Case's wife was too sick to come out so we held one service in his home for her benefit. Sr. Holbert was too sick to attend all the services but managed to attend some of them.

On our visit in Dec. we had agreed to give Liberty, Bro. Rhode's church, one half our time if they would meet us at Gallimore, and at the close of the meeting convey us to Hendersonville. So we wrote Bro. Rhodes to meet us at Gallimore on Sunday, and we would go to Liberty for service Sunday evening and up till Thursday. On Saturday we received a letter from Bro. Rhodes, stating that he had no conveyance to come for us but for us to hire one and come on and he would pay for it. However, we decided that if the Liberty church had no conveyance to take us to Liberty, they would have none to take us to Hendersonville and we might have another walk, of 12 miles, so we did not go to Liberty but continued our meetings at Gallimore till Monday night. On Tuesday we went out to Bro. L. C. Patterson's and spent the night. On Wednesday night we left for home which place we reached on Thursday and found all well.

During our meeting at Gallimore we urged the brethren to organize a Berean class and take up the study of the Bible. They have organized and are having a good Sunday School under the leadership of Bro. Henry Case. About 35 years ago we had a good church at this place and my father, Eld. E. M. Anderson, was the pastor. The old house is no longer fit for service but with a little work it would do. So we appointed a building committee to repair the house and have it ready for the May meeting. May God help in the work.

J. H. Anderson.

### Report

Paul's exhortation to Timothy, to exhort, reprove, rebuke, with all longsuffering, and doctrine, was faithfully carried out by Bro. Lindsay as he labored to teach the things concerning the kingdom of God and the name of Jesus Christ, here in Los Angeles and vicinity for the past six weeks. His first sermon, Dec. 26, on Love was preached in Grant Hall, 730 S. Grand Ave., where services were held each Sunday except one, when five auto loads of the Los Angeles brethren drove to Pomona and held a joint meeting with the Pomona brethren. Some of the Santa Ana brethren were also permitted to attend this meeting which was one of spiritual feasting, both morning and afternoon, with a picnic dinner on the lawn in the rear of the chapel at noon. This was Jan. 16th. The weather was beautiful and the little chapel was filled with a very appreciative audience.

Sunday P. M., Jan. 23, four auto loads drove to Long Beach, where Bro. Lindsay spoke to the little company there on Righteous Living. His earnest appeal to all to search the Scriptures and walk in their precepts made a strong impression on those present.

But the Bible lessons at the homes of members in Los Angeles on Tues., Wed., and Thurs., evenings during the week were doubtless productive of more good than the sermons as Bro. Lindsay has the fac-

ulty of making his class members think, and as a result, five earnest enquirers after truth were baptized into the all saving name at Sr. Best's chapel on Sunday P.M., Jan. 30. They are Sisters Hazel Crundwell, Mary Saylor, Mildred Rahn, Nellie Rahn, and Bro. Lewis Rahn. During the meetings a number of visiting brethren from the middle west were permitted to hear Bro. Lindsay. They are Bro. and Sr. A. K. Richardson, of Hastings, Mich., Bro. and Sr. Wm. Laning, of Mt. Sterling, Ill., Sr. Viola Kuhns and Wm. Kuhns, of Stockton, Ill., Sr. Emily Harris, Sr. Flora Prior and C. E. Prior, of Rensselaer, Ind., Bro. and Sr. Eugene Howard, of Morrell, Kan., Sr. Nellie Landon and Miss Ellen Landon, of Twin Falls, Idaho and Mrs. M. L. Weeks, of Akron, Ohio. During all of the Sunday services Bro. Lindsay was assisted in the work by Bro. J. C. Smith, of Burbank. The closing services on Feb. 6 saw the best attendance of any of the series of meetings. The Return of Israel and the Resurrection were the subjects that proved very interesting and instructive.

On Sunday evening after a brief Bible lesson at the home of Bro. Railsback, a social hour was enjoyed, after which we reluctantly bade Bro. Lindsay Good Bye.

Mrs. E. H. Wyman.

Dear Restitution Herald Readers:

Just a few lines to say we have had Bro. Lindsay, of Oregon, Illinois (I suppose a few of you know him) with us since the latter part of December, and have been having two sermons on Sunday, with Bible study Sunday night and two more lessons during the week.

On Sunday afternoon of January 30th five dear ones came forward for baptism and were planted in the likeness of Christ's death. They were Mr. and Mrs. Lewis Rahn and their daughter, Mildred, Mary Saylor, daughter of Bro. John Saylor, and our own loved daughter, Hazel. Bro. and Sr. Rahn, coming in from an outside church, gave us much cause of rejoicing. They had only been studying a short time when Bro. Lindsay came, but with his plain, simple way of teaching they were able very soon to see where they stood, and made haste to put themselves in the proper relation to Christ. Now, brethren, we desire your prayers in behalf of these babes in Christ, for three of them are quite young, and they especially will have many temptations to overcome, and pray for us, that we, as older ones may so walk that we will not be stumbling blocks in their pathway. Let us all press forward "toward the mark for the prize of the high calling of God in Christ Jesus," for the time is short.

We found Bro. Lindsay to be a good speaker, a splendid teacher, and a most lovely Christian character. Even if you should not agree with him altogether, you could not help admiring the way he presents his views, always in love, which is the only way, for love will reach where ridicule and sarcasm can not reach. We feel greatly strengthened and encouraged, and will continue to have services each Sunday morning, S. S. at 10 o'clock, and preaching by our regular pastor, Bro. J. C. Smith, at 11 o'clock.

I would like to add that there was one thing we were disappointed in, and that was: we had hoped that Bro. Lindsay might be so delighted with our warm(?) weather



that he would wish to make this his home, and who knows but what he might have if so many "unusual" things had not happened. The weather was very naughty, it frosted, we had ice (thin), chilling winds, and thunder and lightning too. Now really, all this is unusual here.

On Sunday night, before Bro. Lindsay took his departure on Monday, for Hammond, La., we had Bible study at the home of Bro. and Sr. Railsback, after which we enjoyed a social hour, then the hardest part of all—that of saying good bye—came and after many good wishes for himself and the cause we love, we departed to our homes.

Yours in hope,

Mrs. Ernest Crundwell.

### HAPPY?

YES! I am happy, and I have just got to get some of this out of my system onto paper before I can sleep tonight. What is the matter? This: When I first came to New Port Richey I attended the M. E. S. S., and preaching service. It was not long before a very prominent member, a sister in the church, asked me if I was not a minister, or the wife of a minister. I said, "Both, but my husband is dead." "O!" she said. "Won't you speak for us this evening." I said, "Yes." After service she came to me and hugged and kissed me and asked if she might announce, through the home paper, that I would speak next Sunday evening. I said that if the church desired it I would. It went on for five weeks. At last she asked me if I would hold a series of meetings. I did for a week and got more kissing from this prominent member than I ever remember of getting in my life, for the amount of service rendered. She repeatedly assured me that the Lord had sent me here to help them. I, too, believe he sent me to sow some truth seed. The good attendance and interest were very encouraging.

But, O, How hath the mighty fallen. The second week, every one but the prominent member, came with encouraging words of, "Why, Mrs. Woodward, do not stop these meetings. We are learning things from the Bible we never knew before." One woman asked if she might call and ask me questions on the soul, etc. Another said, "Well, she has settled one question for me. I know now I am not immortal." Another said, "I live in North Carolina, will you come and preach for us when I get home?" And so the interest increased every evening; but Friday evening the prominent member announced services on Sunday morning and evening for the Methodist minister. So Saturday evening our meetings closed, with many regrets from those who, in fourteen nights, had learned to love the dear old book better than ever before, and that is what makes me happy tonight. I am sorry for those who are so bound up in creeds that they cannot see God's beautiful plan of salvation. Glad, happy thought, a few desire to hear.

I have many invitations to come to different homes and tell them more. So I will continue while I am here to sow the seed and God will reap the harvest. I have good helpers in Bro. and Sr. Good, and Bro. Meno Brooks and family. I am glad to say Sr. Rooker is slowly improving in health, and has been able to attend the most of the

meetings. This is the best place I ever saw to sow the truth. There are people here from nearly every state in the union, even from California, and they seem glad to hear something different and seem to see a beauty in it. Brethren, pray that the truth may grow in this place.

Yours still working for the Master,  
M. A. Woodward.

### REMITTANCES.

Mrs. J. W. Dismukes; Mrs. Amanda Cramer; P. L. Morron; Mrs. J. F. Carpenter; Mrs. A. S. Nibecker; Mrs. Wm. S. Hill.

### EMERGENCY FUND.

Mrs. J. F. Carpenter, 1.00

## The Sunday School.

By Alta King.

### MARY'S GIFT

Lesson 10, March 6, 1921.  
Lesson Text: Matt. 26:6-13.

Golden Text: She hath done what she could. Mark 14:8.

Memory verses: John 21: 15-17.

### Questions and Comments

Today's lesson has no direct connection with the kingdom, which subject we have been studying from Jesus' viewpoint, but it is a beautiful picture of the impulsive expression of love from the heart of a woman who had personally heard Jesus' kingdom teachings and seen his kingdom works. It shows the strong, personal love and sympathy that existed between the man Jesus and his personal earthly friends. If, from the story, we imbibe something of that love for the King we will be much nearer to being fit to enter his kingdom with him.

Give a full account of the incident, using the accounts given in Matt. 26:1-13; Mark 14:3-9; John 12:1-8. Note the time and the place. Discuss the general sentiment concerning Jesus at this time. First, of the rulers and leaders. Second, of the people in general.

What clue do we have concerning the woman's identity? (This incident should not be confused with the incident related in Luke. 7:36-50.) What do we know concerning Jesus and this family? John 11:1-5; Luke 10:38-42.

What had occurred a few days before today's lesson to deepen and make that friendship more sacred than ever?

Estimate the value of the oil and box Mary used. See General Notes, Bible dictionary, etc.

What does Jesus say which shows that Mary, at least had come to accept his predictions of his own death? Apparently she wanted to perform this service of love before death instead of waiting until after death, as was customary.

When we remember that the disciples did not accept any predictions of Jesus' death, we can see the cause of their indignation. They could not see the act from Mary's viewpoint. To them it was a very foolish waste. What, besides "foolish waste" was the cause of Judas' indignation?

Study Jesus' defense of Mary's act. The word "trouble" shows that she was trou-

bled, embarrassed, taken aback, by the disciple's criticism of her impulsive act.

"Christ sets us an example of how to give as well as to receive. He might have resented an honor so sudden and so public; he might have felt in a certain embarrassing indelicacy and shrunk from its seeming ostentation, and from the position in which it placed him in regard to the spectators. He does nothing of the kind. He receives the gift with perfect simplicity, grace and courtesy, and raises episode into a light unutterably solemn and affecting."—W. J. Dawson.

What made Mary's gift acceptable in Jesus' sight?

"She hath done what she could." What do you think Mary aimed to do for Jesus by this act?

It would be hard to estimate the comfort Jesus must have gained from knowing that at least one heart had glimpsed the dark picture of suffering and disgrace ahead of him and was loyal and loving in spite of it. She loved him for what he was and for what he had done. No thought of personal glory or benefit to be derived from his kingship influenced her love. When, and through what means did Peter come into this unselfish love for Jesus and how was he told to manifest it? John 21: 14-17.

Do we love Jesus or do we love the things we may gain through him? What is the evidence of love for Jesus?

### General Notes.

Daily Readings: Mon., Matt. 26:1-13; Tues., Mark 14:3-9; Wed., John 12:1-8; Thurs., Luke 7:36-50; Fri., John 11:1-5; Luke 10:38-42; Sat., John 21:14-17.

The Children's Lesson: Today's lesson is just a beautiful story. Tell it as such to the children. Let them see Jesus among his friends at the feast while without his enemies were seeking every day to kill him. They will be able to understand something of the feelings of Lazarus who had just been raised from death a short time before, and of Mary and Martha, his sisters. Let them know the value of the oil and box Mary had and the wonderful fragrance of the oil. Be sure they know that love for Jesus prompted her to pour the oil over his body. Jesus had told her that he was soon to be put to death and instead of waiting until after he was dead to put the oil over his body, just as we put flowers on the coffins of our dead friends, she did it while he was alive that he might know of the love in her heart. It was all she could do for him and she did it. Although it was a little service it expressed much love.

"Having an alabaster cruse." "These alabaster or ungent flasks were usually made of the oriental or onyx alabaster, with long, narrow necks which let the oil escape drop by drop, and could easily be broken."—Cambridge Bible. "Of exceeding precious ointment." Mark says it was "purenard," "spikenard." Canon Tristram, in *The Natural History of the Bible*, says that the "nard" was an Indian product procured from the *Nardostachys Jatamansi* growing on the Himalaya Mountains in Nepal and Bhotan.

In Mark's account it says that the ointment could have been sold for more than 300 denarii. A denarii was a day's wage for a laborer, equivalent in purchasing

power to \$2 of our money. So Mary's gift was worth \$600, and was probably her entire wealth, perhaps her dowery.

By John's account we know that after the resurrection of Lazarus, the opposition of leaders and rulers became so strong that Jesus went with his disciples to the city of Ephraim and remained in seclusion. Thus Lazarus, who had so recently been brought to life, and whose feeling toward Jesus it would be hard to imagine, and Mary and Martha, whose hearts were burning with love and gratitude, were deprived of his companionship for some time. But a few days before the passover feast he came to Bethany, and Mary and Martha and Lazarus prepared a feast to welcome him. They knew of the dangers that were thickening around him and did all they could to express to him their love and loyalty. There was nothing they could do to really help him from his enemies. If he willingly gave himself into the hands of his enemies, to death, they could do nothing for him. But Mary wanted Jesus to know that even if he was to pass through the disgraceful death which he predicted for himself, her love for him would not wane—she would perform the service of love for the dead.—she would anoint his body with the precious oil which was in her beautiful flask. He would still be to her, in spite of the world's condemnation, the man who had restored life to her brother and at whose feet she had learned so many beautiful lessons. How could she better express all this to her friend, than by doing for him before death what she was willing to do for him after death?

"She hath done what she could" and what she did was much in meaning if not in practical results.

#### FOLLOWERS OF JESUS

E. C. Railsback, South Road, Indiana

IN Luke the 19th chapter and the 10th verse: For the Son of man came to seek and to save that which was lost. Are we following in his footsteps? He that taketh not up his own cross, and followeth, he is not worthy of me. We are called to seek first the kingdom of God and his righteousness. Sincerely, are we doing it? Are not many spending much more time and money seeking the fleeting pleasures of this life, than they do to help to seek and save them that are lost?

When Jesus told his apostles, "One of you shall betray me", they began to ask, "Is it I?" Let us all ask ourselves personally, "Am I doing my full duty?"

The signs of the times tell us plainly, that Jesus is soon coming, and we admonish you to watch, for in such an hour as ye think not, the Son of man cometh. So let us be ready all the time. Let us avoid untaught questions that do gender strife, and teach the simple truths of the gospel, telling the people of this age what they must do to be saved. For now is the day of salvation for us. And if God has anything in store for the dead heathen, he will attend to that. We are assured that we have a Saviour that is able to save to the uttermost all that will come to God by him. God called him his Son at his baptism, and also on the Mount of transfiguration. So why spend so much time

and space in disputes on this subject? Then it is asserted that he existed before he was born. He did, but only in types and shadows, until the time when the angels announced to the shepherds saying, This night there is born in the city of David a Saviour. The ancients looked forward by faith to that Saviour, and we now look back to him, and it is declared that there is none other name given under heaven whereby we can be saved. So we are all the children of God by faith. Read Gal. 3:26-28.

As to the devil question: I think there is entirely too much time and space given to try to prove his non-personality. I have been familiar with the evidence produced on both sides for the last 60 years, and must honestly say that I have not seen a single positive proof that there is not a personal devil, but I notice in Christ's explanation of the parable of the tares, that he says, "He that sowed the good seed is the Son of man, but he that sowed the tares is the devil." If the Son of man is a person, why not the devil? So let us drop the devil, and preach Christ, and him crucified, and that he was raised immortal, and offers eternal life to all that will believe and obey him.

I fear that many people are trying to walk in both the narrow and the broad way at the same time. Jesus says in Matt. 6:24. Ye cannot serve God and Mammon. Many would like to be saved, but are not willing to pay the price of self-denial; preferring to follow the foolish fashions of this world, can't bear not to dress and act like the "bunch." But Jesus said, Come out from among them and be ye separate, and I will receive you. The Lord lets us do as we please now, and he will do as he pleases later on. May the Lord help us all to chose the straight and narrow way that leads to eternal life.

#### AN OPEN DOOR

S. Roxana Wince, Pierceton, Indiana.  
I HAVE set before thee an open door, and no man can shut it." Rev. 3:8, 9.

These words were primarily spoken to the church at Philadelphia in Asia Minor, but to all true followers of Jesus, in all ages, and in all places. During the entire Christian dispensation that door has been open and no enemy of God and his truth has been able to shut it. Pagan Rome tried to do it, and Papal Rome has thrown all the strength of her world wide dominion against that door for 1260 years, but it would not go to.

Many times Papal Rome thought she had it shut and securely bolted, and the way thereto, so guarded by wild beasts and by flames of fire, that no one could reach it. And yet, God's soldiers would somehow get past all barriers and enter that door, with "the sword of the spirit" so hated by Rome, in their hands and would preach the gospel of salvation through our great High Priest Jesus, to men.

Suffering and death was accounted as nothing if they could but proclaim the riches of Christ. They might be burned at the stake, be torn to pieces by lions, be drowned, be shot, be thrown over precipices, but the preaching, please God, would still go on that God's word be still put in the hands of men, and fifty million perished to keep open that door.

And what was the promise to them that kept God's word and did not deny the name of Jesus by setting the Pope, the virgin Mary, the priest, the empire, and the idols of Rome in his place?

"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 "synagogue of Satan" was the people of Judah who had rejected Christ and were so bitterly persecuting his followers. The time would come, when they, too, would be preached through that open door.

Even now there are many Jewish Missions and many Jews are being brought to believe that the rejected, hated Christ, is the true Messiah, the Savior of the world, and are bowing in grateful worship to God at the feet of their teachers.

We owe much to the Jews. "To the Jew first" ought to be our slogan when we are organizing missions. We have neglected them too long. They are sick. They need the great Physician.

Who will go to them with the leaves of healing? Who will bring them into the covenant of grace? They will not all come, but some of them will. May God help us to do our duty.

#### Questions

1. What is man?
2. What is the soul?
3. What is Eternal Life?
4. What is death?
5. What is man's condition from death till the resurrection?
6. Who gives Eternal Life?
7. Who receives Eternal Life?
8. When will the saints be rewarded?
9. Where will they get their reward?

J. H. Anderson.

NATURE cannot jump from winter to summer without a spring, nor from summer to winter without a fall.—Sel.

CHOOSE the just man. The partial man may not always be partial to you but the just man is always just.—Sel.

I WOULD rather be right than be president.—Henry Clay.

DO not let your recreation take all your time. Make your recreations serve you rather than you serve them.—Sel.

THE men who succeed best when they work for others are those who see that in doing so they are also working for themselves.—Sel.

HE who isn't contented with what he has wouldn't be contented with what he would like to have.—Sel.

A MOTTO that the home brewer might do well to keep in mind is, "Jug not that ye be not jugged."—Sel.

THE wise man turns up his sleeves and goes to work, while the fool sits around and waits for work to come to him.—Sel.

"Tarry until." Not one day, not one week, not one month, not one year, but "Tarry until" you receive.—Sel.

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POPES Harriet E. Boice, Champaign, Illinois.

SOME time ago I read an article under the above heading, and, if my memory doesn't fail me, it was suggested that the "man at the Vatican" is not the only pope. Now I would like to air my views; but please don't bristle up, anybody, for I'm really a very insignificant I, and my views never carried any great weight with anybody that I ever knew of, so my opinion is, that "the man at the Vatican" is not the only pope, by any means. I think every country, every state, every city and town, yes, every family, has one member, at least, that was born with the desire to rule, and, as I have read was the case with "Napoleon the Great," if they find it necessary to flog an older brother into submission, they deliberately set to work and do it.

A woman said to me one time, "When my daughter was small I had a very pretty dress, nice goods, and I wanted to wear it, but she wouldn't let me." So the daughter was pope.

A forcsaid daughter was inclined to throw herself into spasms if things went wrong, and the mother probably felt that it was easier to do without the dress, than tackle spasms, either singly, or in bunches, and submitted to the decrees of fate.

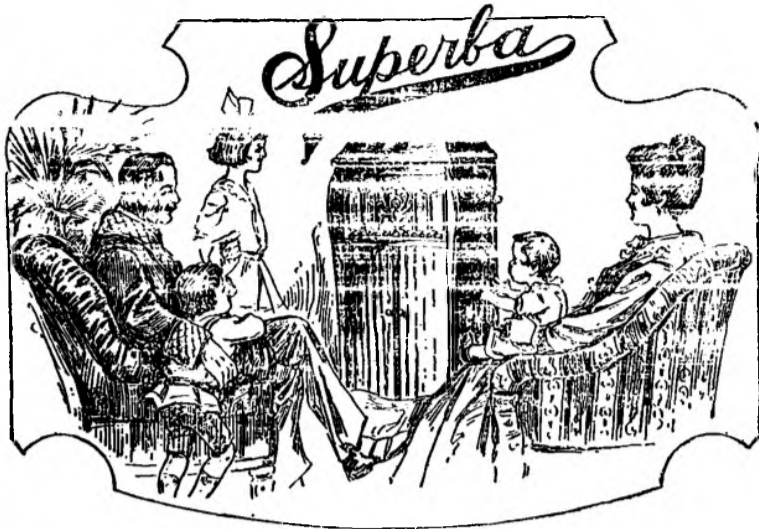
Some one said to me once, "In every family, if you notice, there is always one member more graceful and refined, than the rest." I agree with her. Well, that one was not myself in my mother's family; it was my sister.

So in every family there seems to be one who wants the rest to do as they say. Sometimes it's their love of order that prompts them to want things to move according to their ideas, but anyhow there is a noticeable difference between them and the rest of the family. I have noticed it, probably you have. And then maybe my vision is distorted, but anyway I'm bound to try to keep the corners of my mouth turned up, and give a jolly "hello" to my fellow-travelers on life's road, when I meet 'em, pope or no pope.

ARGUMENT is like a watermelon, good only when served cold.—Sel.

THE idea of philosophy is truth: the idea of religion is life.—Sel.

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# THE RESTITUTION HERALD.

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Oregon, Illinois, March 1, 1921

Number 22

## MAKE HOLY LAND ATTRACTIVE SPOT, IS AIM OF JEWS

### Vast Financial Underwritings Launched for Big Enterprises

Great Britain having definitely committed itself to the Palestine mandate, Jews of the United States and England are entering immediately upon vast financial underwritings, intended to place what has always been known as the Holy Land in such condition of farming, of horticulture, of health and drainage, and especially of sight-seeing advantages, hotels at the famous spots and trolley lines to reach them, as will both attract oppressed Jews of Poland and all Europe, and Christians and Jewish sight-seers. Christian tourists are especially counted upon.

London proposes a vast co-operative plan to yield \$125,000,000, Pittsburg Jews have a similar plan with \$1,000,000 behind it, and Zionists have formed an engineering society with a capital of \$1,000,000. Jews of Chicago have held conferences recently and report they find Christian sympathy and probably investment.

New York Jews have under way, with some Christian money, plans for establishment of profit-sharing manufactories, to be located in towns that are to be mapped out and built from the beginning—where now are no towns at all: Their surveys disclose wealth untouched, and away from settlements in which Moslems are already entrenched and in the majority. Money to back these plans is talked of to the extent of \$1,000,000, which money is to co-operate to some extent with the London plans.

In the New York plans the cultural work of the Hebrew University is to be included. This university already is located on the mount of Olives. American cated on the mount of Oloves. American Jewish engineers also say they are keen for the making of the Holy Land attractive for tourists, for here, they argue, is to be found prosperity, regardless of the success of Palestine manufacturing enterprises. Everywhere big financial plans are talked of.—New Orleans Picayune.

## THE BANK OF HEAVEN

THE bank is an important institution of modern times. We like to feel that we have something in the bank, that we have a right to check on the bank, that we know that our check will be honored. Once in a while one overchecks his account, and is liable to get into trouble. Then sometimes we have a bank-failure. Our banks are to be classed with imperfect, human institutions. I bring to your minds a better bank, a perfect bank, a never-failing bank—the bank of heaven.

The Resources are Unlimited. God is the Banker. His wealth cannot be exhausted. "For every beast of the forest is mine, and

## GOD THE FATHER ALMIGHTY

**G**OD moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm.

Deep in unfathomable mines  
Of never-failing skill,  
He treasures up His bright designs,  
And works His sovereign will.

Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face.

Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own Interpreter,  
And He will make it plain.

—William Cowper.

the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the fields are mine. If I were hungry I would not tell thee: for the world is mine, and the fulness thereof." Psa. 50: 10-12. Our God is the "God of hope," "God of peace," "God of all comfort," "God of all grace," "Father of lights," "Father of mercies." "He keepeth mercy." "The Lord is good to all and his tender mercies are over all his works."

"My Father is rich in houses and lands,  
He holdeth the wealth of the world in  
his hands."

The Bible tells us so much about the riches of our God. He is able to do exceeding abundantly above all that we either ask or think.

God is always giving. Yet giving does not impoverish him. Notwithstanding all that God has given, his ability to give remains undiminished. Millions upon millions cannot any more exhaust his store than we with the hollow of our hand can empty the sea.

His wealth is ours. Jesus Christ is the heir. We become children of God through faith in Jesus Christ, and thus heirs. Believers, overcomers are not only to inherit "all things" hereafter, but in the present they, like Joseph of old, receive "provisions for the way." They treasure this note from heaven's bank, "My God shall supply all your needs according to his riches in glory by Jesus Christ." Phil. 4:19. God is the final and righteous judge of our real need, but we may be sure that "They tthat seek the Lord shall not want any good thing." Rom. 8:32; Psa. 37:25; Phil. 4:6; Matt. 21: 22; 1 Cor. 3:21-23. He who has an account in the bank of heaven is indeed rich. He

shares in the "unsearchable riches of Christ."

"There is wealth in the depths of the ocean,

There are riches concealed in the mine,  
And the treasures of field and forest,  
Are found to earth's utmost clime;  
But I sigh not for gold or for silver,  
From the thirst of the world I am free,  
For the Lord of all is mine today,  
And He's all in all to me.

"O, the gold of His heart who can tell it,  
Or His silver of wisdom how great,  
And the beauty of Christ, who can show it,  
Or the knowledge of Christ who can state?

For the fulness of God is in Jesus,  
And my joy in the ages to be,  
I shall find in knowing the Saviour  
Who is all in all to me."

W. S. Bowden in Exchange.

"WANTED, today, men and women, young and old, who will obey their convictions of truth and duty 'even if it must be' at the cost of fortune and friends and life itself."—Author unknown.

Mankind is passing, at this period of the world's history, through the greatest troubles that it has ever experienced during its existence. We are living in a time when wise counsel is needed, and which must be heeded in order to be safe. As wise pilots are used on vessels, in order to steer the ships clear from the rocks, so that no wrecks may be feared, and guide them safely to the harbors, so we are in great need of men, who have the wisdom and ability to lead us through the present difficulties, to safety, lasting peace and prosperity.

We are in a time when large-hearted, broad minded men are needed who can and will give the right kind of advice; men who think and men who act; men who look into the perplexing problems of their fellows from all viewpoints; men who will show no partiality and who will say and do what is right irrespective of persons and of results to themselves or others; men who will say just what they mean, and mean what they say; men, who, after knowing what is right and good counsel, and the proper course and method to take, will accept it, use it, and push it to a final conclusion; men of character, courageous men, men who are not afraid to reject and say no to wrong schemes, methods and results; men who are "taught of God" and guided by his counsel who will fight for the right, not with carnal weapons, but with the truth, by word of mouth, by the pen, by the printed page, and by the power of a godly life, until it is secured, established, made permanent, and safeguarded against all future attacks. Such men are needed. Will you be one of them?

—Sel.



## No. 11. CONFERENCE

J. W. Williams, Phoenix, Arizona.

**I**N Galatians 2 Paul calls his meeting with Peter and the rest a conference, and it seems to us he has reference to the assembly recorded in Acts 15. Then the latter Scripture becomes a model and guide to us in conferences. From it we gather the following items of truth to guide us:

First, their conference consisted of apostles and elders, verse 6, and brethren, verse 23, of the whole church, verse 22, and also the ones sent from Antioch, mentioned in verse 2, who might, in the light of 2 Cor. 8:23, be called messengers of the churches, or as we would say, delegates. The only objection to calling them delegates is that we might get the political idea that is so prone to creep in, of a delegate for a certain number of constituents, making voting power the decisive means of settlement and the constituency, the people, the source of authority, both which we have seen to be erroneous, if our previous views are acceptable because correct. It is ideas we are after, not mere words, and we have no objection to any words just so they carry true ideas only.

This conference was not "called" by any person in authority. It merely met by voluntary assembly of all present when the cause of assembly became known, being prompted by the Antioch church when they sent inquiry for instruction.

This cause of assembly from Antioch was a doctrinal controversy over justification, whether it be by Paul's gospel or by the works and ceremonies of the law, hence the purpose of this first conference was to settle a difference of faith disturbing the church.

As we have seen, the apostles were the ranking, visible authority in the church, hence the appeal for settlement of the disturbing doctrine was made primarily to them, but they did not act as superiors and arrogant, but had present in the discussion the whole church at Jerusalem.

Jerusalem had no divine claim of superiority of locality for the conference, for the reason it was held there was because the controversy was taken before the apostles because they were now the earthly head of the church and they were all still at Jerusalem even after the dispersion of disciples because of the persecution at the time of Stephen's martyrdom, Acts 8:1. This removes all just cause of such controversies as the division of "the holy Roman Empire" into the Eastern and Western, and all reason for claims of superiority of bishops because of locality, such as Rome.

"Freedom of speech" was permitted, verse 7, though the doctrinal disturbers from Antioch were not permitted to be present in the conference. But this verse shows that some present there shared their view and presented it. The decision of the controversy was reached as follows: Peter states the fact of his divine calling to go to the Gentiles. Paul and Barnabas then related facts of conversion of Gentiles under their ministrations. Upon these facts of divine calling and acceptance of Gentiles without circumcision James then speaks to show from Scripture prophecy the purpose God had to call Gentiles into gospel fellowship and salvation and avers that these facts stated by Peter, Paul and

Barnabas, fulfill that Scripture statement, and therefore gives "sentence" or decision from both the law and the facts testified that since God had accepted uncircumcised Gentiles, the church should not lay upon them further legal, ceremonial restrictions, regarding either fellowship, Gal. 2:9, or salvation, Acts 15:1.

Take notice that the final decision was reached because of a clear statement of Scripture, and that one such unmistakable statement was sufficient evidence. After this statement by James, the matter was settled with no further controversy. Not perhaps, because James was the sole arbiter, though he seems to have been the leader in the assembly,—but because his words were so conclusive and Scriptural as to leave no place for further objection.

The decision was not by vote, especially by majority vote. It was by unanimous agreement and unity, verse 22. Especially, unity among the apostles and leaders, who had chief authority, evident from the language here and in verse 24 (by word "commandment," as in 1 Cor. 14:37 and 2 Peter 3:2) and again by authority to issue "decrees," Acts 16:4, as the decisions of this conference were called. We have no such authority today. Even our leaders have no authority but the written Scriptures. Because then they had the miraculous guidance of the holy spirit in addition to their Scriptures. This miraculous guidance is shown in Acts 15:28. It guided them in their decision unerringly, and hence, to perfect unity.

It may be asked, then, how we today can hope for unity and any other good from such a conference. The answer is this: The miraculous guidance of the early church constituted them "spiritual," 1 Cor. 14:37, that is, having the holy spirit miraculously. But "spiritual" in the sense of having the holy spirit is not limited in Scripture to possessing miraculous exhibitions of spirit. It is used also of the spiritual mind of the believer now, contrasted with the carnal mind, and lastly is used of the incorruptible nature in future of the believer, called the "spiritual body." And the Scripture clearly makes the latter attainment dependent upon the former condition of spirituality, as for instance, in Rom. 8:11. For it was by the holy spirit that Christ arose. Peter tells us. He was "spiritual" in all the three above ways. And while we cannot today be so in the miraculous way, we can and must be so in spirituality of "mind," 1 Cor. 2:16. (here a synonym for "spirit" in the context) else Paul says we are none of his. The miraculous ceased, the ordinary "spirit" continues. Hence all who have the mind of Christ, which in that sense is holy spirit, holy mind, holiness, will be guided in truth in degree they have this mind. This is Paul's whole argument in 1 Cor. 1 and 2. That since the "holy Scripture" was produced by the "holy spirit," holy mind of God, any man who is spiritual, not carnal, will understand such language of spirit, such thought, such truth. Hence the great need of spirituality among leaders, teachers. Hence the unerring test of discerning false prophets, teachers, "by their fruits."

And hence, the evident conclusion that as our leaders show spirituality they will readily come to unity on all matters when they come together in conference as the church did as in Acts 15. We have all seen

examples of differences worked out kindly to unity by people of spiritual mind. It can be done more yet as we grow in spiritual things. A stubborn or ill-tempered elder, Titus 1:7, would hinder such a conference.

This conference also did other things. The reports by Peter, Paul and Barnabas are what we today call "reports of churches" and "evangelists' reports." All members of your fleshly body take cognizance of the condition of every other member, through the sympathetic nervous system. What a wonderful thing is "the unity of the spirit" Paul mentions. "In the bonds of peace." "Edifying . . . itself in love."

They also divided the evangelistic field and planned for better work. Gal. 2:9-10. In the latter verse you have in embryo the whole financial and benevolent work and the service of deacons.

Pastoral work is also visible in Acts 15:36. A definite, systematic, economical system.

"Teacher training," as we call it, is visible in the next verse and also in verse 40. "The sermon on the mount" is the best and most notable example we have of fitting religious teachers for service. Let us hope we can arrange to give a helping hand to our aspirants for such service.

The isolated are also provided for in Scripture plans. Some of our Scriptures are epistles written by leaders to one person.

The publishing of a paper is visible in the epistles sent by this conference to the congregations. This is the nucleus of the whole publishing and educational idea and of correspondence.

As the whole assembly could not well use a stylus or pen to write these decrees, perhaps the secretary idea is evident in the action. They called such a "scribe." Paul had such to do the writing of most of his epistles.

Let us hope we can have more such conferences and better plans and better work as a result.

Are you working for it? You will not forget to pray as well as work, will you? Prayer was a potent factor in all the activities of the early church.

## THE THIEF ON THE CROSS

Luke 23:42-43.



**T**HE CONVERSATION between the penitent thief and our Savior as they hung in dying agony upon the cross, is referred to by many as indisputable proof that death is not the cessation of man's life, but that at death of the body the inner, or real man, goes to its reward. The reply of Jesus is considered to be proof positive that Jesus and the thief went to a place called paradise when death overtook them that day.

Therefore, we that believe the Scriptures to teach that death is not a transition, but the end of man's existence till the resurrection, should give this account careful consideration, and without prejudice try to determine just what the import of this conversation is.

We realize that some have endeavored to explain this matter by changing the comma of verse 43, so that instead of reading, "Verily I say unto thee, Today shalt thou be with me in paradise," it would read, "Verily I say unto thee today, Thou shalt be with me in paradise." If the English language had been the tongue in which Jesus spoke, and these the very syllables which came from his lips, this explanation might be permissible, but all who have ever studied any foreign language will recognize that when a translation has been made as

nearly accurate as synonyms can be found to convey the meaning, it is unfair then to change the punctuation to conform to a person's idea. That comma in the English was considered necessary by the translators, to convey the thought embodied in the original Greek. For this reason it is necessary, if we would get the essence of the matter, to go to the original text and examine it.

The word today, of verse 43, is translated from the Greek word *semeron*. This word occurs just 40 times in the New Testament, and 22 of those times it is translated *this day*, and the other 18 times find it rendered *today*. Thus the translators recognized that the expression "this day," even better suits the original than the word "today." For that reason we beg permission to use the preferred translation in this verse also, and thus it reads, "Verily I say unto thee, This day shalt thou be with me in paradise."

You may wonder what advantage is gained by this, and how that can harmonize any better than the other expression. In order to understand this perfectly it is only necessary to consider well the request that had been made by the thief. He did not say, Lord, remember me today after we are dead. Nor did he ask to be remembered in heaven. His request was, "Lord, remember me when thou comest into thy kingdom." Jesus had preached the gospel of the kingdom throughout this whole region, and the thief, without doubt, had heard that teaching and believed it to be true. That he believed Christ to be all that he claimed to be is plainly shown by verse 41. He admitted that Jesus had done nothing amiss, although he had taught that he was born to be a king, and that some day he would come to the throne of David and reign over the whole earth.

Consequently, the "day" spoken of by the Savior was not the day of their crucifixion, but the day that the thief had in mind when he made the request,—the day when he should come into his kingdom. His answer was, "This day (the day to which you refer) shalt thou be with me in paradise."

The whole matter, then, boils itself down to a study of the kingdom. If we would know whether or not the promise of Christ has yet been fulfilled we must discern as to whether Christ has yet come into his kingdom or not.

If he has not, then the time has not yet arrived when he promised he should be with him, and furthermore, the time has not yet come when the thief asked to be remembered.

Rev. 3:21, ought to be enough to answer that question for any sincere person. In it Christ, long after his ascension to heaven, says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Christ's own statement is that he is not yet on his own throne. He sits now at the right hand of his Father, on the Father's throne in heaven, there to act as mediator for us; and the promise is plain that when he comes to his own throne the overcomers will be given a place with him.

A careful reading of Psa. 72:8; Zech. 9:9, 10; Jer. 23:5, 6; and Luke 1:31-33, will reveal the fact that the only throne ever promised to Christ is to be on the earth,—a literal throne,—the throne of his father, David.

Add to this a study of Matt. 25:31; Acts 1:11; 2 Tim. 4:1; and Heb. 9:27, 28, and it will be plainly seen that Christ was not to come to the throne of his kingdom until he should return from heaven in the same manner as he went up,—visibly, literally, physically.

Inasmuch as Jesus has not yet returned in fulfillment of these prophecies, we know that the kingdom has not been established, and hence the time spoken of by the thief and Jesus is still future.

Some endeavor to make a distinction between the request and the reply by saying that the thief spoke of a kingdom, but that Christ spoke of a place called paradise,—a different place,—a spirit world. The word paradise is of Persian origin, and means a beautiful garden, or park. The only perfect paradise that we have record of ever having existed was the Garden of Eden as God formed it in all its beauty; and we know that paradise was lost through Adam's transgression. The only other paradise spoken of in Scripture is the future

restoration of that former condition through Jesus the Christ. See Acts 3:19-21, and then behold John's vision of it in Rev. 21:1-5.

There are just two other places in which the word paradise is used in the New Testament. The first is 2 Cor. 12:2-4, and there the word is used synonymously with "the third heaven." Now study 2 Peter 3:5, 6, 13, and you will observe that the first heaven and earth passed away with the flood, and the second is to pass away with the Lord's coming judgments, so that the new heavens and earth of verse 13, constitute the "third heaven," or paradise,—the Edenic condition restored. The other place in which the word paradise occurs is Rev. 2:7. The promise here is that the overcomers will eat of the tree of life in the midst of the paradise of God. Turn now to the fifth chapter, and the 10th and 11th verses show that these same overcomers have been granted positions of honor in the earth.

Hence, paradise, whenever and wherever found refers to the perfection of God's creation,—that which was lost through Adam, and is to be restored through Christ. In other words, the kingdom over which Christ is to reign, and paradise are one and the same thing.

Therefore, we are forced to confront the fact that perfect harmony existed between the request of the thief and the reply of Jesus. The former asked to be remembered when Jesus should come into his kingdom, and the latter promised that he should be with him when "this day" should arrive.

May we, also, so understand his gospel and order our lives as to be included when that glad day shall come.

Submitted in Christian love,

Frank E. Siple.

#### IS IT WORTH CONSIDERATION

T. A. Drinkard, Holbrook, Nebraska.

**I**S it worth while for us to invest our time in the study of whether God intends to offer probation to those who need it after Christ comes? As a result of my study of Scripture, I am persuaded that it is. I am not inclined to force anyone to accept this conclusion. I merely plead that you submit yourself to the plan and will of the Father.

Accepting the fact that Christ is coming to set up, and build up, a kingdom is but to admit that future probation is true. For instance, allow me to call your attention to Acts 15:14-17. The exact words are, "Simeon hath declared how God at the first did visit the Gentiles (Why?) to take out of them a people for his name." And to this agree the words of the prophets. As it is written, (Amos 9:11) After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: (Why?) That the residue of men might seek after the Lord, and all Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Now let me ask, Why is God going to set up the tabernacle of David? Just be pleased to give the Scriptural answer that the residue of men might seek, not has sought. The apostle plainly declares that God does all these things. And if God says he intends to do so and so I guess you will have to accept it. Thus has God sought to convince us that future probation is an assured fact. It matters not if some of us don't agree with him, that it is necessary. He was pleased to tell us about it, and to invite us to an investigation of the question. But it seems that there are a few that will not accept it even though God says so.

Another question please. For what purpose is the kingdom to be set up after Christ comes, or is it set up now in the

form of the church? Will it be set up that the knowledge of the Father might fill the earth as the waters cover the sea? Hab. 2:14. What is the use of having the knowledge of the Father fill the earth if no one will have the opportunity to be saved?

I repeatedly asked those who are of the persuasion that no further probation is promised to tell us about when the infant class comes in at. Will they never see light? According to these views the infants, idiots, heathen, are forever damned to destruction without an opportunity to know God. God offers resurrection to the children, who can deny it? I have sought to show by the Scripture that God intends to teach every man his truth. I have no other way of showing you only by the Scripture. By reference to 1 Tim. 2:4 you are forced to see that God "will have all men to be saved, and to come unto the knowledge of the truth." How can it be denied, or will we resort to criticism of the text and begin to look around for a way to escape, to evade the force of facts?

"Come, let us reason together," and cease trying to explain it away, thus seeking to destroy the beauty of God's truth. You can't see beyond the present without the Father leads you, and when he calls your attention to these facts why say, "I do not believe it?" Your faith or disbelief does not affect the Father's plan and purpose at all.

Question. Was it right for God to give you and me the opportunity to know of his truth? Why? If it was, why are you objecting to an extension of the same blessing to those who are less fortunate than you? The Master was instructed to say, "And they shall be (have been?) all taught (just a few?) of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me." John 6:45. This text teaches just exactly what Christ intended it to teach—that all shall be taught. Again your attention is called to Isa. 11:9, 10, which reads, "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 (has sought?): and his rest shall be glorious." The Christ is going to be an ensign for who? The people. Who shall seek him? The Gentiles. See Acts 15:17. Be sure and don't read this "for Israel." For, the 12th verse says, "the ensign is for the nations."

I here repeat my former question: Did Jesus Christ taste death for every man? Heb. 2:9. If you say yes, why so? If he tasted death for every man, are not all men entitled to the benefits resulting therefrom? Why are we entitled to them, and try to deny them the same right. I think we are sometimes a little selfish. Understand me, I am not contending for universal salvation from an eternal standpoint, but for universal opportunity. What is the use of the kingdom age, the times of restitution, if there is no future probation? There is no mystery attached to the subject. I do not plead for a second chance, and those who so charge us as doing so, are doing wrong in presenting a false impression. Simply study to know the Father's plan and purpose, not merely for selfish aims.

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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.

## NOTES

The labor situation over the country, and especially in the large cities, has not improved noticeably yet. In fact, in some places the condition is even worse. Thousands upon thousands of men out of work, a large per cent of whom have no money on hand, and none coming in. We are wondering how much longer such a fire can smoulder without bursting into flame.

.....

Bro. Rufus Curtis calls our attention to an error in his article, "Is It True?", issue of Feb. 15. The statement should read that "Sheol" is translated "pit" three times, not thirty-one times.

.....

So as to make it possible for us to hold meetings at some places that have been neglected, Bro. Lindsay has consented to fill the local appointments for March. Will the regular places please take note of this and plan accordingly.

F. E. Siple.

## REMITTANCES.

Virginia E. Kincheloe; Ernest Logan; Mrs. Myrtle Houser; T. H. Durham; J. W. Woolf; James Driskill; M. D. Oliver; L. C. Anthon; Mrs. Mary Alexander; Rollie Brewer; Mrs. Mary Petty; M. R. Palmer; Rufus A. Curtis; Nelson Morton.

## EMERGENCY FUND.

Amanda and Geo. Haggard, 4.00  
John C. Renner, 4.00  
M. D. Oliver, .50

## Reports.

Bro. Drinkard came to Kennard Friday evening to hold meetings over Sunday, but on account of a snowstorm not many were able to attend the Sunday services although the attendance Friday and Saturday evenings was fine. He left Sunday evening for Iowa, having given one Bible lesson and preached three times.

Laura Bates.

## Obituary.

## Sarah Jane Thompson

Sarah Jane Thompson, daughter of William E., and Martha McDonald-Thompson, was born October 21, 1841, in Union township, Marshall county, Indiana. She began teaching at the age of 19, and two years later was married to James L. Mosher, on August 17, 1862. Her husband enlisted and joined the Union forces in the Civil War, while she continued teaching. Upon the return of her husband from the army, they went to housekeeping just east of their late home, and never made but one removal, living her life in the immediate vicinity of her birth. She was the mother of five children, Ada B., Miriam A., Esther M., and Perry T. Esther died at the age of 16, and James A. at the age of 18 months. They also reared a foster son, Eldridge Thompson.

She met with a serious accident three years ago in boarding a train in Plymouth in which one of her limbs was broken leaving her a cripple.

Last Tuesday evening while in her usual health she was stricken with apoplexy and barely had time to reach her couch when she became unconscious. She remained in this condition till she passed under the power of the enemy death Sunday evening, February 13, 1921. She had lived 79 years, 3 months, and 23 days.

She leaves her husband, James L. Mosher, three children, Mrs. Ada B. Butler, Mrs. Miriam A. Walker, both of Culver, Ind., and Perry T. Mosher, of Erie, British Columbia, one foster son, Eldridge Thompson, nephew to each of them, of St. Paul, Minn., eleven grandchildren and four great-grandchildren, also two brothers, Thomas Thompson, of Walkerton, Ind., and Fayette Thompson, of Moorcroft, Wyoming, and two sisters, Mrs. Clara Switzer, of Plymouth, Ind., and Mrs. Elizabeth Garver, of Portland, Oregon. These are left to remember her life of kindness, love and service, and lament their loss in her death. Besides these she had enjoyed the love and esteem of a large circle of other relatives, friends and neighbors who will miss her association and friendship. She was a member of the Logan-McDonald-Thompson relationship, which families were among the earliest pioneers of Marshall county. She had taken great interest in the annual reunions of the descendants of these families and had been president of their association for several years.

Sister Mosher heard the gospel message and was baptized at old Antioch, July 1887, by Elder S. A. Chaplin. She has lived a life consistent with her profession, and fell asleep in Jesus, full of faith and confidence of the soon-coming of the Christ. She had drunk deeply at the fountain of the water of life, and fully expected a deliverance of the groaning creation, from the bondage of corruption into the glorious liberty of the children of God at his coming and his kingdom.

Funeral services were held at the Evangelical church building at Hibbard, on Feb. 15, conducted by the writer. The church was filled to overflowing with her many friends, and relatives, and her husband's old comrades who attended in a body from Plymouth. Many flowers were given in tribute to her memory. We spoke from 1 John 4:13, applying the thought to her life that she possessed the spirit of God as it is in Christ Jesus by her love and service toward those she ministered to, rather than an intellectual conception of dogmatic doctrine. After the service we laid her to rest in a country cemetery near where she was born, to await the coming of Jesus.

D. E. VanVactor.

## The Sunday School.

By Alta King.

## JESUS CLOSES HIS MINISTRY

Lesson 11, March 13, 1921  
Lesson Text: Matt. 26:26-30.

Golden Text: As oft as ye eat this bread,  
and drink this cup ye proclaim the  
Lord's death till he come. 1 Cor. 11:26.  
Memory Verses: John 17:20-21.

## Questions and Comments.

The events of today's lesson closes Jesus' ministry—the ministry of preaching the gospel of the kingdom and bringing it at hand by his works and influence. The events of the last day are many and rich in lessons for those who are seeking to enter the kingdom with Jesus. In the class period endeavor to get a bird's eye view of the day and its events. The truths and practical lessons to be gained can be absorbed only through personal and thoughtful study—much of it.

Our study of the four apostolic accounts has suggested the following outline:

## 1. Introductory:

Where and how did we leave Jesus in last Sunday's lesson? How did he predict his death? Can you see any connection between this prediction and the action of Judas immediately following. (See Matt. 26:12-16.)

What was the antitypical meaning of the slaying of the passover lamb? What, then, was the day set for Jesus' death? What did his enemies fear if he were taken on this day? Matt. 26:3-5. On the other hand, what did they think they had to fear if he were not taken immediately? John 11:53; 12:36. Do you see then the necessity of betrayal by Judas as spoken of in Mark 14:11; Luke 22:6?

## 2. Preparation for the Passover Feast:

Matt. 26:17-19; Mark 14:12-16; Luke 22:7-13.

What relationship do you think exist between Jesus and the man in whose house the supper was prepared?

3. Going to the House in the Evening and Partaking of the Ordinary Evening Meal; Prediction of His Betrayal; Feet Washing:

Matt. 26:20-24; Mark 14:17-21; John 13:1-20.

Was the identity of the betrayer revealed or did Jesus' prediction merely tell them that one who was privileged the intimacy and fellowship of eating from the same dish with him, would thus betray him? (Note: All dipped from one common bowl.) Why did each of the disciples say, "Is it I?" instead of each suspicion the other?

4. The Arrival of the Hour of the Passover Feast; Partaking of It and the Institution of the Lord's Supper; a Second reference to the Betrayal; the Giving of the "Sop" and the Departure of Judas:

Luke 22:14-24; Matt. 26:26-29; Mark 14:22-25; John 13:21-30.

Show that the institution of the Lord's supper again predicts the death of Jesus, still to unbelieving ears, and not only his death, but his resurrection and coming to set up his kingdom. How does Mark 14:25 predict the "nearness" of his death? Also Luke 22:17-18? How can the "pass-over" be fulfilled in the kingdom as stated in Luke 22:15, 16.

Why was it necessary for Jesus to shed his blood in order to make the new testament effective? What is the new testament?

Was the identity of the betrayer revealed by the giving of the "sop"?

5. Jesus' Long Discourse to, and Prayer for the Eleven:

Luke 22:23-39; John 13:31-38; 14; 15; 16; 17.

This topic is much too long to consider in class. Be sure to read and study it during the week and be prepared to relate in class one of its many truths or lessons.

6. The Singing of the Hymn and Departure for the Garden of Gethsamene.

Matt. 26:30; Mark 14:26; Luke 22:39; John 18:1, 2.

#### General Notes

Daily Readings: Mon., Matt. 26:17-30; Tues., Mark 14:12-26; Wed., Luke 22:1-39; Thurs., John 13; Fri., John 14, 15; Sat., John 16, 17.

The Children's Lesson: Let Judas and his disloyalty to Jesus be the central idea of the lesson. Take up the thread of the story where we left it last Sunday; Judas going out to bargain with the enemies of Jesus, all because Jesus had predicted his death and that he thought he saw his bright dream of power and wealth in the kingdom fading away. The thief's love of money, covetousness, in his heart kept him from loving Jesus for himself, for his life of service and his character.

Then show him watching every hour and minute for a chance to betray Jesus without attracting a crowd, as he had bargained; planning even while eating at the same table and from the same dish, even while Jesus performed the lowly service of washing his feet. They will catch the contrasting lesson of pure, true love for Jesus, the friend of man.

As the set time of Jesus death drew near

he often predicted his death. But his disciples took no stock in it, perhaps they regarded the statement as a test of their faith which had grown in their hearts because of the unquestionable miraculous works. But Judas lost all patience at Jesus' calm and resigned prediction of his death when he was anointed with Mary's oil. This, coupled with Jesus' approval of the "waste" of so much money, brought to quick fruition the thought that had been lurking in his mind—betrayal of the man who was making fools of himself and his companions. With Jesus death he saw his dream of wealth and power fading and he had a thief's love of these things, which left no room for loving the man Jesus regardless of benefits he expected to gain through him.

The disciples quick: "Is it I?" when Jesus announced that one should betray him, shows that they, too, had been guilty of disloyal thoughts. But in their hearts was true love for Jesus himself, which overbalanced and held in check the evil desires of selfishness. He might shatter their dreams of wealth and power, but they could not forget the life he had lived among them, and the beauty and truth of that life held them from doing anything to harm him.

True, unselfish love is the one defense against all wrong-doing.

Jesus told Peter that satan had desired to possess him. Things or thoughts adverse to God could never possess any man's heart more than they possessed the heart of Judas. Peter would not be thus possessed by satan because some degree of unselfish love was in his heart, cleansing it of everything adverse to love, adverse to God. Thus was Jesus' prayer that his faith should not fail, answered.

#### ANSWERS

Rolla Hightower, Golden, Illinois.

**I**N the Restitution Herald of January 18, Bro. Anderson suggests that someone write articles for the benefit of those who are not as yet, skillful in the word, and asks five questions to be answered for their edification.

"The Gospel," in the first question, and "the things concerning the Kingdom of God and the name of Jesus Christ" in the third question are the same thing, the latter being a more descriptive term.

In the several accounts throughout the Acts of the Apostles, where the apostles and others visited localities where they had not heard the word of God, they told them certain things through which they were to be saved in believing; and these things are styled in Acts 8:12, "the things concerning the kingdom of God and the name of Jesus Christ." And by examining the separate accounts one by one we will gather, precept upon precept, line upon line, here a little and there a little, the witness of the Holy Spirit as to what these things consist of.

The sermon that Peter preached to the people on the day of the pentecostal blessing, in Acts 2:14-39, sheds light on these things from numerous angles. Jesus' death and resurrection referred to in the 23rd and 24th verses are said in the succeeding verses to be matters of prophecy, therefore they are things concerning his name. And in many other instances they are mentioned as being component parts of

the gospel. Acts 4:2, 33; 17:31; 23:6; 24:15, 21, and others. In the same discourse, 30th verse, Peter says that God had promised to raise up Christ to sit on David's throne. This is one of the things concerning the kingdom, also the name of Jesus Christ.

Peter also quotes David as follows: "The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool," this being testified of him by the spirit, is also concerning his name as well as all things said of him in the Scriptures. The commandment to "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" is one thing we are expected to believe in, for when they believed, "they were baptized both men and women." Acts 8:12.

The things concerning the kingdom of God are also part of the gospel as indicated by several texts. Acts 1:3; 28:23, 31. And when the truth is told concerning the kingdom, it causes those who hold positions of trust in worldly kingdoms to have some misgivings as did Herod in Matt. 2:3. Also the Jews in Acts. 17:7. In Paul's confession before Felix he uses these words: "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." In consideration of the above which is by no means meant to be exhaustive we conclude that "the Gospel," "the things concerning the kingdom of God and the name of Jesus Christ; "All things which are written in the law and in the prophets;" "The word of the Lord" and other kindred expressions all refer to the same thing or things and are all more or less explanatory in themselves. The faith without which it is impossible to please God embodies believing all the above but to say more will make a long article and it is sometimes said no one reads a long article.

#### Letters.

Dear Co-laborers in the Great Harvest:

We all wish to be one of those spoken about in Ezek. 33:31-33, Go to the people and speak the word to them, be sure so it will be as to these words of the prophet: "Thou are unto them as a very lovely song, of one that has a pleasant voice, and can well harmonize or play the instrument. They will hear your words but do them not. When this comes to pass they shall know a prophet has been among them". This his instrument has ten strings." Ps. 33:2,3; 92:3; 144:9. We must understand how to play or strike these strings with heart and mind. 1 Cor. 14:15. The names of the strings are: Creation, Law, Fall, Curse, Ransom, Two phases of the Kingdom (Spiritual and Earthy), Redemption, If we have the understanding how to harmonize these ten strings we then appreciate the four attributes of God: Love, Justice, Wisdom, and Power. All these four attributes are found in the four gospels. In Matt. as the king, in a lion, Power; Mark, as a servant, in an ox, Justice; Lu., as the man who gave sacrifice in Love; John, as the eagle soaring upward into the diversified, Wisdom of God. Matt., Son of David; Mark, Son of Abraham; Luke, Son of God; John, Son of God.

Matt. 12:23. Is not this the Son of David.



Mark 10:45. For even the Son of man came not to be ministered to, but to minister. Luke 3:23,34. He being the man promised from the seed of Abraham. John 10:36. Jesus himself speaks, I said, I am the Son of God. We are to sing the new song with these ten strings. Psalms 33:2,3; Rev. 5:9. And we must be able to play skillfully, if we tune it according to the requirements of God. Rev. 5:9-11.

Only the kings and priests which are numbered ten thousand times ten thousand and thousands of thousands. These same are mentioned again in Rev. 7:3-12 and Rev. 14:1-4. We find there they play the harp of ten strings because they are singing the new song and it was only the hundred and forty-four thousand standing on mount Zion that could sing the song, and these only were redeemed from among men. See Rev. 14:1-4. Surely that will be a crowning before the great white throne such as earth has never seen. Oh Glory, Glory, be to our Wonderful, loving God, and adorable Lord Jesus Oh, do let us pray and help one another that we may be, by his grace, a member of Zion City. Let us remember that there is a mount of Olives on which he shall stand (Zech. 14:4), and there is to be a mount Zion. (Obadiah 17:21). This mount Zion is no other than the church of the first-born. Heb. 12:22,23. (Rotherham). But ye are come unto Mount Zion, unto the city of the living God, the heavenly Jerusalem, an innumerable company of messengers in high festival, unto an assembly of first-born ones enrolled in the heavens. This Scripture coincides exactly with Rev. 14:1-5. Even the elders of Heb. 11:2, again spoken of in Heb. 12:23, as spirits of just men. This new song is sung before the elders. See Rev. 14:3. We certainly will not be able to sing this new song if we are defiled with women. We must come out of the nominal church system. Rev. 14:4; 18:4. Come out of her my people is the call now. We surely cannot be partakers of the holy shewbread of God, get the deep secrets and hidden mysteries as spoken of in the wisdom of God, they are given in a way that the natural man cannot receive them. 1 Cor. 2:7,14.

Therefore the voice of the bridegroom is heard no more in her. Rev. 18:23. Therefore when we are about the king's business whereof no man knows according to the world, we have the promise to be fed when hungry, even as we find our type in David. 1 Sam. 21:2-5. Our precious antitypical David was about his Father's business of which no man knew. 1 Cor. 12:18, Appointed them in the body as it pleases him. Matt. 16:20. His servants were appointed to the place where he saw each one best to serve. Eph. 4:11. So each one willing to serve with their talent can eat the holy bread which was only for priests, therefore, when we are developed in heart and mind to sweep the ten strings of the harp with a loud noise, Rev. 10:7, in the days of the voice of the seventh angel (messenger) when he shall begin to sound the mystery of God should be finished as he has declared to his servants the prophets. We all understand the gospel is not the mystery, but rather he made known unto us the deep mystery of it, Eph. 6:19, which is the church of the firstborn of which Christ was the first. Col. 1:18. This is the solemn sound upon the Psaltery, the in-

strument, the harp of ten strings. His works and thoughts are deep, the animal man, or natural man, neither a fool doth understand this. Psalms 92:3-6. Behold my Father will do nothing either great or small, but that he will shew it me, and why should my Father hide this thing from me? it is not so. Amos 3:7; Luke 12:37; 1 Sam. 20:2-5; Dan. 12:10. The third verse (1 Sam. 2, 3, 5) gives us light the third day, at evening we shall not fail to sit at meat with the king. Psalms 11:5, 6. He hath given meat unto them that fear him, he has shewed his people the power of his works that he may give them the heritage of the heathen.

"At evening." We well remember Jewish time is counted (Gen. 1:5) as the evening and the morning were the first day, so the third day starts an evening at sundown. And just so we find in Amos 4: 9:13: And it shall come to pass in that day saith the Lord that I will cause the sun to go down at noon and I will darken the earth in the clear day. This Scripture has a plain explanation, for we certainly are living in a day that the word of God is easily understood with all the different helps of the translation, Bible dictionaries, concordances, Diaglott, Encyclopedia, marginal readings, Greek and Hebrew translations, etc., help of all the brethren and the most blessed of all, free education and perfect religious liberty, and so Amos 8:9 speaks plainly: I will darken the earth in the clear day; (verses 11-13) I will send a famine in the land, not of bread nor thirst for water, but of hearing the words of the Lord and they shall wander from sea to sea and from the north even to the east, they shall run to and fro to seek the word of the Lord and shall not find it: In that day shall the fair virgins and the young men faint for thirst because (Hosea 5) Hear ye this, O priests, and hearken ye house of Israel, (people prevailing with God) give ear oh house of the king, for judgment is toward you, because you have been a snare in Mizpah (Watch Tower) and a net spread upon Tabor. (Proclaiming his kingdom isolated) Verse 3. I know Ephriam, and Israel is not hid from me: for now, O Ephriam, thou committest whoredom and Israel is defiled. Ephriam, we remember, was the youngest son of Joseph and received the blessing at Jacob's right hand.

So America has been blessed above all others. The youngest Christian nation is strictly Protestant, whereas the western part of Europe is Christian in Roman catholicism and Greek catholicism, so all three of the fifth verse are spoken of Israel. Ephriam and Judah also shall fall in their iniquity, for all of these will be in the associate class of the confederacy of churches which strictly is against the Lord. Isa. 8: 9-15. These will be carried by the beast. Rev. 17:7. So, by Hosea 5:4, They will not frame their doings to turn unto their God, for the spirit of whoredoms is in the midst of them, they have not known the Lord. They shall go with their flocks and with their herds to seek the Lord, but they shall not find him: he hath withdrawn himself from them, they have dealt treacherously (violating their faith) against the Lord, for they have begotten strange children (not born again of the holy spirit) but got them by deceit and compulsion through the political power in which she will soon come to an agreement. This is the whore-

dom spirit of Hosea 5:4.

So a month shall devour them with their portions. These three religious systems that have preached Christ, the Greek catholic, the Roman catholic and the Protestants, are the three shepherds God cuts off in one month (a day for a year). Zech. 11:8. We surely will get the meat of the precious word if we seek diligently and compare Scripture with Scripture and obey. Isa. 28: 10. Line upon line, precept upon precept, here a little and there a little, compare spiritual things with spiritual. 1 Cor. 2:13.

The twelve tribes of Israel are types of the whole human race. For everything written is for our learning. Prov. 9:9, Teach a just man and he will increase in learning. Gen. 41:9, Jacob called unto his sons and said, Gather yourselves together that I may tell you that which shall befall you in the last days. We will notice from Rev. 7: 4-8, each tribe is named as the sealed of God, but Dan is not mentioned. Now, in Gen. 49:16-18, Dan shall judge his people as one of the tribes of Israel; Dan shall be a serpent by the way, an adder (margin, an arrow snake) that biteth the horses heels, so that his rider shall fall backward. Dan waits for the salvation of the Lord. His nation was not enlightened to the gospel but must wait till the Millennium. These are the heathen nations in the Eastern continent. The gospel was preached and spread to the western part of the globe, it is filled with Christian nations. God will again use these heathen nations to bring judgment against those people that had his word and did not hearken, at the time when the nominal Christian nations are at the heel or tail end of their false worship of devils, after the harvest is past and the summer is ended. Then will the Lord's anger be upon them because they have provoked him with their graven images and strange vanities, making idols of gold, silver, brass, stone and wood, saying, Peace, peace, when there is no peace. These things are found in Joel 3:9-11; Jer. 8:11-12. This prophecy is the light given that the heathen are Dan. They are drawing nigh for the battle ax used by God to punish his so-called people. They came from a far country. See Jer. 4:14-22. We well understand whose character anciently were that of modern characters today, as in Rev. 2:9, 14. Thou hast them that hold the doctrine of Balaam. They say they are Jews and are not. Rev. 11:8. Spiritually is called Sodom and Egypt when our Lord was crucified. We well understand that our Lord was not crucified in literal Egypt, but was in spiritual darkness. 1 Cor. 2:13. The holy spirit teaches us by comparing spiritual things with spiritual things, so only the spiritual man can discern the things of God. If my blessed Lord has given me a talent and I use it to help others, he promised to give me more, for he that hath more shall be given and if the brethren and readers of the blessed weekly visitor, that goodly paper, the Restitution Herald permit it to continue its visit, we surely shall gather much light through it in the near future. For everything means, hurry, hurry, the time is at hand where the doors of opportunity in the service of our beloved Lord will soon be closed. How thankful and rejoicing we should be that we have at least one such "instrument" in coming weekly to our needs, for the time is pressing upon our spiritual man. Let us be busy in his

blessed vineyard, gathering the ripe grapes; allowing his pruning to be done on our daily life.

With love to all who serve and seek him.  
Eph. 3:18, 19.

Mrs. Emma Boerger.

### THE EFFICACY OF PRAYER

S. Roxana Winec, Pierceton, Indiana.

IS there any efficacy in prayer? Wicked men do not believe there is. They say unto God, "Depart from us; for we desire not the knowledge of thy ways."

"What is the Almighty that we should serve him? and what profit should we have if we pray unto him?" Righteous men think differently. They know the ears of God are open unto their cry; that when they ask, they will receive, when they call upon him in the day of trouble, he will deliver.

Men knew this in the very beginning of time. Sin had come into the world, and they needed God's help, counsel and guidance. They could not, dare not, try to walk alone. They would stumble and fall if they did.

Abel offered sacrifice to God, and obtained witness that he was righteous. Noah did the same thing, and obtained from God the everlasting covenant that "the waters should no more become a flood to destroy all flesh."

Abraham prayed unto God and God answered him. Gen. 20:17. Moses prayed unto the Lord at the time Israel became complainers, and so displeased the Lord that his fire burned among them; and the fire was quenched. Num. 11:2. Hannah, the devout mother of Samuel said, "For this child I prayed and the Lord has given the petition that I asked of him." 1 Sam. 1:27.

After Israel had sinned in asking an earthly king for themselves, when the Lord, their God, was their king, Samuel called upon the Lord to send thunder and lightning (though it was the time of wheat harvest, when it seldom, or never rains in Palestine) as an attestation that if they and their king did not continue following the Lord their God the hand of the Lord would be against them, as it had been against their fathers. The thing happened. The Lord sent thunder and rain that very day. The people were panic-stricken with fear, and besought Samuel to pray to the Lord his God that they die not, as so many of their race had died under like circumstances. Samuel calmed them, assuring them that they had nothing to fear if they turned not aside after vain things; that the Lord would not forsake his people for his great name's sake, because it had pleased the Lord to make them his people. He also assured them that he would not sin against the Lord in ceasing to pray for them, but would teach them the good and the right way.

Evidently, Samuel not only thought, but knew, that there was efficacy in prayer, as all the worthies of the Bible thought, and knew, but in no other instance is it even intimated that the leaders and teachers of God's people sin against him if they do not pray for those under their care. 1 Sam. 12.

And was not Gideon's prayer answered to the very letter when he asked the Lord to let dew be on the fleece of wool that he put on the floor; and it be dry upon all

the earth beside. And the next night that the fleece be dry, and upon all the ground there be dew.

Unbelievers say "there are no miracles; because the laws of nature cannot be broken. Yet they have been broken. It is a law of earthquakes that they split the rocks along the line of least resistance, and not across the veins. The reverse of this was the case in the earthquake that took place at the death of Jesus. "The rocks rent" were actually broken in pieces cross-wise as an infidel found, who visited the Holy Land and examined them not so very long ago.

He was a scientist. He knew the law of earthquakes, and the sight of those rocks converted him to the truth of the Bible.

The laws of nature run on evenly and continuously just like the wheels of a watch or a railroad train until he who set them in motion sees fit to stop them.

Gideon had not the least doubt in his heart as to God's ability to perform miracles, else he would not have made the prayer he did. Nor had Elijah in all the instances in which he asked God for things which an unbeliever would say was impossible for God to grant.

There is efficacy in prayer. It gave Daniel the key to Nebuchadnezzar's dream. It shut the mouths of the lions. It saved Shadrach, Meshach, and Abednego when they were cast into the furnace of fire. It many a time brought deliverance to Israel.

And, coming down to New Testament times we find its efficacy just the same. "The eye of God is upon the righteous and his ear is open to their cry."

Jesus prayed and was heard. The apostles were men of prayer. They prayed constantly for their followers as their followers did also for them. Prayer saved Paul from shipwreck. It opened prison doors for Peter, Paul, and Silas.

How many, many times Paul besought his brethren to pray for him! How many, many times he assured them that they were always remembered in his prayers!

"The effectual, fervent prayer of a righteous man availeth much." But David said, "If I regard iniquity in my heart, the Lord will not hear." And Solomon in Proverbs 28:7, declared that "he that turneth away his ear from hearing the law, even his prayer shall be abomination." King Saul found this out to his sorrow, when the Lord would not hear him either by prayer or prophet. To have our prayers effectual we must be keeping his commandments blamelessly and must have perfect confidence that what we ask we will receive of him, no matter what our petition may be; if it be not for something that is not in accordance with his will to grant. He hears and answers prayer now just as he always has, though not in the same miraculous way. When we are in trouble, and have no helper, he helps, not only individually, but nationally. He twice saved the Revolutionary army from destruction by the British by the sudden rising of the Yadkin and other rivers just after they had crossed. He saved England by destroying the Spanish Armada. He again saved the English and their allies, when at the battles of Mons and Ypres they were about to be overwhelmed by their foes, this time, by an apparition of angels and by an immense army of reserves appearing in a meadow, where in reality, there was not a single

human being. And in Mesopotamia the British army was saved from an overwhelming force of Turks by a mirage that showed to the Turkish general what seemed to be another English army coming to rescue their fellows. The Turks fled, and the Turkish leader, learning afterwards, that it was only a mirage, killed himself. God saves nations because he has not only a wise purpose in doing so, but in answer to the prayers of his people that are going up in those. Somebody was praying in all the instances I have given, we are sure of that.

And I could give you almost numberless instances of succor coming to individuals, in direct answer to prayer. Sometime I may do this.

Why then, should we not pray, believing that we shall receive? Do we want to choose a leader and feel at loss as to whom to choose? There is the Lord! He has promised to help in every time of need. What we in our weakness are powerless to do he will do. Go to HIM.

### WALKING WITH GOD

IN THE story of the long ago Enoch stands as in some respects the most wonderful character of all—he "walked with God." It does not imply that Enoch had physical comradeship with God. It means that Enoch, in mind and affection, kept close to God.

The Christian, whatever his calling or temptations, commences his daily walk with God in prayer. Before his head leaves the pillow the plans and duties of the day are laid before God. In essence he petitions: "My Father, be with me as I associate with others; give me courage, patience, skill. Help me to bear my burdens. Watch over my business affairs to thy honor and for my good. Lord, send me light—my pathway is so often very, very dark, that I need thy light to guide me more than I can understand. Above all, thy will be done!"

And God answers him. God drives into his inmost soul some richly sacred thoughts that abide with him throughout the day: "My son, I am thy light in the darkness. Keep close to me; be obedient to the simple teachings of my holy Christ; steady thy life with frequent thoughts of me. Do not run before me, for then thou shalt lose me; do not lag behind, else darkness overtake thee. Walk with me beyond the eventide until thine eyes are closed in sleep. More tenderly than the stars I will watch over thee; and through thee shall my perfect will be done."

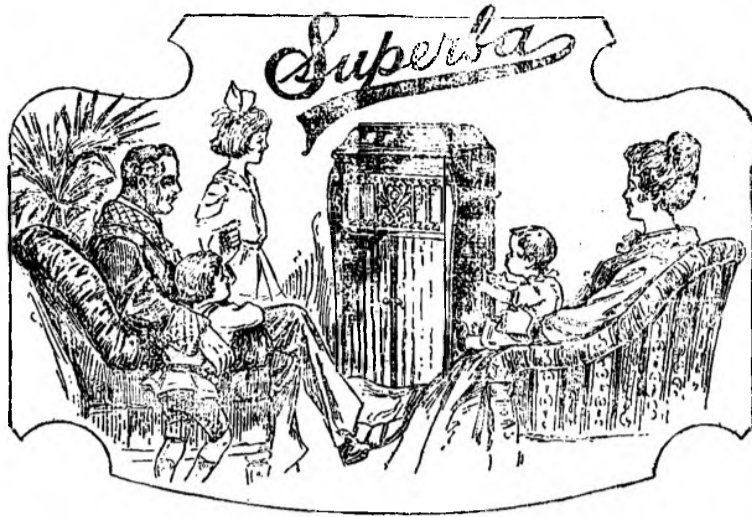
So each of us, like Enoch in the old, old story, can walk with God.—Sel.

### THE DANGER OF SELF-SATISFACTION

SELF-SATISFACTION is the foe to all real improvement. Every height attained widens our horizon and gives us new glimpses of still greater heights beyond. A fine, vigorous athlete will inspire the weak boy to conquer his weakness. The spiritually strong soul will awaken new impulses within the heart of the weak and the tempted. God gives us such examples to keep us from becoming too well satisfied with ourselves.—Sel.

THE greatest Man in the world did everything out of affection.—Sel.

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THE HOLY CITY

(No lion shall be there, nor any ravenous beast shall go up therein: it shall not be found there, but the redeemed of the Lord shall walk there. Jer. 35:9.)

THE Holy city, with streets of gold,  
And gates of pearl to welcome me,  
Oh may it be  
That I shall soon see thee.

The Holy city, the city of God,  
Where death and sickness never come,  
Where peace shall reign from sun to sun,  
We long to welcome thee.

The tree of Life that I shall eat,  
When Eden shall be restored,  
When Christ shall come and reign,  
His glory as broad as the sea.

So come dear Lord, come soon,  
I am longing for thee to come,  
I am ready to go with thee  
When those pearly gates shall welcome me.

Ora L. Worley.

UNNECESSARY BURDENS

A BOY, trudging along a road with a heavy bundle in his arms, was overtaken by a man in an automobile who invited him to ride. Noticing that the boy still held the bundle on his lap after he was seated, the man asked him why he did not put it down and let the machine carry it for him. “Why,” said the boy, “I never thought of that! I guess it can carry it just as well as I can.”

The thoughtless lad is the type of many of us. Christ is the great Burden Bearer for us all. He has invited and urged us to lay our burdens upon him, but like the boy, we never think of that. We go on carrying our loads of worry, of disappointment, of grief and bitterness, until our strength gives out and our energy is exhausted. How much useless trouble we might spare ourselves if only we were wise enough to take Christ at his word and let him share our burdens with us. —Sel.

SILLY people often boast of meeting the great in revelry. Even a goose can meet a king at table.—Sel.

# THE RESTITUTION HERALD.

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Number 23

## 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.  
104 South 7th St.,

### DANIEL IN THE DEN OF LIONS Daniel 6

AFTER the Persian soldiers had conquered the city of Babylon, Cyrus, the king, made Darius ruler over the city. Darius was about sixty years old at this time and he came from the country of Media, which was east of Babylon. Cyrus had now conquered all the known countries of the world and in each one he left a man to rule in his place. So, because Darius ruled for the king, he was called King Darius.

The first thing Darius did was to name one hundred and twenty princes, who should be over the whole kingdom. And over these princes he appointed three presidents. And whom do you suppose was the greatest of those presidents? It was Daniel. And because he was so faithful, the king made up his mind to make him governor of the whole country.

Then the presidents and princes tried to find fault with Daniel for they did not like to have a captive receive more honor than they did. But Daniel was so good and faithful that they could find no fault.

At last they said, "He will not disobey the law of his God, so we must try and find some fault like that to tell the king."

Then the presidents and princes all gathered before the king and said, "O king, all the presidents and princes have made a decree that whosoever prays to any God or man, except thee, for thirty days, shall be cast into the den of lions. Now, O king, sign the writing so that it cannot be changed."

Darius thought, "Why how these people look up to me! This decree will make me appear as great as the gods." And he gladly signed the writing they had brought to him.

Now what do you suppose Daniel did when he heard about the decree? I will tell you. He went into his house, and opened the windows. Then he knelt down so that he could look toward Jerusalem where God's temple had been, and prayed and gave thanks to God just as he had always done. The presidents and princes were watching Daniel, for they felt sure he would obey God, rather than the decree of the king. When they found that he prayed three times every day just as he had always done, they hurried to the king to tell him.

Then the king was ashamed of himself

## PEACE

**P**EACE! Earth's last battle has been won,  
Earth's days of conflict now are o'er;  
The Prince of Peace ascends the throne,  
And war has ceased from shore to shore.

Rest! the world's night of toil is past,  
Each storm is hushed above, below;  
Creation's joy has come at last,  
After six thousand years of woe.

Messiah reigns! Earth's King has come,  
Its diadems are on His brow;  
Its rebel kingdoms have become  
His everlasting kingdom now.

The earth again is paradise,  
The desert blossoms as the rose;  
Clothed in its robes of bridal bliss  
Creation has forgot its woes.

O long-expected! Absent long!  
Star of creation's troubled gloom;  
Let heaven and earth break forth in song,  
Messiah! Savior! Art Thou come?

For Thou hast bought us with Thy blood,  
And Thou wast slain to set us free;  
Thou mad'st us kings and priests to God  
And we shall reign on earth with Thee.

—Sel.

for signing such a foolish law. He loved Daniel and he made up his mind to save him if he could. All day he tried to think of some way to help his friend.

About sunset the men came back to the king and said, "O king, the laws of the Medes and Persians say that a decree signed by the king cannot be changed."

So Darius had Daniel brought and thrown into the cave where the hungry lions were kept. As the men put Daniel into the cave, Darius called to him, "The God whom you serve all the time will care for you."

Then a great stone was rolled against the door of the cave. The king went back to his palace in sorrow. He would have nothing to eat, and he would let no one see him. He could not sleep.

Very early in the morning he hurried to the den of lions and called in a scared voice, "Daniel, has your God saved you from the lions?"

Then Daniel answered, "O king, my God sent his angel, and closed the lion's mouths so they have not hurt me. For I had done no wrong."

O, how glad Darius was! He had Daniel taken out of the den, and not a scratch was found on him, because he had believed in God. Then Darius had the men who had found fault with Daniel thrown into the pit, and the fierce lions ate them at once, for God did not care for them.

Darius sent out word through all the countries that Daniel's God was the one to be worshipped, for he was the ruler of all the world forever.

From that time on Daniel was highly honored in the kingdom and not long after-

ward all his people who cared to were allowed to go back to their own country. Daniel was too old to go, but he was very happy to think that the temple of the God he loved would be built again in Jerusalem.

## AN EASTERN STORY

IN A certain city there lived a Brahmin who was in needy circumstances. One day he received a pot of flour as a present from a merchant. He took it thankfully, and was carrying it to his home, when, on the way, feeling tired, he seated himself on the veranda of a house.

While seated there, resting, he said to himself, "If I sell this pot of flour, I shall get half a rupee for it, with which I can buy a kid. This in a short time will produce me a whole flock. I will then sell them and get a herd of buffaloes and cows; and thus, in a few years, I will be the owner of about two thousand head of cattle. I will then purchase a large house, which I will furnish elegantly, and marry a beautiful woman. My wife will be very fond of me, but I shall not allow her too much freedom, and shall sometimes send her away with a kick when she comes to speak to me."

While thus thinking and speaking to himself, he stretched forth his leg as if he was going to kick some one, struck the pot, and broke it to pieces. The flour poured out and mixed with the dirt, and thus all his ideas of future happiness and joy like those of many another vanished through his folly.—Sel.

OH, that man would consider the bitter fruits and unpleasant experiences which come from walking in forbidden ways and be warned in time of the many dangers that attend those who leave the path of rectitude, honest, honor, and truth. But as the father of "the Prodigal son" ran, embraced and kissed him, so those who return to the "Giver of all good things," and again obey Nature's inviolable laws, are welcomed by him. In his great "love and pity" he redeems such by pouring in their wounds and sores the balm of his favor and love which heals them and repairs all the damages which sin has caused. All such find out that "the sweet will of God" is not grievous but delightful and very pleasant indeed when compared with the cruel ways of sin and selfishness.

—Sel.

FALSE happiness renders men stern and proud, and that happiness is never communicated. True happiness renders them kind and sensible, and that happiness is always shared.—Sel.

COMPASSION is the kind of love that takes the suffering of others into your own heart.—Sel.



## THE WAY

F. F. Upton, Geneva, Ohio.

**G**OD, 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, whom he hath appointed heir of all things, by whom he also made the worlds; who, being the brightness of his glory, and the express image of his person (God), and upholding all things by the word of his power. Then he had by himself purged our sins, sat down on the right hand of the majesty on high. Being made so much better than the angels 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.

This is a little description given in the first six verses of the first chapter of the Hebrews. The way God had of telling mankind how the message was sent, before and after the birth of Christ, Christ now being the one who is spoken of as the first-born and only begotten of the Father. He is called the Lamb of God who taketh away the sins of the world. Also the Word which was made flesh and dwelt among us, and we beheld his glory as the only begotten of the Father. This is what John says of him in his first chapter. A little farther on John speaks of him as being the light of the world. Also the door. Verily, verily, I say unto you, he that entereth not by the door into the sheep fold, but climbeth up some other way is a thief and a robber.

Here is a question: Who are these, and can they enter by climbing in some other way to the fold?

He is the good Shepherd who lays down his life for his sheep; which no man can take from him. Jesus says, I have power to lay down my life, and I have power to take it again.

Did his soul go to heaven for those three days that his body was in the tomb. No. For the 53rd chapter of Isaiah and the twelfth verse says, that he poured out his soul unto death when his breath went forth.

The first-fruits of them that slept. He was mortal in his death, but spiritual when he came forth from the tomb. He had the same body that went down to the tomb. As Thomas wanted to be sure it was the same Jesus he showed Thomas the scars in his hands and his side.

The story of Lazarus is quite wonderful in regard to the resurrection. Especially to those of us who believe that that is the only hope of future life. Jesus said, when he knew that Lazarus was dead, His sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Then Martha said unto Jesus, Lord, if thou hadst been here my brother had not died. Jesus said unto her, Thy brother shall rise again. Martha answered him, I know that he shall rise again at the resurrection at the last day.

If Lazarus' soul had gone to heaven as the majority of the people of today believe, why did not Jesus tell her that she

had the wrong idea of the resurrection. We will see that he did not tell her so, or anybody else, but he went on to the grave where Lazarus was and lifted up his eyes and said, Father I thank thee that thou hast heard me, and then said in a loud voice, Lazarus, come forth, and he that was dead came forth bound hand and foot in grave clothes.

Jesus says, I am the resurrection and the life, he that believeth in me though he were dead yet shall he live. There is that question that concerned Job, and us all, answered.

Job says, But man dieth and wasteth away and giveth up the ghost, and where is he? 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 overpast, 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, and if I wait, the grave is mine house. Then Job comes out with boldness and great faith and says, For I know that my Redeemer (correct word) liveth, and that he shall stand upon the earth at the latter day, 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. This is what Job believed 1520 years before Christ was born.

This is where the first verse of the first chapter of Hebrews comes in. Where God who at sundry times and in diverse manners spake in times past unto the fathers by the prophets. So Job's belief corresponds with what Jesus told Martha.

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. But every man in his own order: Christ the first-fruits, afterwards they that are Christ's at his coming.

## THE SEVENTY WEEKS

Daniel 9

E. O. Stewart, Cleveland, Arkansas.

**T**HE prophets of old spake as they were moved by the Holy Spirit. 2 Peter 1:21.

Many times the Holy Spirit moved upon those men and they uttered prophecies which they did not understand. The angel said to Daniel, in verses 23 and 24, Therefore understand the matter and consider the vision. Seventy weeks are determined upon thy people (Israel), and upon thy holy city (Jerusalem), to finish the transgression, and to make an end of sins, and to bring in everlasting righteousness, and to seal up the vision, and prophecy, and to anoint the Most Holy.

I understand from reading verses 25 and 26 that 483 years or 69 weeks was the time determined for Christ, the Messiah, to be cut off (die). If this be true, as seventy weeks, or 490 years, were determined to accomplish all the above statements, then I conclude that there yet remain one week, or seven years to finish the transgression, and bring in everlasting righteousness. When Christ looked upon the city of Jerusalem with tear dimmed eyes

and bleeding heart, weeping over his own who had rejected him, he said, O Jerusalem, Jerusalem, thou that stonest the prophets that are sent unto thee: how oft would I have gathered you unto me as a hen doth gather her brood, and you would not. Behold, your house is left unto you desolate, and you shall see me no more until the time come when you shall say, Blessed is he that cometh in the name of the Lord. Luke 13:34, 35.

The present age is the time spoken of here. The little word "until" spans the time from the time he was rejected, and crucified by that nation, until he begins to deal with them again. This statement is strengthened by reading a prophecy recorded in Micah 5:3. Therefore will he give them up until the time that she which travaileth hath brought forth. Then the remnant of his brethren shall return unto the children of Israel. This remnant spoken of here will be tested under the rule or reign of the antichrist or man of sin during the 70th week or the last end of the indignation. 2 Thes. 2.

The present return of the Jews to Palestine is for this purpose. He shall confirm the covenant with many (of the Jews) for one week (the seventieth week) and in the middle of the week he (the antichrist) shall cause the sacrifice and the oblation to cease. Dan. 9. This shows that the Jews shall return and have a form of worship. The antichrist will claim that he is Christ, and that he has been the means of having them restored. He will sit in the temple, and demand the Jews to worship him, and as many as will not worship him death will be inflicted. Rev. 13; 2 Thes. 2. Some will accept him when they see that death is the penalty, some will not worship him. Those who do not worship him will be the 144,000 which pass through the great tribulation, the first fruits unto God and the Lamb. This is not the church but it is the bride of God. For they have Christ's Father's name written in their foreheads. The 144,000 is the woman clothed with the sun and the moon under her feet. Upon her head a crown of twelve stars (The twelve apostles) for they are to rule over Israel. Matt. 19:28.

I do not wish to be understood as denying the apostles being in the church. Far be the thought.

There are several things to notice here. First, the woman, the head, the crown, and the twelve stars. The head, the crown, and the twelve stars, represent the church with the right to reign with Christ. The woman is Israel. Israel as a nation brought forth Christ, who is the man child, by the power of God overshadowing the virgin Mary. If we take the position that the woman in Revelation is the church, then, when the marriage of the Lamb comes Christ will marry his mother. Christ said, When you shall see Jerusalem compassed with armies, then know that the desolation is nigh. This was not fulfilled when Titus captured, and destroyed the city because the next verse says, For these be the days of vengeance in which all things which are written shall be fulfilled.

As all things were not fulfilled at the destruction of Jerusalem by Titus, we know that it has reference to the last battle which shall be fought at Jerusalem when the antichrist shall be destroyed by

the brightness of Christ's coming. As Christ appears they look up and say, Lo, this our God, we have waited for him. Half of the city shall be taken. The faithful remnant shall rush to the eastern portion of the city. The most exciting time the world has ever witnessed will then be transpiring, inventions of destruction will then reach their zenith.

Mourning, such travails have never been heard of. O! What an awful time! Behold, the mount of Olives is rent asunder, and just as the waters parted when Moses led the children of Israel through the Red Sea, so the cleaving asunder of the mount of Olives will furnish a way for their escape. Then hear the song of the ransomed of the Lord, as they march to Zion, where we behold the 144,000 standing on mount Zion with Christ their Lord and King. No more tribulation, heartaches and bitter sighs, but the glorious shouts of victory is heard on every hand.

Thus shall the faithful remnant recognize Christ as their brother whom they sold for thirty pieces of silver as Joseph's brethren recognized him. Then the prodigal son will have returned, when Juda and Israel shall be one nation in the land upon the mountains of Israel. That will be a glorious day when the redeemed can roam the vine-clad hills of Eden restored.

Dear Bro. Lindsay:

The article in the Feb. 22, number of the Herald entitled "Popes," accredited to Sr. Harriet E. Boice, of Champaign, Ill., was written by Lillie H. Willis, Galva, Ill. Its all right, we're not out o'sorts, or anything, but we don't want poor Sr. Boice accused of anything she isn't guilty of.

Yours in the Master's service,

Lillie H. Willis.

We are sorry, Sr. Willis, that any such mistake should have been made. Please pardon and we'll try to do better.

S. J. Lindsay, Editor.

### THE JEW

Hands off, Ye Fools! Beware of what you do—  
To Man or Nation, 'tis most surely true  
A curse on those who persecute the Jew!

Ye have not marked Him—surely 'tis his God—  
He standeth now beneath chastising rod—  
Yet greatest Rebel on the earthly sod  
Jehovah set apart, and not in vain  
With a more fatal mark than once on Cain  
For Centuries the Butt of Grief and Pain.

They had been sinners—surely sinners great,  
JEHOVAH chose them for a high estate  
That they to earth—HIS Glory should relate:  
To stand HIS Witnesses to near and far—  
Who to Earth's Night should be a Glorious Star  
To give Hope to a World that Sin did mar!  
When all the World a whoring from HIM  
went—

When to obnoxious gods men's backs were bent,  
Debauchery and wickedness man's sole intent;  
'Twas then JEHOVAH in HIS SOVEREIGN  
GRACE,

Took by the hand, to have One Chosen Race,  
To set The Jew before the wide World's Face!  
They were to be HIS monuments of Grace,  
HIS Priests, HIS Witnesses, to human race—  
Head of all Nations during time and space.

Lo, from The One, behold the thousands come,  
Like swarming Bees men hear the buzzing hum,  
They grew, they multiplied increasing sum  
Until the Nation who had held them down,  
From the basest to the One who wore the crown,  
With growing fear upon the slaves did frown.  
And had destroyed them at Their Great Birth  
Hour—

Nipping the bud e'er blossomed the full flower—  
So from the Birth man gave them Grief for

Dower!

But, lo, JEHOVAH hearkened to their cry  
Of bitterness in death—for, lo, on high  
His sworn Oath—that HE could not deny!

Lo, what Egyptian made the Jew to sup  
Even the same JEHOVAH taking up,  
Made Egypt drain the dregs of bitter cup!  
At ANGEL of the Covenant's command  
They entered the Red Sea as if dry land,  
Redeemed from slaughter as HIS Chosen Band!  
When they rebelled, e'eryet they knew dis-  
tress,

Fearful JEHOVAH had not power to bless  
For Disbelief—wandered in The Wilderness.

HIS loving kindness ever followed them—  
Tho' many their rebellions foul and grim,  
Yet still HE held them as a precious Gem.  
HE brought them surely to a gracious Land—  
To vineyards—fields, prepared by others hand—  
Cities and houses that mid grove trees stand.

No other Nation thus HIS love had felt—  
Their every enemy in dust had knelt,  
He poured upon them Peace, and Joy, and  
Wealth.

(GOD gave to Ham in early days high place—  
Made Hamites greatest of then Human Race—  
But soon befouled and sodden with disgrace  
They would have none of HIM—and sought  
Them gods and goddesses of foulest thought—  
Lo, every deed of wickedness they wrought!  
As they scorned Heaven—then Heaven scorn-  
ed them.

So let their sinning terrible, foul, grim,  
Be the deep waters whence they could not swim.  
And so the Jew—this minister of wrath—  
Smote as a reaper smites weak aftermath—  
Sweeping the Canaanites from Israel's path.  
Hamites to-day—the basest of the base—  
Go where you will in every clime and place—  
The Hamites servant to the Japheth Race.)

Yet e'er by Jew the Canaanites were slain.  
JEHOVAH spoke in word so clear, so plain,  
And warned The Jews—alas, fell warning vain—  
HE told them in HIS Land they would trans-  
gress

And if continuance—then HIS Redress  
To turn their Enemy—so bring distress,  
And woe, and ruin, and fell misery—  
And that HIS "land would spew them forth,"  
to be  
The servants, bondsmen, slaves of enemy.

(And lo, HIS warnings are fulfilled today,  
They from their land and GOD—a castaway;  
Whom Nations spit upon, alas, still slay.  
Alas, The Book that such had long foretold  
Some of their Leaders flippantly and bold  
Sneer at, debase, as fairy tales grown old.)

HE held the Gentiles back until Jew came,  
HE gave them wealth, and Glory, and Great  
Fame,

'Till all the Nations trembled at their name.  
Surely most glorious Nation 'neath the sun—  
The Apex of all Kingdoms surely won—  
Aye Glory—yet disgrace in Solomon!

The sins for which GOD cursed the Canaanite  
Forsaking GOD they hailed in mad delight—  
And willingly their children gave to Moloch's  
rite.

JEHOVAH then to Japheth gave King's  
place—

Who flung the Israelite to dog's disgrace,  
Made them a servile and degraded Race!

Yet once again in Mercy did restore—  
And by their suffering forever—more  
Freed of Idolatry; to JEHOVAH bore  
A Faithfulness until Religious pride  
Their so-called Holy acts had Defied!  
And by Formality GOD'S Grace Denied.

At last, the very Apex of Disgrace—  
JEHOVAH sent HIS SON in simple grace—  
Lo, when HE came they spit upon HIS face!  
Lo, to HIS tender words they would not  
hark—

Like wolfish dogs hounded with teeth and  
bark—

So drove their KING— to ruin and grave dark!

They gave him laughter, and the bitter sneer,  
They gave HIM sorrow, grief and bitter tear,  
Gave hostile look when e'er HE did appear:

They gave HIM to the cruel Roman hand—  
Like to fierce wolves in Pilate's hall did stand—  
Laughed at the insults of "The sly Fox's" band;  
They gave the Cross, the vinegar, the gall,

They asked HIS blood may on their children  
fall,

And to JEHOVAH'S offering—did call  
"We will not have this man o'er us to reign!"  
And so CHRIST Died—but surely not in vain—  
By HIS Shed Blood—Redemption we obtain!

Yet sent the Twelve again HIS love to tell—  
HIS wonderous Love, His Love Infallible,  
As on deaf adder's ears Love's message fell,  
So quickly Romans drove them from their  
place—

Their Temple's flames flashed on heart-broken  
face—

Lo, since that hour 'tis Sorrow and Disgrace!  
The Jew the mat on which men wipe their  
feet—

The homeless cur which ages curse and beat—  
The bone on which the Nations sharpen teeth—  
Enwrapped as if with curses to this hour—  
Their meats befouled—their sweet wine turn-  
ed sour,

The victims of each false and evil power.  
Hands off, Oh Gentile! or be grief your  
dower—

They still are girdled by JEHOVAH'S power,  
Who else could keep them for a Gracious Hour?

Tho' curse be on them yet—and they must go  
To ghastly depths of suffering and woe—  
Yet woe to hand—who shall that woe bestow!

Hands off, I say, for lo, JEHOVAH still  
Hath a high place, now wretched, Jews shall  
fill—

And none can hinder that—what is HIS Will!

For Apex of the wickedness they wrought  
Has blossomed in the so-called Christian  
Thought—

Nor far the so-called Christian Doom be sought!

For, lo, defiant words are heard again  
From press and pulpit waxing loud the strain:  
"We will not have This Man o'er us to reign!"

So closing of Church-Gentile-Days at hand—  
And surely, soon a chosen Jewish Band  
Be scattered and dispersed o'er every land,  
Proclaiming willingly The Great Command.  
In every tongue that all may understand:  
"Behold! The Heavenly Kingdom is at hand!"

In spite of so-called Christian sneer and hate,  
CHRIST shall the Age of Miracles Reinstale—  
The world once more of miracles relate!

Filled is the cup of Man's Iniquity—  
The loathsomeness of self shall all men see—  
Lo, Miracles, on miracles shall surely be!

Lo, Foolishness superb! O Ghastly sight—  
The Nations of The Earth shall gird their  
might

Against JEHOVAH and HIS SON to Fight!

And HE of Heaven—JEHVOAH, HE shall  
laugh

As Jew and Gentile scorned HIS Grace to quaff—  
Their hate be scattered like the wind through  
chaff!

And, lo the ending swifter than bird's  
flight—

On Gentile fall the terror bringing night,  
And, lo, CHRIST coming in celestial Light!

Lo, at CHRIST'S Word The Plague on Gentile  
fall,

To hide them from HIS face on rocks they  
call—

The mantel of Sin's thrall is over all.

A renovated World—a new-born Earth—  
No curse of sickness, nor a case of dearth,  
A World of happiness, and song, and mirth!

Lo, then The Jew once more take highest  
place

The Priests, the Leaders of the Human Race—  
But then Blood washed in CHRIST'S atoning  
Grace

Of former evil in the Jew no trace!  
A Heaven on Earth shall be in every space—  
And Earth behold—

THE GLORY OF CHRIST'S FACE!

R. H. McCartney.

HOW often do we sigh for opportunities  
of doing good, while we neglect the open-  
ings of providence in little things, which  
would frequently lead to the accomplish-  
ment of the most important usefulness.

SATIRE is a good natured joke that is  
always half "ire."—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.

We have received many letters expressing real enjoyment found in reading the reports of our trip and many have spoken to us in the same measure. One brother even went so far as to say he thought we'd make a splendid reporter. We thank all for these compliments and are glad if we have added to anyone's enjoyment of life thus, but in these lighter things let us not overlook the more serious ones, and let us all find ourselves able to report well on the great journey of life which we are taking.

Bro. John C. Renner, Mt. Carrol, Ill., Rt. 4, in sending in a remittance to the paper says he cannot forget the kindness of the brethren in giving him material comfort at the time his little daughter was so severely burned. She is well again for which also he is thankful. While she was badly scarred she was not left a cripple.

The many friends of Bro. and Sr. Sylvan Richey, of Martinsville, Ill., will be surprised to learn that in addition to the two little boys, they have added a baby girl to the family. We extend congratulations not only to the proud parents, but to the proud grandparents as well.

Bro. J. W. Williams announces preaching

at Phoenix, Ariz., the forenoon and afternoon of each Sunday at his home, 807 N. 3rd St. Any who may be passing that way will be welcome.

Bro. Theron Murphy, of Marshall, Ill., is taking a business course in a business college in Terre Haute, Ind.

Bro. L. E. Conner, of Cleveland, Ohio, will serve the Moriah and Salem (Ill.) churches the coming season, probably on the third Sunday in each month. Official notice later.

Bro. T. H. Durham, Booneville, Ark., sends his subscription and tells of his recent misfortune in the breaking of a lower limb. Bro. D. has been one of our faithful workers and we are sorry for his misfortune.

On our return from our trip we found many personal letters in which there are very kind wishes expressed for a safe and profitable journey. To all we would say we had a most wonderful trip and received the utmost consideration by all. We thank you, one and all, for your kind expressions and pray that you may have a like treat some time.

Confronting us on our desk is a pack of subscription record cards. The dates on them signify that the terms of subscription on the Herald are at an end—some of them for a long time. What shall we do about it? It is easy to say what we'd like you to do about it. Why not look at the label on your paper NOW and send in renewal at once if in arrears? There are many brethren who never let the date of expiration come. These are a source of comfort to the editor. What are YOU going to do about IT?

Anyone wishing to read up on the present day Jewish question will do well to send 25 cents to The Dearborn Independent, Dearborn, Mich., for a copy of The International Jew. You will find more information on the subject in it than in any other book of its size.

Anyone having an extra copy of The Sleep of the Dead by Bro. R. A. Curtis will confer a favor by mailing it to us as we wish to publish another edition of it and we do not have a copy of it left.

This office is in receipt of a package from the farm of Bro. Geo. Claypool, Marshall, Illinois. To tell what it contained might make somebody envious, but that it is something intended to convey Bro. and Sr. Claypool's good wishes is certain. Thanks.

Our friend, Otho Elton, Delta, Ohio, has taken unto himself a wife and as he expects to farm the home place, Sr. Etta Elton, his mother, will probably move to Delta.

**EMERGENCY FUND.**

Charles Fletcher; J. Rosser; Laurence Howell; Mrs. Emma McEleary; Mrs. M. M. Richey; J. W. Cooper; Gust Berggren; N. A. Hardison; Mrs. C. S. Stewart; Mrs. J. W. Donaldson; Mrs. W. H. Allard; Mrs. Myra L. Renner; Mrs. Emma Murray; Schiller Piano Co., G. E. Coats; Mrs. Martha E. Pate.

**REMITTANCES.**

N. A. Hardison, 1.50  
G. E. Coats, 2.00

**Notices.**

I have promised the brethren of Koszta, Iowa that I would come and hold a meeting for them. I will be there the first Sunday in June. They may arrange other appointments as they see fit.

Yours in the hope,

E. O. Stewart.

Bro. J. W. Garrett, Travelers Rest, Rt. 3, S. C., writes that Sr. Garrett is sick abed and that they have three children, one about helpless, and that on this account he cannot get out to earn anything, which leaves the family to trust to the mercy of friends and brethren.

Anything that brethren may do will be appreciated by him. Send any help directly to him.

Casey, Illinois, Feb. 27, 1921.

Editor of Herald:

Bro. Conner is expected to preach for us the 3rd Sunday in each month, beginning in March and continuing through the summer and fall months.

We would be glad for as many as can come to enjoy these meetings. Anyone wishing to come please write Bro. Lewis Weaver, Casey, Illinois, Rt. 3.

Lucy E. Lansbery.

**Reports.**

**Report of Meetings**

Bro. S. J. Lindsay commenced a series of meetings here at the Happy Woods Schoolhouse, three miles southwest of Hammond, Friday night, Feb. 11th, and closed Sunday night, Feb. 20. The weather was fine and the attendance and interest were good.

The sermons were the simple gospel message presented in such a way as to show God's love as the drawing power to draw men to him. Besides the night services, we had a Bible Class in our home in the afternoon, where the lessons were especially suited to those already in the faith, and anyone who has ever been in one of Bro. Lindsay's Bible Classes knows what a treat we had. Those who came from a distance were Bro. L. A. Warren, of Lake Charles, who came especially for baptism, Dewey Richardson, of Springfield, and Bro. J. S. Lyon and daughter Dorothy, who were a great help and inspiration in the meeting. Bro. Lyon made three trips down below Springfield over a very rough road to give the gospel message there. There are several in the faith there and others seemed to show considerable interest.

The trip here from their home in Alabama took Bro. Lyon and daughter two days in their Ford, and they stopped with the brethren in Gulfport, Miss., over Sunday the 13th, and had service there.

On Sunday, the 20th, six who had expressed their faith in the gospel were buried with Christ in baptism. Those baptized were Mr. L. A. Warren, Martin Bottolfs, Elvin Campbell, Terry Alexander, Ruth Campbell and Leila May Siple. We trust

that each one will prove worthy of the high calling to which they have been called.

Bro. Lindsay departed for home Wednesday with the good wishes of all. We are not going to tell any fish stories, but if anyone wishes to hear one just ask him.

Albert Siple.

### FROM THE DESERT

A few more happenings of probable interest to you have transpired lately.

We meet weekly for Bible study now, and have sermons at a community school house south of Tempe, which shows some promise in interest.

Bro. Joe Miller's son, Horace, has had a fever, but is improved. Bro. Freeman Fiske's wife has been in the hospital, but was doing well at last report. We had measles among our children but all are well again. For all these mercies we are all thankful.

We lately had a short visit in Tempe with the widow of our Bro. J. C. Kimsey, and her daughter, Zillah. Both looked natural. The daughter, who used to be slender, is robust, and Mrs. Kimsey, though much older in the thirty years since we met, is well and strong. She had difficulty in remembering us, for the writer was then but a boy, at Prescott, Kansas, at which place these words will be of special interest to any who may be readers.

We lately had some conversations with the Jewish Rabbi. He was born on the shore of the Baltic sea and finished a university education at Cornell. Is a gentleman and interesting to converse with, but a real Jew as far as Christianity is concerned. He dislikes Paul worse than Jesus. Is an ardent Zionist, having been active from the first in the matter, at Philadelphia in 1896, and attended one Basle congress as a delegate. He does not look for a personal Messiah, but looks to Israel to be a Messiah nation to the Gentiles. Believes as we on the kingdom (only without the King) and also agrees with us on the devil and the origin of sin and against heaven and hell. But he believes in the immortality of the soul. When asked upon what Scriptures he based his faith he said, "Well, really, there is not much for it, but I like to believe it." All he offered was the statement of people dying and being gathered to their fathers, which to him implied the fathers were in existence somewhere. Asked where, he raised his hands in utter inability to tell. But he does not believe in spiritualism. Neither in resurrection. But considers the souls of the ungodly may not survive forever but may come to destruction.

More later, we hope,

J. W. Williams.

### HOME AGAIN

Our last was written soon after arriving at Hammond, La. Here we began work on Friday evening, Feb. 11, and kept it up until Sunday evening, Feb. 20, giving a Bible lesson each afternoon at the home of Bro. and Sr. Albert Siple. As Bro. Siple will make report of these meetings, we will leave that all to him.

Bro. George Siple had a desire to give us an outing, and having had some foreknowledge of our likes in that direction, he planned a fishing trip on the Tangipa-

hoa River for Tuesday, Feb. 22. Accordingly, early that morning, a Ford load consisting of Bro. George Siple, Mr. Bert Campbell and son, Elvin, and your humble servant left for Lee's Landing, about 18 miles distant, where we were joined by Mr. Hoover and his son who conveyed us a distance of about 9 miles more by launch. A part of this distance we fished with but little success, catching only enough fish for our dinner. But before we go further, we wish to forbid Bro. J. W. Williams, of Phoenix, Arizona, to read further because of a card which he mailed us last summer which reads as follows:

"Behold the fisherman! He riseth up early in the morning and disturbeth the whole household. Mighty are his preparations. He goeth forth full of hope and when the day is far spent he returneth, smelling of strong drink and the truth is not in him."

And we'd rather Bro. Geo. Rahn, of Los Angeles, Calif., and Bro. Will Lansbery, of Casey, Illinois, wouldn't read too closely, since we have deep sympathy for these boys who have worked so hard to entertain us in this direction with comparatively little success.

The afternoon wore on and we finally located in the Black Bayou and here the fish soon began to bite. When we ceased our labors, over 200 fish were in the bag. At one time Victor Hoover, Bro. George Siple and Bro. Elvin Campbell, fishing from the same boat all had fish on the way from the water to the boat at the same time. It was a day's sport long to be remembered and we thank both Bro. Siple and Mr. Campbell for the pains they took to make it pleasant for us. We got home about 9 o'clock that night, tired and hungry. The sisters of the Siple persuasion soon had the air filled with the smoke of frying fish. Here this story ends.

We found, upon our arrival, a telegram from Bro. Geo. Claypool, of Marshall, Ill., announcing the death of his father, Bro. John Claypool, on Feb. 22, and asking us to preach the funeral on Thursday following. Accordingly we left Hammond on Wed. morning and arrived at Marshall Thursday morning. Report of funeral elsewhere given in this issue.

We took the evening train for home and on the train we had the pleasure of meeting Mr. Bert Forester and Sr. Forester and daughter, Mary, and Sr. Lucy Lansbery. At the Casey station we also had a few words with Bro. Will Lansbery and son, Jean, and Sr. Esta Lansbery. At the funeral of Bro. Claypool we had the pleasure of meeting Bro. and Sr. Lewis Weaver and Bro. and Sr. Jesse Weaver and little ones of our Moriah church.

An all night ride and some time spent in Chicago, then the last lap of our trip brought us home again after an absence of more than two months. Here we found all well for which we are very grateful to our Heavenly Father.

And now to recapitulate. Perhaps you will ask, What was to you the most interesting thing of the whole trip? Well, the Grand Canyon was awe inspiring and great beyond description; the mountains gave us a new idea of life; the ocean with its ponderous roar was extremely enticing, the orange orchards were beautiful; but the thing that will last the longest in our memory was the effort put forth by everyone we met to make us have an enjoyable

trip. The kindly attention given our every need and the words of love that flowed from sincere hearts as a result of our work among them will last forever and help us to down many a discouragement. O there are so many good folks—brothers and sisters! May God bless them, one and all. Their blessing flowed to us not in words alone. Their material aid carried the sincerity of their words. Whether we shall ever again have the privilege of such a trip, this one has given us a new view of our brotherhood in particular and mankind in general. Once again we ask that God's richest blessings may attend you all.

S. J. Lindsay.

## Marriages.

### Married

At the home of the bride's parents, Bro. and Sr. J. E. Cross, Oregon, Illinois, on Saturday, Feb. 26, 1921, Mr. Ward J. Scott and Miss N. Cecile Cross.

The wedding was just a plain and simple service, only members of the families directly interested being present.

We are glad for these young people since they are both of sterling worth and both great lovers of music. Ward is a young man with whom we were acquainted while he was yet a boy in school; a young man of high attainments and splendid character. Cecile has been a most faithful helper in the work of the church at this place, never having to be coaxed into doing what she was so admirably fitted for doing—the care of the music and song service of the church. We shall miss her much when she finally leaves us for her new home but we dare not allow our selfishness to interfere with her happiness.

She has been one of the faithful teachers in our public school and will continue with us in that position to the end of the term, excepting that she will no more be "cross" to the youngsters.

We know that their many friends will share with them the joy that comes to them of this new relationship. May prosperity attend them and may they never forget the source of all true joy and happiness.

S. J. Lindsay.

## Obituary.

### John Claypool

was born in Clark Co., Illinois, Feb. 17, 1848, and died at the home of his son, George, near Marshall, Illinois, Feb. 22, 1921, at the age of 73 years, 5 days.

He was married July 31, 1870, to Cynthia McIlrath. To this union were born seven children, four of whom survive. Besides these, a niece, Sr. Mary Goekler was raised in the Claypool home as one of the family. Sr. Claypool preceded Bro. Claypool in death, April 15, 1917. Only one brother, Elijah, remains of the family.

Bro. Claypool spent the greater part of his life in the community where he was born, leaving here about eleven years ago to cast his lot with his son, Melvin, on a farm near Branch, Mich. He had been in failing health ever since the death of Sr. Claypool, but his illness had been more severe for the last three months.

He was a thoughtful Bible student and



a great lover of music. Our earliest acquaintance with him found him actively engaged in training the young people of the church in song, and he was frequently found proclaiming the truth from the pulpit.

His life has been one of self-sacrifice and devotion to others.

We chose, as a means of comfort to the bereaved and their friends, to speak upon the evidences of resurrection as found in the Scriptures after which we laid him away to rest in the Green Moss Cemetery, near Clarksville, Illinois, until our Lord shall call him forth to his reward.

S. J. Lindsay.

## The Sunday School.

By Alta King.

### JESUS ON THE CROSS

Lesson 12, March 20, 1921.  
Lesson Text: Matt. 27:35-44.

Golden Text: God commendeth his own love toward us in that while we were yet sinners Christ died for us. Rom. 5:8.  
Memory verses: John 10:17-18.

#### Questions and Comments

Where did we leave Jesus in last Sunday's lesson? Where was Judas? Give a brief summary of events which immediately preceded Jesus' entrance into the Garden with the eleven. See last Sunday's leaflet.

Begin at this point and complete the story of Jesus' mortal life—a matter of a few short hours, but a few short hours filled to the brim with man's stubborn sinfulness, weakness and faithlessness and Jesus' perfect love for sinners. Some special one should be prepared to give a short talk in class, giving a brief summary of the events as given in: Matt. 26:30-75; 27:1-66; Mark 14:26-72; 15:1-47; Luke 22:39-71; 23:1-56; John 18:1-40; 19:1-42. The whole class should study these four accounts and be ready to help out in the summary of the events. As each studies the accounts he should jot down any questions that may come to him, and ask them in class.

Here are a few: What was unlawful about Jesus' arrest and trial? Why did Pilate send Jesus to Herod? Was there any difference between the suffering of Jesus and that of the thieves?

The necessity of Jesus' death stated in Luke 24:25-27; Acts 17:2-3. Also his prayer in the Garden. Why his death was necessary: Read again carefully Luke 24:25-27. Upon what did his entrance into glory depend? What is meant by glory here? The why of Jesus' death is also shown in Heb. 5:9; 7:24, 25.

We may also understand the "why" of Jesus' death from the kingdom viewpoint.

What kind of a kingdom was to be established through the prophesied Christ? Isa. 9:6-7. What kind of a man would the prophesied Christ have to be then? Was Jesus this through his fleshly birth? Heb. 2:9, 10.

What was the relationship between the establishment of the kingdom and Jesus' death, since as we have seen, Jesus' glory depended upon his death.

What is the ultimate purpose of the kingdom? Isa. 45:22-25; Rev. 5:9-14. In view of this fact show that Jesus' dying in order that the perfect kingdom might be estab-

lished through him, is the same as his dying for sinners.

We have seen that Jesus' death was necessary and why it was necessary. Now the question may be asked, Why was it necessary that his death should be accompanied by such terrible suffering and seeming shame and condemnation, such seeming shame and condemnation that Jesus himself cried out, during the last awful moments, "My God, my God, Why hast thou forsaken me?" Jesus' prayer in the Garden teaches us that it was necessary but why could he not have passed through death and entered into his glory for the sake of sinful man, without undergoing the shame and suffering?

Study of the following questions may help reveal the answer:

Jesus represented and was loyal to the spiritual conception of all things, "man" the flesh conception. What was the inevitable result? Gal. 5:17.

What is the one great proof of love? John 15:13.

If Jesus' death had been the quite, peaceful, natural death, could man have realized the love that caused him to go into death?

What is the "drawing power" that emanates from the lifting up of Jesus? See John 12:31-33.

#### General Notes.

Daily Readings: Mon., Matt. 26:30-75; Tues., Matt. 27:1-66; Wed., Mark 14:26-72; Thurs., Mark 15:1-47; Fri., Luke 22:39-71; 23:1-56; Sat., John 18:1-40; 19:1-42.

The Children's Lesson: Dwell much upon the fact that Jesus loved people—loved people because he knew they were in need of so much, all of which he could give them. He could give them health and life, and above all, teach them and make them know about God, and because of his love for people his one great desire was to set up a kingdom, as God wanted him to do, in which he himself would be king, ruling in righteousness and love for the good of the people.

He knew that there would be selfish men who would oppose him in this and would persecute and put him to death to keep him from establishing such a kingdom. But he also knew that God would bring him back to life again and then no one could ever hurt him again. So because he loved the people and wanted to set up this kingdom so that righteousness would prevail and make people happy he taught about the kingdom and willingly suffered everything the selfish men did to him.

Try to make his sufferings, the mockery, the taunts, his suffering on the cross, seem real to them. He even had to lose the confidence of his best friends because they could not understand the kind of kingdom he wanted to set up. But he endured it all because he loved us and wanted to establish a kingdom that would establish righteousness and bring happiness to people.

Was Jesus a martyr? A martyr is one who, in standing for and teaching a certain principle or doctrine, incurs the enmity of men to the extent that they desire his death and, if his enemies are stronger than he he must accept death at their hands or be disloyal to his doctrine. The martyr accepts death because there is no other way.

Jesus stood for, and taught certain doctrines and by so doing incurred the enmity of men to the extent that they desired his death. For this he was a martyr. He accepted death at their hands, but in this he was not a martyr. His enemies were not stronger than he. So far as the force his enemies could bring to bear is concerned he need not have died. He could have called angels to his defense. His death was not a martyr's death. His death was the result of his complete willingness to lay down his life that he might take it again on the perfect spiritual plane, becoming a perfect spiritual king and the author of eternal salvation. Love for sinful man was the motive force that sent Jesus to his death—not the irresistible brute force of enemies that makes martyrs of men who stand for righteousness.

## 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 Executive Board meeting of the National Berean Society will be held at the home of the President and Corresponding secretary, 5439 Ohio, St., Chicago, on March 26, at 9 o'clock A. M.

Will all those who are planning to be present please notify by the 17th if possible so that arrangements may be made for accommodations and for meeting. Those who wish to spend a day seeing the city plan to arrive Thursday evening or early Friday morning as Friday will be the annual outing day.

Evelyn K. Harsch, Cor. Sec'y.

#### WISDOM

Leora O. Roose,

Argos, Indiana.

THE wise man foresees and so avoids many dangers and mischiefs. Knowledge directs a man what is to be done and what is not to be done, but wisdom directs him how to do things duly, conveniently and fitly.

It was this kind of wisdom that Solomon asked of God, when God appeared to him in a dream and asked him what he would like to have. God said to Solomon, Because thou hast asked for wisdom and hast not asked for thyself long life, neither hast thou asked for riches, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment, behold, I have done according to thy words, lo, I have given thee a wise and an understanding heart so that there was none like thee before thee, neither after thee shall any arise like thee. God also gave Solomon riches and honor.

Solomon was a very wise king as is shown in some of his dealings with his people when they brought their differences to him to settle. People came from all parts of the earth to hear Solomon's wisdom which God had put in his heart. The queen of Sheba made Solomon a visit and said the half had not been told her of the wisdom and prosperity of Solomon.

Here are some of the wise sayings of Solomon pertaining to wisdom:

A wise man will hear and will increase learning and a man of understanding shall attain unto wise counsels. For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding.

The Lord by wisdom hath founded the earth: by understanding hath he established the heavens.

Wisdom is the principle thing; therefore get wisdom and with all thy getting get understanding.

The fear of the Lord is the beginning of wisdom and the knowledge of the holy is understanding.

He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.

The law of the wise is a fountain of life, to depart from the snares of death.

The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame.

James speaks of the wisdom that is from above, which comes from God, and teaches us to be humble and holy in all our conversation. James 3:13.

Wisdom is known and expressed by several properties. It is pure. It makes men careful to avoid any defilement by sin or error. It is peaceable. It disposes men to peace, both as to the making and keeping of it. It is gentle. It disposes men to bear with the infirmities of others. It is easy to be intuated. It makes men yield to the persuasoin of the word.

It is full of mercy. It makes us pity others that are afflicted or that offend. It is full of good fruits of benevolence and liberality. It is without partiality. It treats all people alike. It is without hypocrisy or counterfeiting. It is sincere.

The wisdom we get from God is more precious than rubies and all the things that we could wish for are not to be compared to it. Prov. 3:15.

Wisdom is another name for the Holy Scriptures in Luke 11:49.

Dear Bereans, if any of us lack wisdom, let us ask of God that giveth to all men liberally and upbraideth not. James 1:5.

### IS IT TRUE?

Rufus A. Curtis, Scottsburg, Indiana.

IS IT true that the souls under the altar, as seen by John the Revelator, in his vision while on the isle of Patmos, are intangible ghosts of dead men, possessing life and consciousness, between death and resurrection? Such is the claim made by many persons who hold to the popular view of an immaterial, immortal soul, that is destined for weal or woe, throughout the interminable ages of futurity. Longfellow voices the popular view in the following lines:

"There is no death; what seems so is transition;

This life of mortal breath  
Is but a suburb of the life Elysian,  
Whose portal we call Death."

The first statement in the above quotation is flatly contradicted eight times in a single chapter of the Bible. See Gen. 5:5, 8, 11, 14, 17, 20, 27, 31. Notwithstanding the fact that the reign of death has been going on from the days of Adam until the present hour, we are solemnly told, as the exigency of a false theory requires, concerning man's nature, "There is no death."

Rom. 5:12, 14, 17, 18; 1 Cor. 15:21, 26. The "souls" alluded to in Rev. 6:9-11 were not invisible ghosts, but tangible "persons," as Whiting's translation reads, and also the emphatic Diaglott translation. John, in prophetic vision, looking down the stream of time to the period of bitter persecution and martyrdom, "saw under the altar the souls (persons) 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 everyone 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."

John's vision takes him beyond the period of persecution and martyrdom, down the stream of time, to "the first resurrection," when "the Prince of life" shall gather up his "jewels," and bestow upon them "his unspeakable gift," the gift of "immortality." Acts 3:15; Mal. 3:16, 17; 2 Cor. 15:51-54; 1 Cor. 9:15.

"And I saw thrones and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:4-6.

From the foregoing statements, we adduce the following incontrovertible facts: These "souls" were material "persons" or creatures. They could be seen. John says in both chapters, "I saw" them. They were physical beings, whose "blood" had been shed, in martyrdom. "How long, O Lord, holy and true, dost thou not judge and avenge our blood," etc. Stop and think. Can you behold an immaterial, immortal soul? If not, then that is not the kind of "souls" the Bible speaks of. These "souls" had been "beheaded" for their testimony, and firm adherence to the truth. Seriously, can you place a "mark," or brand, on the "foreheads," or in the "hands" of immaterial souls? Does not the text (Rev. 20:4) speak of receiving "his (the beast's) mark upon their foreheads, or in their hands?" Now, if you are convinced they were literal "souls," may not the truth convince you, they were mortal "souls" also? These souls had been "killed." See Rev. 6:11. Their "blood," like that of Abel, the first martyr, had been shed, and was now represented as crying to God for vengeance. Rev. 6:10; Gen. 4:10. These "souls" had been decapitated, or had their heads cut off, rather than recant, or deny "the word of God," or "the witness of Jesus." Rev. 20:4. Having given up their lives for his sake, they will have their lives restored to them again, at the resurrection. Matt. 10:39; John 6:39, 40; 10:27-29. These "souls" had actually been "dead" previous to the "first," or "better" resurrection. Rev. 20:4, 5; Heb. 11:35. During the interval be-

tween martyrdom and resurrection, being "dead," they were unconscious, for "the dead know not anything," their mental faculties having "perished." Eccl. 9:5, 6, 10. Resurrection and not death is the gateway of life. John 11:23-26; 1 Cor. 15:12-23; John 5:28, 29; 3:14-16. "Jesus and the resurrection," is the only hope for a "lost" race. Acts 17:16-20, 30-32; 4:12; Luke 19:10; Acts 26:8.

"The world is old with centuries,  
But not for these she bows her head;  
Close to her heart the sorrow lies:  
She holds so many dead!  
Sad discords mingle in her song,  
Tears fall upon her with the dew,  
The whole creation groans—How long  
'Ere all shall be made new?"

"Yet brightly on her smiles the sun,  
A bounteous heaven delights to bless;  
O! what shall be that fairer one,  
Wherein dwells righteousness?  
O happy world! O holy time!  
When wrong shall die, and strife shall  
cease,  
With melodies of peace.

"No place shall be in that new earth  
For all that blights this universe;  
No evil taint the second birth—  
'There shall be no more curse.'  
Ye broken hearted, cease your moan;  
The day of promise dawns for you;  
For he who sits upon the throne  
Says, "I make all things new."

"We mourn the dead, but they shall wake!  
The lost, but they shall be restored!  
O! well our human hearts might break  
Without that sacred Word!  
Dim eyes, look up! sad hearts, rejoice!  
Seeing God's bow of promise through,  
At the sound of that prophetic voice:  
'I will make all things new.'"

WHAT was it Nicodemus wanted to know that night when he slipped away to question the new Teacher in whom he half believed? Something about the kingdom of God, perhaps, for the Master quietly points him to the fact that no man can even see, much less understand its glories, who does not enter by the door offered. The best thing to do with our doubts, our questionings, our little faith, is to take them directly to the Lord himself. It was not arguments that helped Nicodemus, but the personal Christ.—Sel.

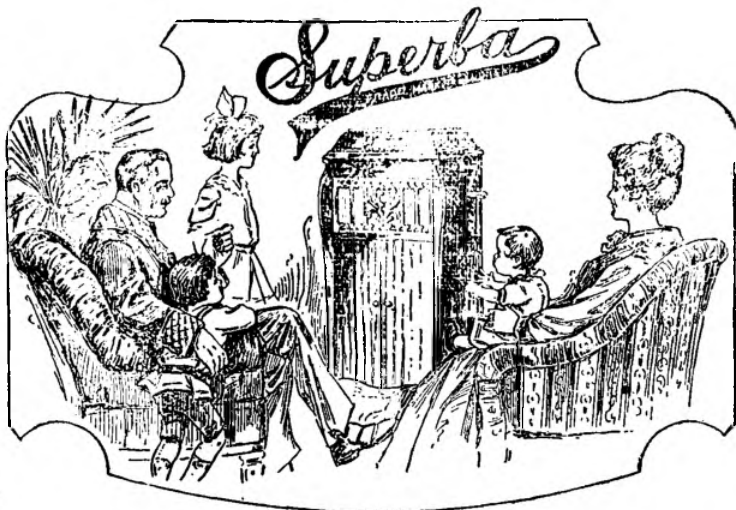
WHEN once we have learned to say out of our hearts the opening words of our Lord's prayer, "Our Father," the rest will come surely, though perhaps slowly. We shall hallow his name and long for his kingdom to come, and his will to be done in us and about us. We shall look up to him for our daily bread and trust him for guidance and deliverance. We shall learn that hard lesson of forgiveness because we have been so greatly forgiven. Through the blessedness of God's great Fatherhood have we come to understand the tenderness of brotherhood.—Sel.

THE man who is afraid of the thorns isn't worthy of the rose.—Sel.

CONVERSATION should always be a selection.—Sel.

ENVY is a disease of the mind that affects the heart and injures the sight.—Sel.

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LIFE INDEED

S. Roxana Wince, Piercton, Indiana.

LAY hold on the life which is life indeed.” 1 Tim. 6:19.

This is the reading of the Revised Version of the New Testament and it is much more arresting, emphatic and expressive than the common version which reads, “lay hold on eternal life.”

It is the life that we are to lay hold of, that, as contrasted with our present fleeting existence, is the only real life there is. It is “life indeed” because not only is it eternal in duration, but because in that life is comprehended everything that we can think of, of usefulness, knowledge, glory and power.

We may be happy in this life. We may have every comfort, may accomplish great things for God, but whatever we have, or whatever we do, our life must come to an end and we go down into the dust of death.

This life is a troubled life.

It is full of sorrow, vexation and tears. Its sweetest ties are continually being

broken by death.

The curse is upon the ground. The mildew, the locust and the worm devour the products of toil. The drought withers and the storm sweeps away.

But in the land where the possessors of “the life indeed” are to dwell, there is to be no more a curse. No trouble is to trouble them. Their hearts are never to break over broken ties. Their friends are theirs for eternity. They are to be “glad with exceeding joy,” for they will “enter into the joy of their Lord,” having possession of a land, a kingdom that can never be taken from them, and of a life that will never fade away. Do you want that life, dear, unsaved reader? If you do, make haste and come to Christ, the Life-giver. You have no time to lose, for 'ere this year closes, Jesus may be here.

A BIT OF ADVISE

“Take a good look at this ladder, my boy.”

“What for?”

“And then remember that if it were possible to get to the top at a single bound there would be no need of the bottom rungs.”—Sel.

WE expect loyalty from friends; yet we put our greatest trust of friendship in the dollar, that serves all and sundry, and will depart at the slightest provocation.—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.  
104 South 7th St.,

### THE LORD'S SUPPER Matt. 26:14-30

JUDAS Iscariot was one of the twelve disciples whom Jesus chose first to be with him and learn of him. But Judas was not as good as the others. He was selfish and greedy; and was willing to do almost anything for a few pieces of money.

He had heard the priests and lawyers planning to take Jesus and have him punished. Then the terrible thought came to Judas that they might pay him some money if he helped them. The more he thought of it, the more he wanted the money, and at last he went to the priests and said, "What will you give me, and I will help you take him?"

The priests told him they would pay him thirty pieces of silver, and Judas went away thinking how pleasant the sound would be when the money jingled in his hand. For he loved the money more than he did the Lord.

It was now the spring of the year—the time when the Jews kept the feast of the passover. Their great leader, Moses, had told them first how God wanted them to do it. And so each year at a certain time they killed the finest lambs in their flocks and roasted them. They ate a kind of bread made without yeast, and other things that they thought tasted very good. They had the juice of fine grapes to drink. It was much like our Thanksgiving feast.

Jesus was a Jew, too, you know. He always kept all the church days just as other Jews did, although he was the Son of God. So now he told two of his disciples to go into the city and say to a certain man, "The Master said, 'I will keep the passover at thy house with my disciples.'"

The man was very glad to have the Master come to his house and he and the two disciples made the guest room ready for the feast.

The feast began in the evening, for that is when the Jews' day began. Jesus and his twelve disciples sat down shortly after sunset. The meat and bread and other things were all on a table. A couch was built around the room and they rested on this as they ate. John, whom Jesus seemed to love more than the rest, sat next to the Master.

As they were eating Jesus looked very sad. At length he said, "Verily I say unto

## MY REFUGE

**W**HEN the heart is tossed and driven,  
And the restless waves run high,  
Let Thy voice, amid the tempest,  
Saying, 'Fear not—it is I!'  
Calm the tumult of my breast,  
And thy presence give me rest.

When the enemy assails me,  
And his poisoned arrows fly,  
May the shield of faith protect me  
While to thee, my God, I cry.  
Jesus, refuge of my soul,  
Thou canst make and keep me whole.

When the desert sands are burning,  
And there's neither bush nor tree,  
I would seek the cooling shadow  
Of the Rock that shelters me.  
"Rock of Ages," thou shalt be  
Shelter evermore for me.

Should my soul grow dry and thirsty,  
There's no water here for me;  
I would not hew broken cisterns,  
But at once fly unto Thee,  
Whence the living waters burst  
Which alone can quench my thirst.

Should the death stroke overtake me,  
Thou, my life, art ever near;  
Thou art my eternal refuge,  
What have I from death to fear?  
Thou hast conquered death for me,  
And I share thy victory.—Sel.

you, that one of you shall betray me." He meant that one of them should help his enemies take him captive. Jesus knew who it would be, but the disciples did not and each one asked, "Is it I?"

Jesus told them that one of those who was eating with him was to do it. In that country even the robbers will do no harm to anyone who has eaten with them. So you see Judas had grown more wicked than robbers. When he said, "Lord, is it I?" Jesus answered, "Thou hast said." This was their way of saying, "Yes."

As they were eating Jesus took some of the bread they had and blessed it. That is, he prayed over it. Then he broke it in pieces and gave it to his disciples, saying, "Take, eat, this is my body." He did not mean that it was really a part of his body, but that they were to think of his body as they ate it.

Then he poured some grape-juice in a cup and said, "Each of you drink some of it and think of the way I shall die that others may be saved." Then he told them that he would not drink the grape-juice with them any more until he drank it with them in his Father's kingdom. And he asked them to do it in remembrance of him.

You have seen the older people in church eating this supper. They call it "The Lord's Supper" and they eat and drink in memory of the dear Lord who loved them so well. It is a sort of memory supper that Jesus asked his disciples to keep, so that

they would remember the great sacrifice he had made for them.

## A COWBOY ON CHRISTIANITY

A CONVERTED cowboy's idea of what religion consists of is not so bad. "Lots of folks that would really like to do right think that servin' the Lord means shoutin' themselves hoarse praisin' his name. Now I'll tell you how I look at that. I'm workin' for Jim here; if I'd sit around the house tellin' what a good fellow Jim is, and singin' songs to him, I'd be doin' like a lot of Christians do, but it wouldn't suit Jim and I'd be fired pretty quick. But when I buckle on my stirrups and hustle among the hills and see that Jim's herd is alright and not sufferin' for water or feed, a-bein' off the range and branded by cow thieves, then I'm servin' Jim as he wants to be served."—Sel.

A PARAGRAPH from a letter which Robert Louis Stevenson wrote to a friend about to take up mission work, reads in this wise: "So, at last, you are going into mission work, where I think your heart always was. You will like it in a way, but remember it is dreary long. Do you know the story of the American tramp who was offered meals and a day's wage to chop with the back of an ax on a fallen trunk? 'Blest if I can go on chopping when I can't see the chips fly!' You will never see the chips fly in mission work, never; and be sure you know it beforehand."

Perhaps the waiting for results in mission work may seem "dreary long" to those unconsecrated to the task, but those who have gone out to carry the glad tidings in obedience to God's call would not so describe the interval between the seedtime and the harvest. Moffatt labored for twelve years before his first church or six members was organized, but there is no record of flagging enthusiasm or slackening of effort.—Sel.

## THAT LITTLE BEHIND HAND

A YEAR or more ago we called attention to a remark once made in a humorous way, that a certain person under discussion was not only equipped with both right and left hand, but also had to his discredit "a little behind hand." We regret to say that quite a number of our excellent friends and subscribers seem to be getting into the same class.

At this time delinquent subscribers are owing this office several hundred dollars greatly needed to carry on our work. Why should two or three hundred good friends compel this office to loan them small sums of money, of a dollar or more? How much better they would feel to keep paid in advance, as per publishers' rules?—Sel.

That's the way it strikes us, too.—Ed.

REVERENCE is godly courtesy.—Sel.



## No. 12. FELLOWSHIP

J. W. Williams, Phoenix, Arizona.

ONE of the synonyms for fellowship in 2 Cor. 6 is "agreement." Another is "concord." Fellowship is companionship, partnership. Those in fellowship share something in common. It is mutual comradeship.

If a Jew and a Unitarian speak of their view of one God and Jesus as a mere man, son of a human father, they are in fellowship that far. All Christendom have "agreement" in their belief in the Scriptures. If you and I love fishing we have a common ground of union, though we may fight over politics or religion.

The Scriptures speak of a particular fellowship. It is that of saints. It is "fellowship in the gospel." Phil. 1:5. It is the fellowship of God's Son. 1 Cor. 1:9. And being that, it is fellowship also with the Father. 1 John 1:3-7. The first Scripture emphasizes faith, the last, works.

Two grocers may share in a common partnership in business. In business they are in fellowship, in the gospel and the love of God, they may not be. Likewise two men may agree on the integrity of Scripture, but they, too, may not be in Christian fellowship. Because the first requisite of a Christian is faith in the gospel. If one man lacks that he cannot be in Christian fellowship with his partner in the grocery business if the latter is in the faith of the gospel. We will go further: Two people may agree in the faith of the gospel, but if one is in the condition of Titus 1:16 they are not in real Christian fellowship, hence, Paul enjoins a separation nominally as well. 2 Tim. 3:5.

But two Christians can continue in fellowship if one eats pork and the other lives on vegetation. Rom. 14. Because neither pork nor pickles is the power of God unto salvation, but the gospel in which they agree. Oh, the folly of men in separating over trifles! And Peter can even differ from the eleven over the calling of the Gentiles without separation. They all came to agree on that when they understood. People can come sooner to unity over such things than over what each other shall eat, or wear, or which offended the other first.

From all which it is evident that fellowship consists of what is essentially Christian. Anything that is anti-Christian, either in faith or works, must eventually be eliminated or a separation of company must result.

And it is further evident that much latitude is enjoined on us in all matters that are not essentially Christian. For instance, if Christianity consists essentially of wearing coats without collars and faces without mustaches, or in saying "thee" instead of "you," or in singing without an organ, or in believing the earth is a hollow sphere, or flat, or square, or that blue is prettier than pink, or that houses should not be painted, then all rebels against these ideas are not Christians and must not be held in communion with the faithful. But if Christianity does not lay down hard-and-fast rules on all this, it is permissible for me to like blue better than pink and be a brother in Christ to you, even if you never go fishing in your life. And there is much in doctrine and practice on which we can have latitude and still be brethren.

But once either of us abandons the faith of the gospel or the single law of love to our neighbors, there is no Christian fellowship between us, no matter how far we agree in the grocery business or fishing, or the good taste of pork. If, as a people, we have erred to either extreme, perhaps it is in being too strict rather than too careless. But that is almost a commendable fault. Too strict in doctrines rather than not strict enough in daily walk, however, which is not so commendable.

Rom. 16:17 and such as 2 Tim. 3 enjoin us to refuse fellowship sometimes over matters of faith. For it is evident, that since we first became Christians by faith, there must be a separating place between believers and unbelievers, for no one contends that the latter are Christians. Whatever would un-Christianize me becomes to you a menace in fellowship. But you should deal considerably with me first, with a view to my restoration. Paul still called the Corinthians "brethren," and reasoned with them, even when they denied the cardinal and essential doctrine of his "gospel," the risen Christ.

The same thoughts apply to works as well as to matters of faith. In 2 Thes. 3 a man who refuses to work is ultimately to be refused Christian companionship by his fellows. But he is not to be counted an enemy. He is to be admonished, as a brother, even when outside their fellowship. For though we can exclude from our fellowship, we cannot expel from Christ's body. When the diseased member in 1 Cor. 5 was excluded it was merely "from among" the brethren, not from Christ. He was one of the sanctified believers saluted in 1:2 and as such, is delivered to affliction for his own ultimate salvation. They were to consider his good as well as that of the congregation. That is brotherly love. If we should always act so, what strifes would be avoided! What lasting roots of bitterness!

This last Scripture shows that the formal way of refusing fellowship is at the table of the Lord's supper.

In doctrine it is particularly those who make divisions who are to be refused fellowship. Rom. 16:26. It is possible for a man mentally to entertain subversive views on the gospel but make no division over it. Of course, generally, zealots over strange view talk it almost excusively. "There's a reason, Acts 20:30. Titus 3:9-11 speaks of these divisionists, for by 1 Cor. 11:19 a heretic is a divider (see verse 18), not merely one who has a strange crotchet in his faith, if he does not press it to the point of division. Such division is visible in Acts 15:1. If the view of these heretics had been true, no uncircumcised man could be a Christian. Hence the division. If it had been merely circumcision without the insistent division and averred necessity, it would not have been un-Christian. Acts 16:3. See Gal. 2:3. Paul gives good reason for his action in 1 Cor. 9:20. All that love can do is lawful. 1 Cor. 6:12.

In 1 Cor. 8:4, sharing the financial part of Christianity is called fellowship and in Phil. 3:10 suffering together is also. But though two thieves join in cracking a safe and afterwards are punished, neither the financial partnership nor the suffering together in a common cause fits the above Scriptures. Because in neither case is it Christian. But it is fellowship.

In 1 Tim. 1:20 two men were dismissed from fellowship by apostolic authority over a matter of faith. See 2 Tim. 2:17, 18. Because they not only believed error, but by teaching it, overthrew the faith of some.

Building a union church with some other denomination has in several instances proved unwise in financial fellowship among some of our brethren. In this line also comes the discussion of ways of raising money. We are glad our brethren stand against the modern, worldly ways of raising church money. The Lord's way in this is for each Christian to be an earner in some godly occupation and give of his means to such needs.

Some have seen in the parable of the wheat and the tares an objection to refusal of fellowship to anyone. They make the field the church, the wheat the Christian in good standing, and the tares the accused Christian. But Jesus said, "The field is the world" (not the church), and that the wheat was his people, and the tares the children of the devil, not Christians. If we rightly divide, this parable will not be a stumbling block to our obeying other Scriptures.

The objection also arises as to disfellowship over conduct that if we strenuously apply the leaven test, not a pure member can be found, and hence, no Christian can be in fellowship with any other. This seems a more serious objection, because it is true that not one of us is "without sin," and therefore stone-throwing seems out of order. And it is. A careful reading of 1 Cor. 5 with the context in next chapter will set the matter right. In 6:9, 10 the same list of sins is repeated that were first stated in the previous chapter as a ground of disfellowship. Then in 6:11 he shows why the instruction in chapter 5 does not disfellowship every member of the congregation: Those who once were sinners on these items which in chapter 5 would disfellowship them are now sanctified (see 1:2) and justified by faith. They are no longer sinners even though they do some of these things. Fanatic preachers of a certain form of sanctification say, "If you sin aren't you a sinner?" No, not if you are a Christian. Rom. 8:1, 33. You are a justified believer, not a sinner. Must I be faultless to be a Christian? Even such fanatics will not say that. But that is what their argument leads to.

So the person who is justified by faith has accepted perfection on faith. He has seen a flawless Life held up before him and offered to him, and has accepted it on faith and started toward it and God counts him as already having it because he has promised it. Such believers acknowledge their faults when a fellow Christian points them out, and they assure the brother their aim is to reach the ideal. No disfellowship need occur in such cases. Even a drunkard or a murderer is not a drunkard-sinner, or a murderer-sinner when he has accepted of the Life and started into the Way, even though he sins while learning to walk. He is justified by the Father. His Father does not count him a drunkard, or a murderer, but his child.

We hope our future conferences will settle some vital doctrinal differences among us and lead us all into fuller spiritual life.

## ACQUAINTANCE WITH GOD

Lyman Booth,

Dixon, Illinois,

IT IS impossible for finite beings to perfectly know the infinite, and therefore beyond the power of the finite to become thoroughly acquainted with the infinite, but the infinite has revealed enough concerning his power and love to arouse, not only profound respect, but the highest degree of love of which the finite heart is capable. Let us consider for a moment his power, with which to become acquainted is awe-inspiring, and of great advantage to the truly faithful.

After God called Abram from the land of his fathers, God said to him, I am the Almighty God. Then he commanded him, saying, Walk before me, and be thou perfect. Gen. 17:1. I cannot conceive what could have been Abram's joy to know that he had found favor with the Almighty God. The omnipotent, the all-bountiful and all-sufficient. The being who was to make of him the father of many nations and the father of kings. The being who could sustain him in his weakness and protect him from danger.

Abraham believed God and it was credited to him for righteousness. His faith in God's promises gave him the honor of being the father of the faithful. This in the beginning of their intercourse. What degree of confidence and trust may he expect of us who have, not only the life of Abraham before us as a pattern; but who have many well-attested exhibitions of his almighty power, such as dividing the sea and making way for Israel's escape—a way for his ransomed to pass over. *Psa. 78:13.*

Also when he delivered David out of the paw of the lion and bear, *1 Sam. 17:37*; who closed the mouths of lions to save Daniel, *Dan. 6:20*; who tempered the flames of the furnace to save the three Hebrew children, *Dan. 3:25*. He who controls the winds and holds the waters in the hollow of his hand. *Prov. 30:4*. He who slacked the thirst of murmuring thousands with a flowing stream from a dry and barren rock. He who has done all these and many other wonderful works, can make way for our escape from temptation, from sin and woe, and give us strength to bear them all. *1 Cor. 10:13*. Surely he is able to keep us from falling, *Jude 24*, and to deliver us from every influence, and preserve us unto his heavenly kingdom. *2 Tim. 4:18*. He is able to do exceeding abundantly above all that we ask or think. *Eph. 3:20*. Paul said, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him. *1 Cor. 2:9*. Then if we believe he is a being of such supreme power, will we not, when trouble and temptations gather around us, and sorely burden us, sing with David, God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be removed into the midst of the sea, *Psa. 46:1, 2*.

When we contemplate the mighty works wrought by the power of our heavenly Father, in his dealings with the children of men, how can we fail to feel more or less acquainted with him. True, we have not seen his face, but we see him in his works. I never saw Lincoln, but I feel somewhat acquainted with him, because of

the service he rendered his country. His character was demonstrated to the people by what he did. So God's character, his attributes have been made known to us by what he has done for the world, and what he has promised to do.

We have a history of Lincoln's public career. The American nation will honor and revere his name for centuries. But what shall I say of him who is glorious in holiness, fearful in praise? Should we not honor and revere his name above all others? Shall we be less mindful of him who is greater than Lincoln?

We speak of this or that person, and say, I am slightly acquainted with him. I know there is such a person, but I know little of what he does, or of his character. Of another, we say, he is a most worthy and honorable person. I am well acquainted with him, never knew him to do a wrong act. His character and reputation are beyond reproach. I delight to be in his company, his presence is an inspiration to me for good. How much greater influence for good would an acquaintance with the ruler of the universe be for us? To be thoroughly acquainted with him we must habitually and diligently study his word, which gives a delineation of his character. In his word he is described as a being of love, all-wise and all-powerful. If we would seek his favor, we should listen while he says, *If thou cryest after knowledge, and liftest thy voice after understanding; if thou seekest her as silver, searchest for her as for hid treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God. Prov. 2:3-5.*

All that we can know of God is revealed to us in his word and his works. His word is light. Away from it there is darkness. David said, His word is a lamp to our feet and a guide to our path. Then to approach unto him we must take his lamp and tread his path, if we expect to find the habitation of the mighty God of Jacob, or to walk before him. His word giveth strength, and we are strong only when his word abideth in us. *1 John 2:14*. With it we are able to combat every foe, for it is the helmet of salvation, and the sword of the spirit, and he who would be a valiant soldier of the Cross must not only possess the sword but must also learn its skilful use.

To handle the word skillfully requires much practice. It is no less true with the sword of the Spirit, and hence Paul's advice to Timothy is in point: Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. *2 Tim 2:15*. He would have Timothy understand that divine truth is the instrument that encourages the soldier to action, as well as the light through which we are to see the Father, and the things eternal. He who knows best how to divide the word knows best how to use it with skill, and should be the means of convincing men of sin and of bringing them to see the beauties in God's promises.

## A QUERY

*Luke 20:36*, in speaking of those who are accounted worthy to obtain that world and the resurrection from the dead, compares them with the angels in that they can die no more. Does this mean that

should they not be worthy they will die again? And does "die" in the one case mean just what it does in the other.

Again in *John 15:5*, I am the vine, ye are the branches. . . . 6, If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned.

Is the figure used here calculated to convey the idea to our minds that the finally impenitent will be destroyed in the same sense that useless branches are destroyed? If not, by what principle of interpretation, then, may we arrive at right conclusions in the study of the Scriptures?

We do not believe in using threats against sinners as a means of converting them. God does not approve of threats—but he does warn of destruction because the careless way of sin leads to destruction. Therefore for us to warn against destruction we deem proper. Am I doing my duty to neglect such teaching, or to just exactly what it says?

Remember, There is a way that seemeth right unto a man, but the end thereof are the ways of death.

S. J. Lindsay.

DIVORCE AND REMARRIAGE  
A Bible Reading*Matt. 19:3-9:*

3. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4. And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

*Gal. 5:19-21:*

19. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God.

THERE are more nearsighted folks than the spectacle man ever saw—the people who cannot see past their own difficulty.

—Sel.

FEW have died for lack of pleasure; but many die in pursuit of it.—Sel.

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S. J. Lindsay, Editor and Manager.

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## Editorials and Church News.

Bro. T. A. Drinkard has been called home from his work in Iowa to aid in the care of his little ones who are passing through a siege of measles.

A brother writes suggesting that we print a series of small Bible text posters to be pasted on envelopes as they may be sent out. We shall be pleased to have your thought on the matter. We cannot afford to put money and labor into such matters unless our friends back up the venture. Drop us a card telling what you think about it.

A book, "The Word of the Kingdom," is wanted. Its author is John O. Woodruff. Anyone having such a book to spare will confer a lasting favor upon a brother who very much desires one. Send to this office with bill for same.

We have just printed a new supply of baptismal certificates. We will furnish these at 30c per dozen.

Brethren, we have a big supply of copy on hand at the present time—all good—and until we get that all published we cannot find room for any but items that need immediate notice, so please be patient if your articles do not appear as soon as you think they should.

**REMITTANCES.**

Mrs. S. H. Williford; W. W. Cooper; Mrs. Venus Emigh; Mrs. Emma Boerger; Lewis Lindsay; Mrs. Inez Titus; Mrs. Fannie Le Crone; Ray Saylor; Harry Sheets; D. E. VanVactor; A. J. Chaplin; Mrs. Ervena S. Emery; Miss Hazel Finney.

## Obituary.

Rachel Logan Partridge was born March 25, 1822, in Rush county, Indiana. She was the daughter of Thomas and Elizabeth Frazier Logan, and arrived in Marshall county, Sept. 6, 1836.

The memory of the incidents of this trip, and of their pioneer life was vivid in her mind throughout her lifetime. Her father, the first physician in Marshall county, had purchased two hundred acres in Green township, where they located. They traveled with ox teams and covered wagons, over rough roads and Indian trails, camping out nights in their wagons and improvised tents of brush and blankets, cooking on their camp fires, and after a tedious trip came to their new home. Upon arriving they immediately constructed a primitive log cabin and commenced the conquest of the forest. Over a thousand Indians were yet in the county, and the woods were full of game and wild animals. The first year was a difficult struggle, the father had to go to mill at Delphi, on the Wabash, a hundred miles away, their only cow died, the children were sick, wolves made nights hideous, hard and arduous tasks had to be performed daily; yet with all these varied vicissitudes of hardship and thrilling experience there were many compensations in their pioneer life. They lived close to nature and were taught of God. The springtime clothed the earth with a profusion of flowers, and awakened all life to new effort and hope. The virgin soil brought forth crops abundantly, while the forest yielded fruits and game in plenty. The inhabitants of the county were all neighbors and had that interest in each other, and rendered that assistance to each other that springs from the inner consciousness of a common inheritance. Thus was our beloved mother and sister schooled in the strenuous experience of the generation that is just passing.

She was united in marriage to Silas Edwin Partridge, August 16, 1844, and went at once to their home in Fulton county, where the remainder of her life was spent, surviving her husband by twenty-two years. To them were born four children, namely: Thomas J., S. Clinton, Samuel, and William J., who survive her except Samuel, who died in childhood. She is also survived by 18 grand children, 26 great grand children, and one great, great grand child.

She was converted and baptized into the Campbellite church, but afterward came to believe and was associated with the Church of God of the Abrahamic Faith. Her life has been one of honest endeavor, developing a firm, serene moral character and individuality worthy of our admiration and emulation.

She possessed extraordinary vitality that gave her a long lease upon life. Some twelve years ago she fell and broke her hip, from this she recovered, but was always a cripple. She naturally declined in

body with age, but retained the vigor of her mind till the last. She died, Wednesday, March 2, 1921, aged 98 years 11 months, and 7 days. She was the last of her family, and the oldest of the Marshall county pioneers.

Funeral services were conducted by D. E. VanVactor, from her home at one o'clock, March 4, after which she was laid away in the Reester cemetery to rest till the great day when the jewels of earth shall be gathered into that newer and better life where sickness, sorrow, pain and death are unknown.

D. E. VanVactor.

**Leonidas A. Heaton**

was born in Clinton county, Indiana, April 13, 1852. He was married to Frances Fewell, September, 1871, and to them was born one son, Wm. L. Heaton. This wife died in March, 1874. He was married to Anna A. Floyd, February 5, 1876, and to them were born three sons, Forest, Walter L., and Oliver P. One of these, Walter L. died in 1911.

He was baptized when a young man and united with the Baptist church.

He has been afflicted for four years and suffered greatly, especially in his last days, and clung to life with great tenacity. At the last he was consigned to the inevitable, and fell asleep to rest from the fatigue and burden of his worn and weary life. He was a good husband and father, and filled his mission to the best of his ability from his view point, and as he understood the principles of moral responsibility.

He died early Sunday morning, March 6, 1921, aged 68 years, 10 months, and 23 days. He leaves his companion, three sons, Wm. L. Heaton, of Indianapolis, Forest and Oliver P. Heaton, of Elwood, Indiana, and two brothers and one sister, James H. Heaton, of Marion, Ind., Nelson Heaton, and Mrs. Hannah Pruitt, of Michigantown, Ind., to sustain the loss of a husband, a father, and a brother. He also leaves 17 grand children, and many other relatives.

Funeral services were held from the home of his son, Forest, in Elwood, Mon., March 8, at 2 o'clock, and burial was made in the local cemetery, where the father and husband rests to await the establishment of Christ's kingdom and the blessing that comes through the promise made to Abraham and his seed.

D. E. VanVactor.

## Marriages.

**Married**

Mr. Glen Houser and Lela Dennie were united in marriage, Sunday, March 6, 1921. The wedding was a quiet affair at the home of the bride's uncle, Bro. R. C. Railsback, in South Bend, the writer officiating.

Mr. Houser has been engaged in business in Lakeville, Ind., and is a cousin of Bro. Graceton Houser, of the North Salem church.

The bride is the grand daughter of the late Bro. Wm. Railsback, of Argos, Ind. She has been filling the position of Post Mistress at Lakeville for some time. They expect to live in South Bend in the future.

May the blessings of many friends and the good fortune of a successful life in their united efforts be theirs, and above

all may the Heavenly Father add his favor, through his Son, Jesus.

With every good wish for success and happiness.

D. E. VanVactor.

## Reports.

Sac City, Iowa, Feb. 29, 1921.

Dear Bro. Lindsay:

Bro. W. L. Crowe has been with us at Sac City and at Bro. Momsen's in the country for about two weeks. We enjoyed many splendid sermons on the Prophecies, the Spirit, and the Law. We were especially interested in the sermons on prophecy. Many things were explained to us which we had not understood clearly, and many present day prophecies were discussed, which show that we are living in the Last Days, and that the signs of the coming of Christ are gradually unfolding to us. Bro. Crowe has written several timely articles which would be interesting to those who are watching for his coming. We should like to see them in the Herald.

Bro. Crowe went from here to Charter Oak to spend a few days with our brother Leland and family.

Yours sincerely,

Esther Roose.

### Report

	Sermons.
Feb. 4-6, Kennard, Neb.,	4
Feb. 8-13, Gladbrook, Iowa,	6
Feb. 14-18, Waterloo, Iowa,	5
Feb. 20-28, Woolstock, Iowa,	11
<b>Total,</b>	<b>26</b>

I am pleased to give a report of our work during the month of February. I gave no report of January because I did no preaching work during that month, as my family and I were visiting the home folks in Texas during the holidays. We enjoyed the trip very well, the only thing that happened during the time that we failed to enjoy was that our youngest daughter had the pneumonia. We arrived at home Jan. 29, and began work at Kennard on Feb. 4th as given above. I have really enjoyed the work during the month. At Kennard we had the pleasure of meeting with a few on Friday evening (4th) in the study of the Father's word. The Saturday evening meeting was greatly enjoyed. Also the Sunday meetings. I could not remain any longer at Kennard, having previously arranged to begin a meeting at Gladbrook, Iowa, the following Tuesday evening.

So I went over with Bro. Krogh to Blair, after the afternoon meeting at Kennard on Sunday. We left Blair for Gladbrook on Monday, the 7th. I intended to go by the way of Tama, Iowa, but after learning that I could stop off at Marshalltown, making the route a little shorter, I just could not resist doing so, even if I was forced to call for 1454, which is Bro. Marsh's phone number. We had to call for him three times, and I guess he was a little reluctant about answering the call at 2:10 at night on account of the snowy weather. And again he may have guessed that no one but some poor helpless preacher would be so brave as to call him at that hour.

Well, I was soon at his and Sr. Marsh's

home wrapped in peaceful slumber. Shall I ever be guilty of calling him again at that hour of night? Just wait until I happen there again at that hour of night, and then I will tell you. We were on time at Gladbrook. Found a nice, interested crowd present. I continued with these brethren and friends until the morning of the 14th, when we left for Waterloo where meetings had been arranged for. We had a pleasant meeting here. It was held at Sr. Moore's home just west of the camp ground.

They made us feel at home, and so long as we live there will be a remembrance of our trip to Waterloo. There is a fine opportunity there to do much good, and we trust the brethren and sisters will do all in their power to push the work there. From Waterloo I went to Eagle Grove where Bro. A. M. Jones lives. A meeting had been planned for Woolstock, some 6 miles from Eagle Grove. At this place I have given thus far eleven sermons. I am still here with good interest.

A report of the meeting will be given later. Let all who are interested in the Father's purpose, work toward building up a character that will exert an influence in their own lives and those around them.

T. A. Drinkard.

## Letters.

Rogers, Arkansas, March 1, 1921.

Dear brothers and sisters of the R. H.,

I am the old sister who has no money to pay for the Herald and they so kindly send it to me. It is the only preaching I have, there being no other believers of the blessed faith in Rogers. I want to send for some tracts. Perhaps I can awaken some sleeping soul to search for the truth. I am almost 80 years old. Would like to be of some use in the Master's cause. Please send me the ones mentioned in the Herald, and oblige.

Your sister in the faith,

H. C. Blaine.

Bear, Arkansas, Feb. 26, 1921.

Dear Brethren:

The Herald for Feb. 22 is at hand "heavy laden," so to speak, with good things. We don't know which is best, but wish to name one or two, viz., "Mary's Gift," page 166, by Sr. Alta King, so touchingly tells the story of Mary's faith and devotion to Jesus and his words. Also of Jesus' acceptance and appreciation of her act toward him. See American Standard Version. And his proclamation concerning her for this deed, and Matt. 26:6-13, seems equaled only by one made to another sinner, while on the cross. Luke 23:39-43. (Placing the comma in verse 43, after "today," instead of "thee" as it is).

For no doubt our Saviour was glad to have one like Mary at the last hour of his mortal life with discernment and faith enough in Jesus' words to so gracefully rebuke a fellow man, and confess his own sins and the innocence of Jesus. There he so politely asked to be remembered when he came into his kingdom. 2 Tim. 4:1.

In the language of another, "No wonder that Jesus gave him positive assurance of more than he asked." Eph. 3:20.

So, dear church of God, now is our time to stand for his word, and not compromise the truth with Lucifer's crowd. Isa. 14:4-

17; Jer. 25:29-33. To be carnally minded is death, or the devil. which is to be destroyed. 1 Cor. 15:26-58.

Mother Eve was deceived and called the "he" who did it the "serpent." So man learned to his everlasting disgrace that "God is not mocked." Gal. 6:6, 7; 1 John 3:8, 11, 13.

Job tells us who he was. Job. 31:33. So does Hosea 6:7. Note margin. And John the Baptist calls that class "a generation of vipers," and Jesus, "Ye serpents." Matt. 3:7; 23:33.

So we do hope and pray not to be numbered with the class spoken of in Rom. 1:28-32. We looked this up after hearing some of our loved ones whispering in time of worship, at home.

We see the propriety of our Elder's kind suggestion, of using the spirit words in our writing—not depending on the reader to look them up. John 6:63. For the spirit words have life in them. "Oracles of God." Rom. 3:2; 1 Peter 4:11.

So good bye! Till our Savior comes.

Yours in hope of eternal life,

R. A. Humphrey.

Piedmont, S. C., Feb. 28, 1921.

Dear Bro. Lindsay:

Will you please give me space in your good paper as I would like to write a few words. I have a house and lot that, with a little work can be made into a Church of God. It needs a cover on it and benches made and I am willing to turn it into a church. I gave five hundred and fifty dollars for it. There are a lot of people here who would like to go to church but are too poor to pay so much for an automobile. The people here are willing to give all they can but they are all poor. We can't go to our church near here every Sunday as it is too far. If we could get this house fixed up we could have Sunday School and meeting two Sundays in every month. I am not begging, but if there is any one who feels that they ought to help please let us hear from you. I am known here. If you want to hear about us please write Bro. J. H. Anderson as he can explain to you our aim. We want to make good if we can and I feel as though this work ought to be done. I would give all and carry it out if I was able. So if there is any one who wants to build up the good works and spread the gospel please let us know. If any one wants to send us help send it to J. F. Hammond, Piedmont, S. C., Bx. 31, and it will be used for the good works of the Lord. May God help us in this work.

## The Sunday School.

By Alta King.

### THE LIVING CHRIST

Lesson 13, March 27, 1921.  
Lesson Text: Matt. 28:1-10.

Golden Text: I am with you always, even unto the end of the world. Matt. 28:20.  
Memory Verse: Heb. 5:9.

### Questions and Comments

Today's lesson is the last lesson of the quarter but we have not made it a review because this one more lesson is needed to finish out our study of the first stage of Jesus' mission to the world.

Paul states his Mission very simply in



1 Tim. 1:15. The first stage in the working out of that mission is stated in Luke 4:43. What was Jesus' method of teaching the kingdom, and why? How did Jesus demonstrate and illustrate the kingdom? What was the closing event of this part of his mission? Recall last Sunday's lesson.

Jesus in the grave is an incomplete picture of Jesus, the Savior of sinners. Hence in today's lesson we want to get a view of the resurrected Christ. The resurrected Christ begins a new chapter of the Savior's mission—that of taking a people for his name, not through his own preaching, but through the preaching of the apostles.

Matt. 28:1-15; Mark 16:1-14; Luke 24:1-43; John 20:1-24 gives the history of the first day of Jesus' resurrected life. Relate the history of this day condensing these four accounts into one story. That this portion of the lesson may be interesting and instructive one member of the class should make special preparation to give a short talk, the rest of the class studying the four accounts so that they may follow the speaker intelligently, ready to make corrections if necessary.

The following suggestions may be of service in fitting together the four accounts.

1. Mary Magdalene's visit to the tomb. John 20:1-18. Note particularly the time. Of what were Peter and John convinced when they saw the empty tomb. Read consecutively verses 2, 8, 9.

2. The visit of the other women. Mark 16:1-8; Luke 24:1-9; Matt. 28:1, 5-10. (The rolling away of the stone, Matt. 28:2-4, took place before the women arrived. See Mark 16:3, 4.) These three accounts make no mention of Mary Magdalene's visit as being in any way distinctive from the visit of the other women. But John's account shows that the woman out of whom seven devils had been cast and who therefore loved much, arrived at the tomb while it was yet dark, and seeing the stone rolled away, ran to tell her friends that his body had been stolen. Meeting Peter and John on the way she went back with them and convinced them of what she had told them. Then, after they had gone and she was grieving there alone she was privileged to be the first to meet Jesus face to face and to carry the wonderful message to others. Mark 16:9. All this would have required only a short time and afterwards "at the rising of the sun" the other women arrive, talk with the angels, meet Jesus, and depart with the gladsome message.

3. Peter's second visit to the tomb after hearing the message of Mary and the other women. Luke 24:10-12. (Perhaps it was at this time that Jesus appeared to Peter alone. See Luke 24:34.)

4. The two disciples on the way to Emmaus meet Jesus. Luke 24:13-35; Mark 16:12, 13.

5. Jesus appears to the disciples assembled in a room. John 20:19-23; Luke 24:36-43; Mark 16:14.

Other appearances of Jesus after the first day may be noted briefly. John 20:26-29; 21:1-13; Matt. 28:16-20; 1 Cor. 15:6, 7; Luke 24:50, 51; Acts 1:6-12.

The part Jesus' resurrection has to play in the working out of his mission to men: Study Rom. 4:25; Heb. 5:9; 7:25; Rev. 1:18.

The extent of Jesus' salvation work so far as his love and desires are concerned:

Heb. 2:9.

#### General Notes

Daily Readings: Mon., Matt. 28:1-15; Tues., Mark 16:1-14; Wed., Luke 24:1-43; Thurs., John 20:1-24; Fri., John 21:1-13; Sat., Rom. 4:25; Heb. 5:9; 7:25; Rev. 1:18.

The Children's Lesson: There is no story so easily told as the story of the resurrection day. Children will grasp the wonder and beauty even more readily than their elders. Lead them to use their imaginations that they may realize, first, the love and friendship that existed between Jesus and his friends who followed him to his grave. Second, that they may realize something of the wonderful joy that must have been in their hearts when they knew he was alive again—that the man whom they had learned to love but whom they had considered for three days to be false and untrue, was after all the good and true man they had learned to love. How joyful they must have been and at the same time how filled with shame to think that anything could have made them forget his unquestioned deeds of love, and doubt his integrity for one moment's time.

"Jesus was delivered for our transgressions and raised again for our justification."

If there had been no sin in the world, no salvation work to be done, Jesus would not have needed to die. But because of sin and its opposition to the righteousness he represented, he was put to death. But God raised him again for our justification. Justification means the act of being made right. By Jesus' living and eternal influence, intercession and power at the resurrection, sinful men are made righteousness; righteous in mind before the resurrection; righteous in both body and mind at the resurrection to immortality.

"Three times, during the forty days between his resurrection and ascension, did Jesus our Lord Jesus Christ eat and drink with his disciples. How we love these feasts. For they prove that he is still the same Jesus who is ever wont to eat with publicans and sinners, and that still he loves to associate with his people."

—E. A. Stuart.

#### THE BLESSINGS OF ABRAHAM

Laurence M. Howell, Gallipolis, Ohio.

AS the topic we shall discuss is Biblical in its nature, we shall very naturally draw our information mostly from the Bible, both Old and New Testaments. No position will be taken in this discussion without what we believe to be ample evidence from one or both of these sources to sustain it.

As some may object to any Old Testament Scriptures on the ground that we are no longer under the law of Moses, we would say that while Christ fulfilled the law and it is now vanished away, yet that in no way nullifies any Old Testament prophecies now fulfilled, or as yet, unfulfilled. There are some who possibly maintain that only the personal teachings of Christ have any weight now, and that they only should have any attention. To any such, we wish to call their attention to Christ's own words concerning the Old Testament Scriptures. On the day of his

resurrection he appeared to two of his disciples on the way to Emmaus and rebuked them for their unbelief in what the prophets had spoken. We quote Luke 24:25-27, 44. "Then he said 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 the prophets, he expounded unto them in all the Scriptures the things concerning himself. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses and in the prophets, and in the Psalms concerning me." We here have Christ's own words to sustain the study and belief of the prophecies and Old Testament Scriptures. With these facts in mind, we shall consider our topic, "The Blessings of Abraham."

Abram (later called Abraham) was the son of Terah, a descendant of Noah's eldest son, Shem, and the tenth generation from Noah. He was born 1996 B. C., and died 1821 B. C., at the age of one hundred seventy-five years. He was born in Ur, a city of Chaldea, located in the Euphrates valley some distance south of Babylon. From here he removed to Haran, a city in Mesopotamia built by Babylonian kings. While living here Abram was called by God to go into Canaan. Josephus tells us that Abram was a man of great sagacity, a believer in the one God as Creator and Controller of the universe. He was learned in the celestial sciences and planetary motions. Because of Abram's belief and teachings, Josephus says the Chaldeans and other people of Mesopotamia raised a tumult against him, and that at this time he was called by God. We quote Gen. 12:1-4. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

We find that Abram obeyed and went into Canaan as far as the plain of Moreh. Here the Lord appeared unto him and said, "Unto thy seed will I give this land." Again we quote from Gen. 13:14-17. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou are northward, and southward, and eastward, and westward: for all of the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shalt thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it: for I will give it unto thee."

In Gen. 17 we find God again appeared to Abram when he was ninety-nine years old, and made a covenant with him, saying, "Behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham (meaning father of a great multitude); for a father of many nations have I made thee." This means, of course, in

promise or plan, for as yet Abraham had no child. "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan as an everlasting possession: and I will be their God." At this time the sign of circumcision was given by God to Abraham for himself, and posterity as a token or seal of the covenant. Although Sarah, Abraham's wife, was ninety years old at this time, past child-bearing age, yet the Lord promised Abraham that she should bear him a son to be named Isaac.

Later, in Gen. 26, we find the promises made to Abraham repeated to Isaac. We quote: "And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech, king of the Philistines unto Gerar. And the Lord appeared unto him and said, Go down into Egypt; dwell in the land which I shall tell thee of: sojourn in this land, and I will be with thee, and will bless thee; for unto thy seed I will give all these countries, and I will perform the oath which I swore unto Abraham, thy father; and I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." In Gen. 28:13-14 the same promise is made to Jacob, Isaac's son, in almost the same language.

We find from the quotations just cited that the promises to Abraham and his seed were two-fold. First, to receive the land of Canaan as an everlasting inheritance; and second, to bless all the families or nations of the earth.

The question now arises as to just who the seed of Abraham is that is to receive the promises with him. The Bible itself, explains the matter fully. We quote Gal. 3:8, 16, 27-29. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all families of the earth be blessed. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. . . . For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for we are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." These Scriptures first make it plain that the seed of Abraham mentioned is Christ. Then they explain that all who have put on Christ by baptism are one in Christ, and that if they are Christ's, they are also Abraham's seed, and heirs according to the promise. Consequently it is established by reliable Bible evidence that all true Christians are to share with Abraham and Christ the promises made to them.

Having learned of the promises thus far, we wish to ascertain whether the first part of the promise to Abraham, the possession of the land of Canaan, was ever fulfilled before his death. Let the Scriptures answer. In Gen. 23 we find that when Abraham's wife died he went to the sons of Heth at Hebron to purchase a burying place for Sarah. We find that through their

aid he did purchase from Ephron, the Hittite, the field of Machpelah for four hundred shekels of silver, and buried his wife in the cave of Machpelah. No indication here of his possessing any part of the land as the promised inheritance. We quote from Acts 7. Stephen's preaching stirred up the anger of the Jews, and he was brought before the council to answer accusations made against him. "Then said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran. And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Haran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Heb. 11 also bears out the evidence of Stephen. Since the promised inheritance was not received by Abraham, is God's promise broken and of no force? Some may hold that the promise was fulfilled to Abraham's descendants, the twelve tribes of Israel, at the close of the journey from Egypt through the wilderness. We answer to this, that the land was promised as an everlasting possession, which did not prove to be true in this case. Their possession of the land was only temporary, and so could only have been a partial fulfillment at the best. About 722 B. C. the ten tribes of Israel were carried away into captivity by Sargon, king of Nineveh, from which they never returned. These tribes are lost to the world today. The kingdom of Judah existed longer than Israel, but its people, too, were carried into captivity by Nebuchadnezzar, king of Babylon, in 506 B. C. They were later permitted to return by Cyrus, the Persian king. However, in A. D. 70, Jerusalem was taken by the Roman general, Titus, and the people led away captive into all nations, just as Jesus prophesied in Luke 21:24, that they would be. Since that time the promised land has been in the possession of Gentiles. Since the promise is yet unfulfilled to Abraham, must we conclude that God is untrue, and that the promise never will be fulfilled? No. What God has promised he will surely perform. Numbers 23:19 tells us, "God is not a man that he should lie" . . . "hath he said, shall he not do it? Or hath he spoken, and shall he not make it good?" We read in Titus 1:2, "In hope of eternal life, which God, that cannot lie, promised before the world began." Thus we find that, God being true, the promised inheritance and blessings of Abraham must yet be fulfilled.

(To be continued.)

#### ANSWERS

Rolla Hightower, Golden, Illinois.

WE wish to finish what we have begun in answer to Bro. Anderson's questions in the Restitution Herald, of Jan. 18. We concluded our last by saying that faith embodied believing the things concerning the kingdom of God and the name of Jesus

Christ. We who are young in the faith are in constant danger of being misled by those having a form of godliness, but who deny the power of the gospel, unless we cling very closely to the things which God hath promised.

True faith must be based on what God has promised. 2 Peter 1:4.

God had made Abraham a promise and it is written, "Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3. "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." If we believe these precious promises we will wish to be baptized in the inquiry of a good conscience toward God. 1 Peter 3:21. By belief and obedience in these matters we are separating ourselves from the world after the example set by the apostles in ancient times. Paul says, "Wherefore, come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18.

Having separated and cleansed ourselves according to the commandment of God, it is the work of faith to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. So faith without works brings the sinner into a justified state before God, but his faith must bring forth works for "faith without works is dead." James 2:20. Abraham's faith wrought with his works, and by works was faith made perfect." James 2:22.

Bro. Anderson's fourth question:

"Must we believe these things when we are baptized?" should be answered, yes, for by scriptural example baptism always follows belief and never precedes it.

The fifth question. "How much of the gospel must we believe to be saved?" seems to us a hard proposition. We are inclined to leave it for some one else to answer, for we know of no formula by which that may be determined.

We believe that it has been wisely left without saying the least number of truths for us to believe which God will accept as righteousness of faith for we might be inclined to believe thus far and progress no farther.

NOTHING is sweeter than love, nothing more courageous, nothing higher, nothing more pleasant, nothing fuller or better in heaven and earth; because love is born of God, and cannot rest but in God, above all created beings. He that loveth, flieth, runneth, and rejoiceth; he is free and not bound.—Sel.

A MAN stepped up to Henry Ward Beecher one day and said, "Sir, I am an evolutionist, and I want to discuss the question with you. I am also an annihilationist; I believe that when I die that will be the end of me."

"Thank goodness for that!" said Mr. Beecher, as he walked off and left the man dazed.—Sel.

YOUNG men are apt to think themselves wise enough, as drunken men are apt to think themselves sober enough.—Sel.

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POOR FIDO

Another innocent victim of the divorce evil has appeared in the limelight. It is Fido who finds himself a bone of contention between master and mistress as they near the parting of the ways.

Charles Erbstein, Chicago attorney, says the custody of a pedigreed dog has been a difficult factor in many of his divorce cases recently, sometimes ending in the agreement that each shall have the dog for six months of the year.

All of which causes us to wonder what we are coming to, anyway. When a man and a woman who have taken the marriage vows prefer the society of a dog to that of each other, it would seem that the reflections were rather in favor of the dog.

There is however, one consoling feature of the situation. While the controversy is going on, Fido remains blissfully ignorant of the impending tragedy, unlike innocent children whose hearts are often torn by rival affections for their unhappy parents.—Phoenix Republican.

NONE PERFECT

I went into the fields at dawn to seek a perfect flower,  
And found that heaven had granted earth none so divine a dower.

Yet many a lovely one I found before mine hour was spent,  
And even while my purpose failed, I felt a strange content.

I went into the world of men to seek one wholly good;  
Not one of all the multitude, there was the test who stood.

Yet many a noble soul I found, despite the flaws of all,  
And some there were before whose mine own seemed scant and small.  
Selected by Ora L. Worley.

GREAT powers and natural gifts do not bring privileges to their possessors, so much as they bring duties.—Sel.

FOR every Eunuch there is a Philip, and for every Cornelius there is provided a Peter.—Sel.

GREAT talkers are not always great thinkers.—Sel.

# THE RESTITUTION HERALD.

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## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.  
Marshalltown, Iowa.  
104 South 7th St.,

### THE RISEN LORD Matthew 28

ALTHOUGH Jesus was so kind and loving, he had many enemies among the Jews. The priests and doctors in the temple hated him because he told them they were not as good as they should be. They were unkind to the poor people, and the widows, and the dear little children, but when Jesus rebuked them for it, they were angry with him.

Then they paid Judas money to help them take Jesus as I told you last week. After a hurried trial he was compelled to carry a heavy cross outside the city to a hill called Calvary. Then he was nailed to the cross and left to die there. Oh, how he suffered! But children, when the pain was so terrible and his enemies at the foot of the cross were making fun of him, he still loved them and prayed, "Father, forgive them!"

After he had died, a wealthy lawyer who was a disciple of Jesus, asked Pilate for the body. Pilate gave it to him. Then the man whose name was Joseph, took some fine new linen and wrapped it about the body and then it was laid gently in a new tomb near Jerusalem. Another man who had loved Jesus brought one hundred pounds of spices to place around the body to help preserve it. Then a heavy stone was placed in the door and the next day Pilate sent some soldiers to watch the tomb and see that no one stole the body.

When the Sabbath was past, there was a great earthquake. The Father sent an angel who came and rolled the stone away from the door and sat upon it. The watching soldiers were so frightened they fainted.

Before daylight some of the women who loved Jesus took some spices they had been preparing, and started to the tomb. We would take flowers now to the grave of our friend, but it was the custom in that country to take spices and place them about the body. These spices gave out a fine fragrance and they also helped to preserve the body.

As these loving, sorrowing women came near the garden where the tomb was, the sun sent its first bright rays over the Mount of Olives where Jesus had so often rested. One of the women said as they entered the garden, "Who shall roll the stone away for us?"

## SIX THOUSAND YEARS AGO

S. A. Chaplin.

**I**N Eden's bowers a sinless pair  
Was placed by God below,  
Monarchs of earth and sea and air  
Six thousand years ago.

And fadeless groves of fruitage fair  
Through Paradise did grow:  
The tree of life was blooming there  
Six thousand years ago.

No pestilence at noonday stalked  
With poisoned shaft and bow,  
Nor fell disease in darkness walked  
Six thousand years ago.

No winter frost, no summer blight,  
Laid withering herbage low;  
No tempest cloud obscured the light  
Six thousand years ago.

No sickness, sorrow, death nor pain  
Caused tears of grief to flow;  
No graves were heaped above the slain  
Six thousand years ago.

'Twas sin that palled the world in gloom,  
Made earth a wild of woe,  
And ope'd for man the grave and tomb,  
Six thousand years ago.

But Christ will come—in Him we trust,  
And crowns of life bestow;  
Regain the Eden that was lost  
Six thousand years ago.

God's Paradise shall bloom once more,  
And cloudless skies shall glow  
O'er heaven-blest scenes, as once before,  
Six thousand years ago.

That RESTITUTION, Lord, we wait,  
Though circling years move slow,  
Since exiled from our blest estate  
Six thousand years ago.

—Selected by S. T. Shirley.

Then they stopped, surprised. The great stone was already rolled away. Mary Magdalene whom Jesus had made well, stopped outside the tomb and began weeping for she thought the gardener had carried her loved Master away. The other women went on into the tomb. Instead of their Master's body, they saw the angel sitting there. His face shone with a light like the sun, and his clothing was white as the snow. He said to the women, "Be not afraid. You seek Jesus of Nazareth, who was crucified. He is not here for he is risen, as he said. Go and tell his disciples that he has risen from the dead. He will meet you in Galilee."

Then the women hurried out of the tomb and started running down the road that led back to the city. As they ran Jesus met them on the road, saying, "All hail." That was his way of saying, "How do you do." When the women recognized him they ran to him and held him by the feet and worshipped him.

Jesus said, "Be not afraid. Go tell my brethren that they shall see me in Galilee." So the women hurried on with the glad news. They no longer wept because their

teacher was dead, but they sang praises to God that the Savior had risen from the dead.

The disciples would not believe the women when they told what they had seen and heard. They thought that Jesus would surely have come to them first instead of going to the women. But later Jesus appeared to all of them. He said at one time when he was with them, "All power is given me in heaven and in earth." Then he said to them: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world. Amen."

Just at this time of the year we see the baby buds peeping from their cradles on the tree, the tiny green shoots of grass are beginning to peep above the ground, and the spring flowers are pushing their way through the brown earth. They have been sleeping all winter. But now they are waking, and we are all very happy as we watch them grow.

Perhaps you have an easter lily in your home. Last fall when you planted the bulb it looked brown and dead. But the earth you put in gave it food, the water and the warm air and sunshine soon brought the leaves through the earth and now you have a beautiful plant.

And so it was with Jesus, children. On the cross, he died in great pain. His friends placed him in the tomb. But, like the lily bulb, he was waiting to live again. And when God's angel came to the tomb on Easter morning and the stone was rolled away, Jesus came forth with new life, like the lily.

But the lily will wither and die after a while, for it is only a flower. Our risen Lord is not like that. He has been given a new life that is everlasting. How wonderful that is! And the best part of it all is that you and I may have a life like that too, if we do as Jesus asks.

THE story is related of a certain noted agnostic who insisted very strongly upon his theory of evolution, that nothing had been created, but that the world and all that is on it had simply developed or happened to be so, acting through undirected and unintelligent forces known as nature, entered the office of a Christian minister and there noted a remarkably fine globe.

"Why," he remarked, "what a splendid globe! Who made it, if I may ask?"

The minister glanced up and remarked quietly, "Who made it? Why, no one made it. It just happened that way."

THE Lord invites those who lack wisdom to ask of him and he who is "great in counsel and mighty in work" promises to give liberally.—Sel.



## No. 13. CREED

J. W. Williams, Phoenix, Arizona.

WE approach this subject with care, as there has been sharpness used in past discussion of it. But as it has been an issue with us in recent years we will endeavor to give a frank and courteous presentation of our thought on it.

By creed we do not mean merely a mental faith. We speak of this to clear the atmosphere of a good deal of heated smoke and dust of the past conflict. We are aware of the truth of the statement made in the past that "creed" is from credo (Latin, "I believe"), and therefore he who has no creed, has no belief, no faith. We agree that this is true in a sense. In the sense of this private definition of "creed." But this private definition is not the one intended in the ordinary use of the word. And in this discussion let us mutually understand this: We are using "creed" as meaning a formal, written, or printed statement of the specific items of faith of a religious body, otherwise sometimes called "articles of faith." As such a creed becomes the measuring rod of separate denominations, used in admitting or retaining members. And some religious bodies might almost be said to have an unwritten creed which they use in this way. But creed as we use it is defined in our above statement. With that understanding let us proceed.

All religious bodies eventually seem to come to the issue of creed or no creed. It commonly comes late in their religious life as a body, when they seem to have grown in truth about as far as possible, and wish to retire, so to speak, and crystallize the fullness of their learning in a permanent form. We believe this is a fair and truthful statement of the matter. Nearly all religious bodies have, late in their learning of truth, formulated their faith in such a stated creed. And though some have made attempts to revise such a creed when it became evident to them that their fathers held some errors of belief and stated them in their creed, it seems from the facts before us of all such attempts that they are futile. Preachers in such bodies are therefore driven to the necessity of enduring the hypocritical attitude of endorsing the denominational creed with their lips on confession of faith at their ordination or else forsaking the denomination and becoming outcasts, religious "tramps." Thus the tendency of all creed is to drive all progressive people, who are honest, from their ranks. We say "honest" deliberately, for no honest, frank, brave person will compromise his conscience to the degree of continuing in a communion which requires him to confess to what he believes is untruth.

The formal creed statement is, "We believe." "We believe that man is wholly mortal," for instance. That is the fundamental faith of us as a people. Again, "We believe in the personal return of Christ." All so-called "Adventist" peoples assent to the truth of this statement of faith. The Church of God has always refused to regard any person as a member who denies the mortality of man. That is, we have in effect said, "No person can be a Christian or be saved who does not confess that man is mortal." For nobody can be a Christian or be saved today who is not a member of

God's church.

To continue: The scriptural church of God believed in the return of Christ. This is evident from the whole Scriptures from Matthew to Revelation. Now suppose we formally say in a creed, "We believe in the personal return of Christ." Who do? The church of God. If we assume we are the scriptural church of God we at once say, in effect, this: "No person can be a Christian or be saved who denies the return of Christ." Why so? Because "We" (the church of God) believe in his return. If "we" believe it, that is, "we all" believe it. That is, there is not a member of the true church of God but believes it. Therefore any person who denies it is not a Christian, and cannot be saved. Well, likely no one balks yet. But suppose we go on with our creed: "We believe in the restoration of Israel to Palestine." Who do? "We" (the true church of God) do. Therefore no person is a Christian or will be saved who denies it. Why? Because no one can be saved outside of Christ, the church, which is God's church. Personally the writer does not subscribe to the restoration of Israel as a necessity for salvation. If so, it would be necessary to have exactly true ideas on Zionism, and many other matters, such as the seventieth week, and if that be true, perhaps we are all doomed, for who has exact truth on all matters? Even all "gospel" matters. For the logical outcome is this: Since the gospel is to be believed before baptism, the exact truth of all gospel must be known before baptism. There are no children in Creed's family. They all have to be men and women before they are born. Then what would have become of the twelve apostles in Acts 10 and 11? Before that, none of them believed in the calling of the Gentiles, and by Eph. 3 that was part of the gospel. And until Paul wrote 1 Cor. 15 no one knew about the translation of living saints, and it is part of his "gospel" as he propounds in the first of the chapter. This reasoning would leave out of salvation all from Pentecost to the time Paul unfolded this gospel "mystery," or secret, in 1 Cor. 15:51.

Thus, whether intentionally or not, a creed becomes "a test of fellowship," that is, no one can be a member of that creed body who does not believe every item of the creed. Because the creed states, "We" believe so-and-so. For if any person does not so believe he is not included in "we," and if "we" be the true and only church of God, any such person is automatically if not intentionally excluded. And as we understand the matter, it is the deliberate intention of creeded denominations to make their creeds a "test of fellowship." And if we understand our brethren, that has been their intention, also. For they not only have plead for a creed for the purpose of excluding undesirables from fellowship, but in cases of the adoption of creeds they have refused fellowship to all who refused allegiance to such creed. But fellowship must be decided individually, Jude 22, not by group. We must consider circumstances. We do not believe in all this. We respect the views of those with whom we disagree and we love them and feel cordial to them and are endeavoring to be kind and courteous. But we cannot sanction their views, and we hope they will see the error of them.

For the error is palpable. For after past

pleas for a creed among us, three of our different organizations over the country adopted creeds which were frankly avowed as being a test of fellowship, and all three disagreed, even contradicting one another on one or more doctrines. Therefore, it is evident that creed making is not only fallible but is extremely a futile undertaking.

To stop reasoning and come to the Scripture: Surely there is no instruction in the Word for us to formulate or adopt a creed. If so, where is it? If 2 Tim. 3:16, 17 is true, any creed less than the whole Bible would be insufficient and anything more than all the Bible would be superfluous and a menace.

The Bible contains explicit directions as to what is gospel for faith for those who are to become Christians and also further words for their faith as Christians and for all Christian works. We do not need a creed to exclude undesirables, because the Scriptures give us explicit directions just how to go at it.

And if we take the Bible alone for our creed and discipline we will never outgrow it, or learn it all to be crystalized into a creed, and best of all, we shall never need to revise it. It is a hopeless task to revise an antiquated and revered creed. But if a creedless denomination find error in their past denominational faith they can quietly and unnoticeably change, because their bond of faith was elastic.

Finally, we wish to make clear that we see no objection to stating, by voice, pen or print, what we believe on any or all subjects of faith or works when it is done for purposes of instruction and not for purposes of fellowship. We all make such declarations whenever we preach, or converse or write on Bible matters. But some of us seem unable to see the distinction between what a body of believers by some representative (as a body, some of whom do not believe the statement made by the speaker or writer) state in spoken or printed words when speaking or writing to instruct or edify, and the same statements made formally, ("We believe" so-and-so) for purposes of fellowship, or even to declare what they believe. For as above shown, when such people formally say, "We," they perforce make their declarations a test of fellowship, and may exclude some true member of Christ from their fellowship. Such a thing is division, faction, heresy, and Paul says such cannot inherit the kingdom of God.

Is not creed-making then, an extremely hazardous undertaking? It may verify the Master's words that "with what judgment ye judge ye shall be judged," for in endeavoring to exclude somebody from Christianity and salvation they may be digging a pit for themselves and exchanging their name of Mordecai for Haman.

Let us avoid the snares by the way and joyfully go forward.

WHAT THE SCRIPTURES TEACH  
John W. Burget, Frankfort, Indiana

JESUS said, Upon this rock I will build my church; and the gates of hell shall not prevail against it. Matt. 16:18. (Christ is the rock. 1 Cor. 10:4.) This church shall be the bride of Christ, and is the original church, the true and only church, and was established by Jesus

Christ and his apostles. And Christ is the head of the body, the church, and the name of the church is The Church of God. For the Apostle Paul said, Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Acts 20:28.

And there are eleven other scriptural testimonies, testifying that the name of the church is The Church of God. 1 Cor. 1:2; 10:32; 11:22, 16; 15:9; 2 Cor. 1:1; 2 Thes. 1:4; 1 Tim. 3:5, 15; Gal. 1:13; 1 Thes. 2:14. Therefore the name of the true church is the church of God. And I do not know of any scriptural authority authorizing anybody to change the name of the church.

We believe that Jesus died and was buried in Joseph's tomb three days and three nights. Matt. 16:21; 17:23; 27:60; Mark 15:46; Luke 23:53. We do not believe Jesus went to paradise with the thief the day he was crucified, or any other day. The thief only asked the Lord to remember him when he (the Lord) came into his kingdom. Luke 23:42. Jesus Christ has not come into his kingdom yet, therefore Jesus cannot fulfill the request of the thief until he comes into his kingdom.

We believe that Jesus ascended up to his Father's throne. Mark 16:19; Rom. 8:34; Eph. 1:20; Heb. 1:3; Rev. 3:27. And some day he will come to sit upon his throne, for we read: When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Matt. 25:31. We shall know when Jesus comes, for he shall come with a shout, with the voice of the archangel, and the trump of God. 1 Thes. 4:16. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Matt. 24:31.

If this is noise enough to wake up the dead, surely the living will hear also.

All the tribes of the earth shall see the Son of man coming in the clouds of heaven, with power and great glory. Matt. 24:30. This sign is seen by the tribes before he sends his angels to gather together his elect. Matt. 24:30, 31.

We do not believe that the saints go to heaven at death. John 13:33. For how could the saints be in heaven when the Scripture teaches that when Jesus comes with a shout, with the voice of the archangel, and the trump of God, then the saints come forth from their sleep in the death state, out of the graves and not from heaven. 1 Thes. 4:16.

If Jesus is going to sit upon the throne of his father David, forever, in Jerusalem, then are not those people deceived who think that they will dwell with Jesus in heaven, for he cannot reign in Jerusalem forever, and also be in heaven above.

We believe that the eternal home of the saints will be upon the earth. For we read in Gen. 13:14, 15, that God promised to Abraham and his seed an everlasting home upon the earth, and Christ is the Seed of Abraham. Gal. 3:16. And if we be Christ's then are we Abraham's seed, and heirs according to the promise. Gal. 3:29. Jesus said, Blessed are the meek: for they shall inherit the earth. Matt. 5:5. And the Psalmist said, Evildoers shall be cut off: but those that wait upon the Lord, they shall

inherit the earth. Psa. 37:9. And again, Psa. 37:29. The righteous shall inherit the land, and dwell therein forever.

Do you believe they can dwell on the earth forever, and be in heaven at the same time? And again, Jesus hath made us unto our God kings and priests: and we shall reign on the earth. Rev. 5:10.

We believe that man is the soul. For God said that he formed man of the dust of the ground, then he breathed into his nostrils the breath of life, and this man, the man he made out of the dust of the ground, became a living soul, or man. For after God had formed man, and before God had breathed into his nostrils the breath of life, this man was a dead soul, or man. Gen. 2:7. Souls are born therefore, souls are real beings, and not just theory Gen. 46:27.

Beeves, and asses, and sheep are souls. Num. 31:28. Souls are people and souls can be destroyed with the edge of the sword, for the citizens of those kingdoms that Joshua and the children of Israel slew with the edge of the sword were called souls. Josh. 10:35, 37, 39.

The souls that Joshua and the children of Israel slew with the edge of the sword, breathed the breath of life, and it is people, and not theory, that breathe the breath of life. Josh. 11:11. Therefore people are souls. Souls are forbidden to eat blood, therefore persons who do eat are souls. Lev. 17:10, 12, 15; 22:6, 11; Prov. 27:7.

Under the Mosaic law a soul was forbidden to eat anything that died of itself, if he ate thereof he must wash his clothes, and bathe himself in water. Lev. 17:15. This proves that the soul is the person, for he can eat, has clothes to wash, and can bathe himself in water.

Also it was against the Mosaic law for a soul to work upon the atonement day. And whatsoever soul it be that doeth any work in that same day the same soul will I destroy from among his people. Lev. 23:30. Those souls can work. Those souls can be destroyed from among their people. Therefore souls are people.

The Scriptures also teach that there shall be a resurrection of the dead both of the just, and of the unjust. Acts 24:15. 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. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 1 Cor. 15:23. 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 the Revelator said that he saw thrones, and they sat upon them, and judgment was given unto them: and he saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their (the souls) foreheads, or in their (the souls) hands: and they (the souls) lived and reigned with Christ a thousand years. But the rest of the dead souls 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. Rev. 20:4-6.

No one but the righteous dead come forth in the first resurrection. After the thousand years are expired, the second resurrection will take place. For John was carried forward in vision, and saw the sea give up the dead which were in it; and death and hell (or grave) delivered up the dead which were in them: and they were judged every man according to their works. Rev. 20:13.

In the second resurrection the dead are raised mortal bodies. And whosoever was not found written in the book of life was cast into the lake of fire. This is the second death. If the wicked dead are not raised, how can there be a second death. Rev. 20:14, 15.

In the days of the Apostle Paul two false preachers preached that the resurrection was already past, and overthrew the faith of those who believed their false doctrine. 2 Tim. 2:17, 18.

Everybody shall arise, but the false gods they shall not arise. Isa. 26:13, 14. The children of Israel worshipped the golden calves for gods. 2 Chron. 13:8.

There will be some living when Jesus comes that will not have to die. Jesus said unto Martha, Whosoever liveth (at the resurrection day), and believeth in me shall never die. John 11:26.

Paul said, Behold, I shew you a mystery: We shall not all sleep, (or die) 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.

When Christ comes with a great sound of trumpet, then we which are alive and remain shall be caught up together with them (the risen dead) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Thes. 4:17.

Brethren, what a blessed hope it is, to hope that Jesus will come before we fall asleep, and that we will be changed in a moment in the twinkling of an eye, at the last trump. For he that liveth and believeth in Jesus when he comes shall never die. Paul says, To be carnally minded is death, everlasting death of the body, in the lake of fire and brimstone which is the second death. Rom. 8:6; Rev. 20:14, 15. But to be spiritually minded is life, and peace. For Jesus said, I am the resurrection and the life: he (the man) that believeth in me, though he (the man) were dead, yet shall he live. Job says, And though after my skin worms destroy this body, yet in my flesh shall I see God. Job. 19:26, 27.

—○—  
TRY to do two things at a time if you want both of them to be only half done.  
—Sel.

—○—  
YOUR own experience, if you give heed to it, will in due time reveal to you the wants which the gospel meets.—Sel.

—○—  
HAPPY is the man who has that in his soul which acts upon the dejected as April air upon violet roots.—H. W. Beecher.

—○—  
IS there any homage to God so acceptable as the upright heart?—W. H. Seward.

—○—  
GOD does not hold us responsible for results, but he does for seed sowing.—Sel.

## THE RESTITUTION HERALD.

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## THE RESTITUTION HERALD

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## Editorials and Church News.

While "team-work," or organization work is necessary, yet we believe that the larger part of our success comes from individual effort. The growth in our churches is not due so much to the organized effort of all as it is to the individual effort put forth by some one who is imbued with the thought that some body else needs the gospel. Sit down alone when you read this and ask yourself, "What have I done in the last year that would show that I am anxious to have others hear the gospel?"

We now have another supply of "The Sleep of the Dead" by Bro. R. A. Curtis. We wish to thank the number who sent us copies for use in getting it out.

We are not in immediate need of copy, but when you do write again, brethren, please send us something written along the lines of our present needs. There is so much opportunity for improving the present—there are many hungry souls starving for want of present truth.

We spent Sunday night, Mar. 13, in Forreton with Bro. Aslaksen, who, since Sr. Aslaksen's death, is living alone. We together called on his daughter, Sr. Anna Smith, who, with her family of 5 children was bereft of her husband now about a

year ago. She is well and her little ones are well. She is exceedingly thankful for the many kindnesses of the brethren. Bro. Aslaksen, of course, is lonely. Let us have him in mind often.

On our trip to Adeline, Ill., Sunday, Mar. 13, we learned of the sad accident that recently befell little Alice, daughter of Bro. and Sr. Chas. Gesin. The house dog madly attacked the child one morning and lacerated her face in a terrible shape, so much so, that her life was at first despaired of, but she is coming along nicely in a Freeport hospital.

In sending in renewals, one brother says, "I see I am much in arrears. Just carelessness on my part." Another says, "How glad I am you were so patient with my delinquency." Many say, "How glad I am you didn't stop my paper because I was slow," etc. What a relief it would be to the business manager if each were thoughtful enough when the subscription expires either to remit or send us notice that it will be done soon. Do you get tired of our calling attention to this delinquency? Well, what do you think it must mean to sit at our desk day after day gazing at a bunch of cards representing nearly 500 delinquents, many of whom we know would feel bad if we should drop them.

Bro. T. A. Drinkard writes that he expects to ship his household effects from Holbrook, Neb., about Mar. 15th, and will locate in Waterloo, Iowa, where he takes up the work for Iowa brethren. We are sorry for this loss to our Nebraska brethren.

From an exchange we learn that especially in the eastern part of the U. S. there is a strong Jewish movement against the reading of the Bible, Christian songs and Christmas exercises in the schools. With the money power of the world in their hands it is easy to see how, sooner or later, they may accomplish this to a very marked degree. This is but leading up to the latter day conditions which will obtain when Paul's Man of sin will demand that people worship him. The man of sin will be Jewish, not Catholic.

Sr. Etta Elton, Delta, Ohio, in a personal letter writes:

"We are rejoicing in God's goodness in bringing four souls into the truth. Bro. Conner baptized two yesterday, Mr. Dielman and Mr. Donahue, and two this morning, Mr. and Mrs. Chamberlin."

This sounds good to us. We remember well the first two named and often wondered why they did not take this step. We are glad for the success of these meetings.

We are publishing a tract by Bro. George Moyer, Clarksville, Iowa, on The Gospel of the Kingdom of God. Will soon have a good supply for free distribution along with our other tracts. This will be a tract of about 20 pages.

We leave, before this issue goes out, for points in Illinois, Mo., and probably Okla., and Ark., and expect to be gone a month. During that time the editorial work will be in the hands of our daugh-

ter, Mrs. C. V. Mattison, while the machine and press work will be left for Bro. Paul Johnson to attend to. We feel that this leaves the work in competent hands. Anything the the editor himself should see will be forwarded.

Should anyone have a copy of the latest Berean outlines to spare, please send the same to Bro. Laurence M. Howell, Gallipolis, Ohio, where he can put it to most excellent use.

## REMITTANCES.

J. C. Nixon; Mrs. Lillie Willis; Grover J. Gordon; Oliver Sealine; Len Hill; Mrs. S. W. Coffman; H. S. Hunt; C. M. Gale; George Jones; H. J. Meade; A. M. Jones; J. E. Cross; Murphy Bros.

## Notices.

Bro. F. E. Siple is expected to conduct the Annual May Meetings at Fonthill, Ontario, the last Sunday in May. Watch for details in a later issue.

## Reports.

Dear Bro. Lindsay:

We had an unusual treat here in Waterloo during February. Bro. T. A. Drinkard, of Nebraska was here and preached each evening from Feb. 14th to 18th.

We surely enjoyed his sermons, especially so since they were the first we have had this winter. We not only enjoyed his sermons, but we enjoyed equally as much meeting and getting acquainted with Bro. Drinkard. Bro. Drinkard is an independent Bible student—strong for "truth" and kindly in his presentation of it.

The meetings were held in Sr. Margaret Moore's home. The attendance was excellent, comprising nearly the entire membership. The last evening several outsiders were in, and we have learned since that two were much pleased with what they heard. Bro. Drinkard has been hired as evangelist for Iowa and expects to be here to begin work as soon as his little girl, who is sick, is able to be moved. Perhaps he may yet be privileged to help them put on Christ by baptism.

Bro. Drinkard went from here to Woolstock to hold meetings but was soon called home on account of his little girl's sickness.

Adelle Starbuck, Secretary.

Gladbrook, Iowa.

Last month (Feb.) we were favored with a series of meetings, conducted by Bro. Drinkard. Much interest was manifested, and the attendance was fair, considering the weather. We should enjoy his services again.

Mrs. Hester V. Berry.

## Eldorado Meeting

At the requests of brethren living near Eldorado, in the southern part of Illinois, we arranged to conduct a two week's series of meetings with them, and accordingly arrived at that place Monday night, the last day of February, and started meetings

the first day of March.

There is an old Adventist church some five miles or so from town, but it is somewhat dilapidated, and not conveniently located, and since the Methodist church which was conveniently located, could not be obtained for our meetings, we used a school house, which proved very satisfactory.

With the exception of a few believers, and some with whom they had talked, our presentation of the scriptural plan of the ages, nature of man, etc., was new teaching to the neighborhood and they certainly furnished splendid attendance and close attention. It was almost to be regretted that the meeting had to be closed at the end of two weeks, as there are several others who, with a very little bit more of instruction, would take the all important first step.

On Sunday afternoon, March 13, we gathered at the water's edge where Mr. and Mr. Herbert J. Edmister, and Walter Wiggins were buried with Christ in baptism. Some half dozen others, almost on the verge of obedience, we feel sure will present themselves if we can arrange for another short meeting there later on.

We wish to recommend these new members of the household of faith to our entire brotherhood. Bro. and Sr. Edmister have been stand-by members of the Christian church in Eldorado for years, Bro. Edmister being a member of the official board, but they have been studying their Bibles diligently, and when they came to a knowledge of the truth they desired to make a positive stand for the right. Bro. Walter Wiggins is a young man about 21, and he has been raised on the Bible for regular diet three times per day. It has agreed with him well, so that he took an active interest in the meetings, and at their close decided to obey that which he knew to be truth.

After the closing sermon on Sunday night we requested all who would be interested in organizing a Berean Bible Study class to remain. A class was then organized, and we predict that they are going to do some good work in the community with the Sunday afternoon meetings. May God's blessing attend their faithful effort.

Frank E. Siple.

Our Coal Mine Trip

It has often been said that one half of the world does not know how the other half lives, and the many varied experiences with which our travels bring us in contact convince us of the truth in the statement. One can read and study of places and conditions, but he can never forcefully appreciate them without personal acquaintance.

A privilege which is accorded to comparatively few people became ours during the recent meeting at Eldorado, in the southern Illinois coal district, when we were granted permission to visit one of the deep bituminous coal mines. Bro. Walter Wiggins obtained permission for himself and the writer through the influence of a relative who works in the mines. It was indeed an experience of a lifetime. The first part of the visit is a thrill, when they put you on the cage (elevator), and drop you through that dark hole for

several hundreds of feet at a terrific rate of speed. At the bottom the cage suddenly comes to a stop and one is amazed to step out into a large, electrically lighted tunnel, with a rail road track extending off into the distance. This particular vein that we visited is 460 feet below the surface of the earth, and it is a matter of wonderment to note the modern equipment and means of activity so far below the towns and farms above the mine.

The main tunnel branches off into numerous tunnels running in every direction. Rooms are dug out from the sides of these tunnels for different purposes. A well equipped office room, with desk, telephones, etc., is to be seen on one side, and farther up the line one finds an up to date mule barn. These animals are used back at the end of the tunnels, or at the face of the coal, to pull the cars around for the men to load, and to get them together for the locomotives to handle. Electric locomotives are used, and they come rumbling through the dark distance with their train loads of coal. The rail road is narrow guage, and the cars average two tons apiece, about twenty cars making an average train. These loaded cars which are brought to the shaft by the locomotives, are then put on the cage one by one, and shot up to civilization, where they are automatically dumped and the coal falls through screens and in the graded condition lands into the waiting trains of cars which carry it to the different parts of the U. S.

Taking out our watch we noticed that they raise on an average of more than two cars per minute, or about 25 seconds per car. That is some speed, considering that they are raised singly more than 500 feet to the top of the elevator.

Going back in a tunnel where there were no electric lights our guide took us into a room, closed the door, then suddenly put out his miner's light and asked, "Did you ever see anything so dark in your life?" It was actually so dark that one could not see the darkness. It was "perfect darkness," the complete absence of and possibility of light, which reminded us of Job's expression on death, "a land of darkness as darkness itself." Job. 10:22.

The temperature there is about 70 degrees the year around, which makes it most comfortable, and air is continually furnished by a huge circulating fan. Man has only begun to uncover the vast treasures held by mother earth, but the process is very interesting, though dangerous. Many men lose their lives there each year by falling rocks, gas, and other dangers.

Frank E. Siple.

Letters.

March 13, 1921.

Dixon, Mo., March 13, 1921.

Dear Bro. Lindsay:

Here I am again. I am well and hope all the household of the one faith the same blessing. I am still preaching for the people at Hancock. Have had some good meetings and have baptized some ten or twelve here since you last heard from me. Hancock is my home town, just one mile from my house. The people there appointed a committee to get a preacher and on this committee are one Baptist, one church of

Christ, and one Presbyterian.

I am giving them a gospel message and they like it. It is sweet to know that our home people enjoy the message of love and mercy that we, by the help of the Master, are able to give.

I have gone through the dark valley of afflictions since we last met at Morse Mill, Mo. Lost my left hand by blood poison, and last year I was appointed by the government as census enumerator. First given one township, and when I had completed the work in that township I was assigned another and while at work in this township my horse fell on me and broke my leg in two places above the ankle. This was the 25th day of February 1920.

I am still a cripple, and will be until the lame man shall leap as an hart and the tongue of the dumb sing. Isa. 35:6.

If in this life only we had hope in Christ we would be of all men most miserable, but beyond the dark river of time there is a life that has no pains; that will be ours if we are faithful with the life we now have. I pray God to help us.

Your Bro. in much love, looking for that bright day to come,

John L. Winningham.

Live Oak, Fla., Box 14.

Bro. S. J. Lindsay,—

Read the following and tell me what you think about it:

From the creation of Adam to the end of the flood,	years,	1656
Thence to covenant with Abraham,		427
Thence to the exodus and the giving of the law,		430
Thence to the division of Canaan,		46
The period of the judges,		450
The period of the kings,		513
The period of desolation,		70
Thence to A.D. 1,		536
Thence to A.D. 1873,		1872

Total, 6,000

We must be well into the seventh day or epoch of one thousand years since the creation.

I appreciate the paper you are sending me. It teaches the whole truth.

Your brother in Titus 2:13.

Rufus Griffin.

We invite comment on the foregoing chronology.—Editor.

The Sunday School.

By Alta King.

SECOND QUARTER

Second Quarter, Apr. 3 to June 26, 1921

Introductory Remarks: For the past two quarters we have been studying the kingdom of God as presented in the teachings and works of Jesus. From them we learned that a chosen, called class of people are being spiritualized and perfected by God's power and when so perfected, will be organized into a kingdom form of government without appeal to an army or brute force. We also learned that every activity of the kingdom will be based on love to God and man.

This quarter's lessons note many of the "social problems" with which present governments have to deal and which they are proving themselves incapable of solv-



ing. The perfect government will have these same problems to meet and it will be able to solve them because it will be the embodiment of love to God and man which is the only remedy for sin and all its attending problems.

Our first lesson is "Christian Living"—life as Jesus lived it and as he instructs and exhorts the church to live it now, and as it will be lived on a world-wide scale, through the influence of his universal kingdom, and which will solve every social problem in church or state.

Beginning with this quarter the lessons will come under two heads—"For study" and "For Class." The former will contain helps and comments from various sources and questions designed to make you think for yourself. They should be regarded merely as helps, as one person in a class may be able to help another. They are not designed for class use except as you may use them for reference. What you bring to class try to bring in your own mind.

The latter part will be a few pointed questions, or a condensed outline, designed to help the leader in presenting and directing the lesson.

### CHRISTIAN LIVING

Lesson 1. April 3, 1921.

Lesson Text: Rom. 12:1-5.

Golden Text: As ye would that men should do to you do ye also to them likewise. Luke 6:31.

Memory Verses: Rom. 12:9, 10.

#### For Study

There are many word pictures of Christian living in the Bible. The most concise one is found in Eccl. 12:13.

The teachings of Jesus expound and exhort Christian living in detail, but all may be summed up in Solomon's "Whole duty of man."

Romans 12 is one of Paul's word pictures of Christian living.

Verse 1. "I beseech you therefore"—Why therefore? Give synopsis of chapter 11.

"A living sacrifice" in contrast to what heathen sacrifice? A "living sacrifice" is defined in Rom. 6:12, 13.

"Reasonable service." Our identification with Jesus was an expression of a desire to become spiritual as he is spiritual. Our bodies a "living sacrifice" is in harmony with that desire, therefore reasonable or "spiritual" service, as in the Revised Version, in that it is service in harmony with spiritual life.

Verse 2. The first step in Christian living. See also Titus 3:5, Rom. 6:4, 2 Cor. 5:17.

What does taking this first step prove? There is no surer way of proving a thing than by actual use. By thus proving it, we learn it, as we could learn it in no other way. In verses 3-21 we are told how the good and acceptable and perfect will of God works out in the proof.

I. Verses 3-8. Humility; consciousness of our own value as God has fixed—no more, no less, and due regard and respect for the value of others as God has valued them. What flesh spirit makes this admonition necessary? If we recognize our value as God has fixed it, but fail to use it as directed, what is the result? Study each talent listed here and the proper way of

using it. Discern the results when so used, and vice versa. Note that the spirit of love is the actuating spirit in each case listed. It should be the actuating spirit back of the use of every talent God has given man.

II. Verse 9. Sincerity and truth. There is no evil so much to be abhorred as a pretense to love or goodness. No evil so bars spiritual growth as does this evil.

"Purity has two sides; hatred of evil, love for goodness. No one is pure who hankers after sin and goes as near it as he dares. No one is pure that is good cold-heartedly, as a matter of calculation and policy."—Sel.

III. Verses 10-16. "Brotherly love." See margin. How will this love be manifested? "In honor preferring one another." Should this brotherly spirit result in lack of interest and sluggish work on our part? "Fervent in spirit"—literally, boiling in spirit. "Serving the Lord"—the boiling spirit is controlled in efficient service.

"Be of the same mind." For an explanation read the rest of the verse. Also 1 Peter 3:8-17; Phil. 2:5-8.

Note carefully all things as given in these verses that contribute toward harmonious intercourse among brethren.

IV. Love of enemies. If we recompense evil for evil, we must of necessity do evil, thus in the sight of all men we would appear what we are, workers of evil, even though we might, from the flesh point of view, feel justified in paying the one who has wronged us in his own coin.

"If it be possible, as much as lieth in you, live peaceably with all men." The power that lies within us to live peaceably with all men is co-extensive with our thoughts and actions. Our every thought and act should be conducive to peace. All that makes peace impossible should come from the other person.

If the spirit of Rom. 12 were put into practice on a world-wide scale, would it be as effective in solving world problems as in solving church problems?

Scripture Readings: Matt. 5:1-16; Phil. 2:5-8; Col. 3:12, 13; 1 Peter 3:8-17; Rom. 6:12, 13; Rom. 12.

The Children's Lesson: Many of these verses on Christian living come within the child's understanding. Discuss the verses with them and help them to see simple every day applications

#### For the Class

Define Christian living.

Show that a thorough understanding of this subject and practical application of its principles is a vital phase of the kingdom of God.

Give Solomon's version of true living. Contrast with Jesus' teachings on this subject.

By what process is this life begun—by natural birth? Be ready with scriptural reasons for your answer. Discuss in detail Paul's word picture of Christian living as given in Rom. 12. What connection between this chapter and chapter 11.

Make a list of all that goes toward making harmonious and righteous intercourse among mankind? Would the living out of Rom. 12 and other similar Scriptures be an adequate remedy for all difficulties that arise among men?

## THE BLESSINGS OF ABRAHAM

Laurence M. Howell, Gallipolis, Ohio

Now what are we to understand by the blessings to be given the nations through Abraham and his seed? It occurs to us that it must mean that they are the mediums, or channels through which the world is to be blessed. We believe that we all agree that Christ is the great fountain head, or source, of the blessings to come to the world. But inasmuch as Christ is directly descended from Abraham, God speaks of blessing the families of the earth in him, although Abraham himself will no doubt have a prominent personal part to perform. It now remains to be seen how the promised blessings are to come about.

That God once had a kingdom in the earth we believe is Scriptural. During the time of the Judges Israel was ruled directly by God through the medium of the various judges as his spokesmen. The people, becoming tired of this system, and demanding a king, it was granted them. Israel remained the Lord's chosen people, and we read in 1 Chron. 29:23 that "Solomon sat on the throne of the Lord as king instead of David his father, and prospered." After the death of Solomon, the kingdom of Israel was divided under Rehoboam, 953 B. C. The ten tribes of the north kingdom were carried away into captivity and lost. Judah, or the southern kingdom, continued its independence for three centuries, until finally Zedekiah, its last king, became so wicked that God permitted the destruction of the kingdom. We learn this in 2 Kings 25. We read in Ezek. 21:25-27. And thou profane, and wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God: Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn it: and it shall be no more until he comes whose right it is; and I will give it him."

Here we have an end of the Jewish kingdom, but a promise of a restoration at some future time. We now quote some pointed Scriptures on the restoration that precede the blessings of Abraham and his seed. In Amos 9:14, 15, "And 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 be no more pulled up out of their land which I have given them, saith the Lord thy God." Again from Ezek. 37:21, 22. "Behold, I will take the children of Israel from among the heathen whither they be gone and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." The foregoing prophecies being true (and Christ endorsed them), just as sure as Israel was dispersed among the nations, just so sure it will be regathered in due time under a promised king. In view of the plain Bible citations given, and others similar, but

The foregoing are some of the blessings that are in store for the world during the coming reign of Christ, and which we believe the signs of the times indicate is not far ahead of us.

When the thousand year reign of Rev. 20 is accomplished; when Christ has put all enemies under his feet as mentioned in 1 Cor. 15; when the wicked have all perished in the second death; when the curse brought upon the earth by sin is all removed and the earth restored to its Edenic perfection, then will we have fulfilled completely the conditions to exist in the restored, or new earth mentioned in Rev. 21:4. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

So it shall finally come to pass that faithful Abraham will see fulfilled the promises made to him. On being raised from the death state with the rest of the redeemed at the coming of Christ to earth again; on coming forth to immortality, like as Christ was raised from the tomb to that condition, then shall he receive the promised inheritance in Canaan. Then will begin the glorious reign of Christ and the saints in blessing the nations. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and sit down in the kingdom of God." These are the words of Christ to the Pharisees in Luke 13:28, 29.

In John 5:39 Jesus commanded to search the Scriptures. When Paul and Silas were preaching in Berea, we read that the Bereans did search the Scriptures daily to see whether the things they taught were so. Why is it not just as important for each of us to personally search the Scriptures to see what the Lord has in store for the world, and especially for those who love his appearing? At the close of Paul's career he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Seeing the glory that is to be revealed, let us strive to be found worthy, and share with Christ and faithful Abraham in the blessing of the nations.

LOTS of things pop into our lives that we do not put there; but after they are once there, God holds us responsible for them.—Sel.

CROPPING a weed is like excusing some fault we have. We are only giving it time to get a fresh grip. Root it out.—Sel.

TEN thousand friends are not enough for any boy if Jesus Christ is not among them.—Sel.

THE world is God's garden, and our life is the particular patch he has assigned to us.—Sel.

HOLY character is a kind of worship; all true life is worship.—Robertson.

WHAT is worth having is worth working for.—Sel.

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." "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." Psa. 72:8, speaking of Christ says, "He shall reign also from sea to sea, and from the river unto the ends of the earth." In Zech. 14 we find these words, "And the Lord my God shall come, and all the saints with thee . . . and the Lord shall be king over all the earth."

What are some of the blessings of the restitution or millennial age? Our present earthly governments are admittedly very imperfect and corrupt, but under our Lord's reign these conditions shall not be. Psa. 9:8 says that the Lord shall judge (or rule) the world in righteousness, he shall minister judgment to the people in uprightness." Isa. 11:4-9 says of Christ's peaceable reign, "But with righteousness shall he judge the poor, and reprove with equity the meek of the earth: and he 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 fawning 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. . . . 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." We read in Psa. 46:9, that he maketh wars to cease unto the end of the earth. Speaking of this time, Isa. 2:3, 4, also says, "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 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." It is a vain hope for us to expect world peace in this present age, for that is one of the blessings that is to be brought to the earth in the next age under our Lord's reign.

Isa. 65:20 indicates that in the millennial age, one hundred years probation will be given the mortal population over which the Lord will be reigning, for we read, "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." In other words, from this text it appears that children will not die in infancy during the millennial age, as now, but will be given one hundred years in which to hear and accept the gospel of Christ. If, by that time they still reject it, they shall then be cut off and suffer death.

not quoted, what wonder is it that in Jesus' time the Jews looked for the restoration of their kingdom, and that just before his ascension to heaven the disciples asked of Jesus, "Wilt thou at this time restore again the kingdom to Israel?" He had tried to teach the disciples by the parables of the ten pieces of money that he must first go to the far country of heaven, and return before the kingdom would be set up by him, but they had failed to grasp the point. They were not mistaken in the restoration of the kingdom, but in the time and manner of it.

Luke 1:31-33 tells us of Christ, that "he shall be given 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." David never had but one throne, and that was the throne of Israel previously mentioned, on which he and Solomon reigned in Jerusalem. We now learn who is to be the king to succeed Zedekiah, the last king of Judah, from whom the Lord took away the scepter until he comes whose right it is to receive it. This is verified by Isa. 9:6, 7. We also read in Acts 15:14-16, "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 build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Again in Acts 2:29, 30. "Men and Brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and that his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne."

We have finally reached the point in God's plan where the great blessings promised the nations through Abraham and his seed shall begin in their fulness. During the Gentile times not many, comparatively, have come to a knowledge of the Lord, and his promised kingdom, nor was it so intended in this age. The general conversion of the world is a work to be performed in the next, or Millennial, age. Only a little flock, the kings and priests of Rev. 5:9-10, the bride of Christ, are now being taken out from among the nations to reign with Christ when he takes his throne. When he begins his promised reign of righteousness, then will the promised blessings go out to the nations; then will the earth begin to be restored to its Edenic purity and beauty.

Having followed up the plan of God to the point where Jesus receives the promised throne of David over restored Israel, or the kingdom of God, it is now of interest to discover just how extensive his reign is to be. The kingdom proper evidently will occupy the territory of Canaan, or the old kingdom of Israel, and now called Palestine. But all the nations of the earth shall finally come under the dominion of the Lord's kingdom, just as in ancient times the four world empires of Babylon, Medo-Persia, Greece, and Rome, in their turn, ruled the known world. We now cite evidence of the kingdom's world wide extent. Daniel on revealing king Nebuchadnezzar's dream, interpreted it. We now quote Dan. 2:44 and 7:27. "And in

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OVERCOMING THE WORLD

LIFE seems too much for you, too great a burden and too great a task, yet, if you are patient, brave and cheerful, by and by you will find that you have conquered life and are its lord. It seems to beat you down with every blow; but at last, there you stand, with your feet upon it, and are victor over it and have gained out of it that which God gives to souls that do conquer life—character and strength and faith and love; and the wish to help and the power to help your brethren; to teach the souls that are being beaten and bruised and conquered by life the way to conquer it and compel it to give them the tokens of victory.—Phillips Brooks.

GOD'S presence with man does not mean escape from difficulty, from toil, from hardship, nor outward shielding from the wrongs that men inflict. It rather means grace to enable a man to endure and persevere and triumph over them all.—Sel.

SIN is a great disrupter of God's people. Isa. 59:2; 1 Cor. 3:3; Jas. 4:1. Holiness always unites. John 17:21; Heb. 2:11.—Sel.

SIN often converts occasions which should be for our coronation into irretrievable defeat and discomfiture.—Sel.

WE cannot but be right if we put all the rest away, and do everything in remembrance of Him.—Dickens.

# 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,  
104 South 7th St.,

LIVING FOR CHRIST  
Rom. 12 and Acts 9:36-42

I HAVE written many stories for you about the life of the great Apostle Paul, whom Jesus chose to preach his message after he had gone to his Father. You remember how Paul travelled from city to city to tell the people of Jesus Christ.

There was a large number of saints, for that is the name Paul often gave to those who believed in Jesus, at Rome. At that time the city of Rome was a very wicked city, and the saints there were having a hard time trying to teach the people to give up worshipping the images of gold and silver that stood about the city.

While Paul was visiting the church at Corinth he wrote a long letter to the saints at Rome. First, he told them how thankful he was that they were so faithful. He said that he wished to visit them sometime so that he might help them, and they might help him to do more for Jesus.

He told them many things to help them in their work for Christ, and if we wish to work for Christ, too, we must study what Paul wrote. For God gave Paul all the thoughts he wrote in his letters.

Paul asked the saints not to do all the foolish and wicked things that they saw the people of the city do. "But," said he, "live good, pure lives, studying all the time to learn more of what God wants you to do."

He told them to love each other, and to always be unselfish, giving more of the money and fame they received to others than they kept for themselves. He said, "When you have work to do, do it as well and as quickly, as you can, thinking always, 'Would Christ like it done this way?' If you have trouble, be patient and pray for help.

"If any saints are poor, give them food and clothing. Be generous to all you meet. If people treat you unkindly, pray that they shall have good things anyway.

"Never quarrel with people you see. Better give up something that belongs to you than quarrel about it."

Paul knew that if the saints lived for Christ, it would be much easier to help others to learn to love him, too. There was one dear, good woman named Dorcas who did all these things because she loved

## I'M WATCHING FOR THE DAWN

**L**ONG and dreary is the night,  
When will the morning come?  
Year after year I wait and hope,  
I'm watching for the dawn.

Death may claim me as his prey,  
And bind me with his chains;  
In the cold grave I soon may lie,  
Where naught but silence reigns.

And must I moulder back to dust,  
And in the grave remain?  
Jesus will roll away the stone,  
Then I shall live again.

All the sleeping saints will rise,  
And into life will leap;  
Come from the east, west, north and south,  
And from the mighty deep.

Knowing the stone is rolled away,  
For they will hear his voice,  
Shouting, they leave their dusty bed,—  
O death, thou art destroyed!

O grave, where is thy victory?  
O death, where is thy sting?  
No sickness, pain, or death, or tears,  
For Christ has come to reign.

Christ.

She gave money and food and clothing to women who were too poor to buy it for themselves. Many garments she made and carried to widows who were too ill to make their own, and she nursed them until they grew well again.

Then Dorcas fell ill, and died. The women whom she had helped had heard her tell of Christ whom she loved, and they had seen Peter and heard him preach. They felt that he could surely help them so they sent for him.

When Peter came into the room, he saw the women whom Dorcas had helped, standing about the room, weeping. Each one told of some good thing Dorcas had done for them, and many of them showed clothing that she had made for them.

Then Peter asked them all to leave the room. When they had gone he knelt down and prayed. When he had finished praying, he went to the couch where she lay, and said, "Dorcas, arise!"

She opened her eyes, and, when she saw Peter, she sat up. He took her hand and helped her to stand up. Then he called her friends and showed them that she was alive.

Many more people believed in Christ after that. They said, "If Christ, whom Dorcas lives for, can do such wonderful things, then we must live for him, too."

So you see, Dorcas, by living to please Christ, helped many others to love him, too.

TO have is to owe, not own.—Calkins.

## THE JUDGMENT DAY

IN that tremendous day, "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, will call to the rocks and mountains to fall on them, and hide them 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. 6:16, 17. In that long-looked-for day, every one whose name is written in the Book of Life, will look up and say, "Lo, this is our God; we have so long looked for him, and long to see him and be made like him, and long to be where old age, sickness, sorrow, sin, death and parting will never again be known." David and all the prophets declare that they shall be satisfied when they awake in the likeness of the Son of God whom we soon hope to see. Job 19:23, 24, 25. Job says, "Oh that my words were now written! oh that they were printed in a book. That they were graven with an iron pen and lead in the rock for ever. I know that my Redeemer will stand at that day upon the earth, though I shall sleep awhile. I shall awake and see him for myself." Yes, all the old prophets and apostles and the saints of today, are truly longing to see him coming in the clouds of heaven. 2 Peter 3:14 says, "Seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." The Lord help us to be ready and waiting.—Sel.

I AM sick and tired of hearing the word duty, duty. You hear so many talk about it being their duty to do this and do that. My experience is that such Christians have very little success. Is there not a much higher platform than that of mere duty? Can we not engage in the service of Christ because we love him? When that is the constraining power it is so easy to work. . . . You never hear Paul talking about what a hard time he had in his Master's service. He was constrained by love to Christ, and by the love of Christ, to him. He counted it a joy to labor, and even to suffer, for his blessed Master.—D. L. Moody.

DID you ever see a smouldering fire—just a mass of smoke with no tongue of flame? And did you ever get down on your knees and puff at it, and see it burst into life? . . . All about you are discouraged people. Many a man showing a brave front to the world, is only practising that holy hypocrisy which Christ speaks of when he tells men to anoint their heads and appear not unto men to fast. They are bearing heavy loads bravely, but they need a word of encouragement.—Sel.

SECOND thoughts are ever wiser.—Sel.



## No. 14. PERSONAL GRIEVANCES

J. W. Williams, Phoenix, Arizona.

PERHAPS all of us have at some time had some strife or unpleasantness with another. We are all of human nature, which is a gentle way of saying we are carnal in nature, and the selfishness and ill feeling common to flesh often comes to the surface in times of stress. And because our Father "knoweth our frame" it is natural that he should see the need of dealing with us as carnal for the time of our development in Christ, and that seeing this he should make provision in Scripture to meet conditions of strife when they arise. This he has done. The Master, when with his disciples, was dealing with men in the flesh, and they exhibited the ordinary fleshly traits with which you and I have all had much experience. So, naturally, he found occasion at times for giving instruction to them dealing with carnality, including this matter of personal grievances. The most pointed instruction of this kind is the 18th of Matthew, with which we are so familiar. But even if we know all about it there is still need of noticing it, because of the prevalence of petty troubles among brethren. We say "petty," because if we looked away to the great things of life and prospect we should lose sight of these and forget them, they would so sink beneath the horizon of our gaze.

In considering Matthew 18 it will likely aid us to notice considerable of the context, particularly that which precedes this chapter. Because of one expression in it, let us call your minds to chapter 16, to the incident in the coasts of Caesarea Philippi. When Peter made his good confession and the Lord had predicted the building of his church he added, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." We shall refer to this later, in its place in chapter 18. Going on, we find immediately after the incidents in this locality he took the three apart from the nine to witness the transfiguration vision. And shortly after that, we find them on the way to Capernaum, when the twelve quarrelled as to who should be the greatest in that kingdom which the three had been given the special privilege of seeing in vision form, and which had been denied the nine. Perhaps this distinction had raised the question whether in that kingdom the three would be greater than the nine. At least their quarrel followed closely after that incident. The essential thing for us, however, is that this strife was the occasion of the teaching on personal grievances in chapter 18 which is so valuable to us. Here he spoke of "offenses" and the serious nature of them. Every person who is a party to a personal strife would well consider the weighty words the Master here used. An "offense" is a more serious matter than it means as we define it, when we think of it as a wound to a person's feelings by discourtesy or wrong. An offense in such scriptures is a stumbling block, that which causes a pilgrim to stumble and fall, fall from his own steadfastness of faith and quit the way. Peter says that this condition is

worse than before he began that way. And the Lord here said that the one who caused his fall would be in a very serious situation, indeed. So to avert such serious consequences, to both the offender and offended, the one who stumbles and falls away from Christ and the one who causes it, he gave instructions telling how to deal with such troubles when they arise. And the promptness with which such strifes should be settled is shown in the apostle's words about getting rid of anger before sunset.

The first thing an aggrieved member of the church is tempted to do is to "go and tell" his or her friends of the grievance, for the flesh craves sympathy. But, no, says the Lord, "Go and tell him his fault between thee and him alone." And the next words show that at least one purpose, if not the chief one, is to gain the brother. But the more carnal we are, the more our motive is to chide him and wring from him acknowledgement or reparation. But flesh does not like to be driven. A pig, for instance. You can best drive a pig by trying to get him to go in the opposite direction from that desired. Instead of gossip and slander we have this wise method of the Master bidding us go alone to the offender. The wise man also said, "Debate thy cause with thy neighbor himself, and discover not a secret to another."

As far as the wronged party is concerned there is no need, if he is spiritual, for him to reprove the trespasser. He can forgive the wrong, for the Master teaches us to pray for our enemies. But someone may say, "Shall I forgive them before they ask forgiveness?" The murderers of Jesus and Stephen did not ask, and Paul prays forgiveness for some cowardly brethren in 2 Tim. 4:16 who probably did not tarry even long enough to say "Excuse me."

But even though a spiritual member can thus forgive a wrong, the erring brother or sister who did the wrong is to be chiefly considered, for such a one is in worse state than the one wronged, for the latter is in no danger unless the matter becomes an offense, a stumbling stone, for if he be spiritual he will use it for a stepping stone. But to the offender the wrong may be as a mill-stone round his neck. So for the offender's sake it may be wise to go to him alone to reprove. In such a case the wronged party will not be tempted by selfish interests on even vengeance or hatred. Where such motives are present there may be fault on both sides in proceeding according to Matthew 18. So unless we feel reasonably free from extreme carnality we better ponder the last part of Matthew 18 in grievances before we even go to the brother alone. We shall consider this latter part of the chapter in its order and place.

Preachers are often appealed to by parties to a controversy, and the best they can do is to advise each such party to follow Matthew 18. But it often happens that the grieved party will not go to the trespasser. Sometimes such brethren insist they have nothing against the other. But we wonder if they know their hearts. For if there is enough grievance to prompt telling the pastor we wonder how much it takes to prompt telling the trespasser according to our Lord's own instructions.

If the aggrieved party will not start the

reconciliation the words of the great sermon which instructs the one who brings his gift to the altar and remembers that his brother has ought against him, tell him to go to the one who is wronged and be reconciled, the reverse of the order in Matthew 18. But it often happens that neither the wronged nor the trespassing member will go to the other. In such cases Paul must beseech Euodias and Syntyche to be one in the Lord. By preaching mercy and love he may be able to help some, but it often happens that the old grudge stands and destroys the usefulness of the whole congregation, for most people in every locality do not want to enlist in a war on either side and may be pardoned if they ask if that is the sword the Master came to send on earth to take away peace. As our brother-in-law used to say, "Fighting does not pay, it is hard on the eyes."

When neither party in dispute will start the reconciliation, we believe the scriptures enjoin the rest of the church to take it in hand. We shall consider this evidence in its place, in the parable at the last of the chapter. And we believe 1 Cor. 5 teaches the same.

Paul's evidence of carnality at Corinth was the envy and strifes and divisions among brethren. If he were here would he praise our spirituality?

After the offender has been reprovved alone by the wronged person, if he fail to repent, the next thing is to go again with one or two or three companions for witnesses if the affair must be brought before the church, so that if he still is hardened they may bear correct testimony, not leaving the matter to the possible bias of either disputing party in giving testimony. And if the offender refuses reconciliation this second time only one thing remains: It must be brought to the attention of the congregation.

Here some have asked, "But what church shall we tell it to?" Well, the Lord said in this connection, two or three persons. Paul's words in 1 Cor. 6 also speak, in case of financial controversies between the brethren, of those who are "set" by the church to judge. And he appeals for those who are "wise" to be so chosen for judges. So it would appear that any two or more of the esteemed brethren should be agreed to by the parties for judges. And after they give their decision, if the offender refuses to abide by such decision, he is to be considered as a heathen man and a publican, which we would understand to mean that he should be regarded as outside the fellowship of the church. The parable at the close of the chapter shows the same, and he then is subject to chastisement by the Father.

Now we come to the keys.

But as this contribution is already long perhaps we better let you rest till next week.

## A REVIEW

S. J. Lindsay, Oregon, Illinois

IN this review, we take up the task, not as editor, but as an individual having only the same rights as we accord to other individuals. We have been following Bro. Williams' arguments carefully. We must confess that we still are confused in trying to get his thought on "spiritual"

things and things that are "invisible." It has always been our thought that there can be nothing spiritual excepting as it is worked out through real, tangible beings. The spiritual must relate to God's creature—man—the real man. Are some of our brethren wandering off into the idea of "spirit" things as held by orthodoxy? Take away the idea of the physical being in relation to spiritual things and the writer will have to learn his lesson all over again. A great deal has been said about the "invisible" church. Probably by this is meant the elect ones that will be selected finally by our Lord when he comes. If this is not the idea, then we fail to comprehend the expression. If this is the idea, let me say that it is not within the power of any man to say who will make up that body. It is the visible body we have to deal with and experience has taught us to go very slowly in judging who are truly spiritual men and women and who are not. We fail to see how we can attempt to discern such things until the proper time comes. Bro. Williams in his article, "Church Elections and Credentials," bases his argument almost wholly on the basis of the apostolic church and customs. We do not grant for a minute that the church today has for its spiritual leaders men backed up by the same powers of infallibility as had those of that day. Bro. Williams says, "Perhaps some of you may fear we are giving the preachers too much authority," etc., and points out that possibly they are best prepared of any to direct in spiritual affairs. Now, notwithstanding we preach, and with all due regard to our preachers as such, yet we should not shirk, in so grave a matter as is under discussion. Those of you who have knowledge of our preachers as a lot for some years, just make a list of them and then ask yourselves questions as follows:

What percent of them have proved themselves more stable in spiritual things than any like number that might be chosen from the "laity"?

What percent of them have proved themselves any stronger morally than any like number chosen from among the "laity"?

What percent of them have shown good business principles either in the conduct of their private affairs or the affairs of the church? Or isn't good business to be regarded in truly spiritual affairs?

What two of them today are agreed upon any of the points we have raised?

Speaking for ourselves we can truthfully say that outside of the Bible, the best examples in teaching, thrift, true spirituality, endurance, patience, etc., have not come to us through our ministers but rather through true blue "lay" members who have remained faithful unto death, some of them almost insignificant when measured by their apparent influence among men.

Does good business ability enter into true spirituality? Or is business ability a sure sign of spiritual profligacy? If we cannot trust leaders to lead us right in "material" things what evidence have we that they will lead us right in "spiritual" things? After all, of what service can so-called spiritual things be unless they are related to material things?

Now, we may be all wrong, but it occurs to us that some of our brethren need

to come back from their lofty flight, and get right down on the earth once more where we need them. Do we need a general organization? It may be that we do, but if it must be built upon the wreck of all the hard work done by faithful souls in the past, then we warn to go slow. If it can be brought about by the consent of a reasonable majority, then let's have it; but if we are to decide that it must be brought about by certain ones to the neglect of others, then let's not try it. How we can declare authority to anyone without the consent of those to be governed in this day and age we cannot see.

We expect to get some drubbing for this effort but we have reason to expect it to be done in "spiritual" measure.

#### CONCRETE AND ABSTRACT OR MATERIAL AND IMMATERIAL.

E. O. Stewart. Cleveland, Arkansas

**C**ONCRETE objects possess length, breadth and thickness. Concrete objects are material. Abstracts are qualities possessed by the concrete. Abstracts do not possess other abstracts. Abstracts are immaterial. A quality or abstract of a concrete does not exist after the concrete is destroyed. These statements are never called in question by the scientific world, but in theology, so-called, they are. Now we know that when science and theology are both true they agree perfectly. If they do not agree, something is wrong.

Immortality is a quality possessed by a being, but the being must be a concrete object. Immaterial things do not possess immaterialities. Therefore if the spirit, or soul of man is immaterial as is claimed by so-called theologians, then it follows as an inevitable conclusion that the spirit or soul does not possess this quality because immaterialities do not possess immaterialities. Does the spirit possess length, breadth and thickness? If not, can it possess any other quality? How can the spirit of man be like God or Christ unless it possesses attributes as they do?

Was Christ the express image of God's person before his crucifixion or afterward? It makes no difference when it was, he was a material being before and afterwards as he showed himself to the disciples and said he had flesh and bones. Well, says one, "I know that the soul, or spirit of Abraham and the rich man were talking, because I know that their bodies could not speak. Therefore it must be their immaterial or immortal souls, or spirits talking."

Why do you come to the conclusion that it was their soul or spirit talking, unless you have some evidence that the spirit or soul of some one had spoken before this time. You never heard of the body or soul, either, speaking before this time. Why not just as soon come to the conclusion that it was the men speaking to each other. "Oh, well," says one, "The souls under the altar were crying." Sure, and so did Abel's blood cry for vengeance from the ground. Can blood talk? You say, "No." Then why conclude that a soul or spirit is conscious and intelligent. "Well," says one, "Moses and Elijah appeared on the mountain in the transfiguration." Sure, but why conclude that it was their spirits, when God had just as much power to bring Moses from the grave bodily, as he did to bring

Elijah from heaven bodily, for there is no proof that Elijah had died.

Do you think John the revelator actually saw the souls and heard their crying, any more real than he saw the holy city, the New Jerusalem coming down from heaven? Christ said the transfiguration was a vision, and Peter tells us that we have a more sure word of prophecy. Moses and Elijah were not really there, but this was only a vision and when the more sure word of prophecy is fulfilled they will be actually there.

#### POWER

S. J. Lindsay. Oregon, Illinois.

**B**Y power we mean the kind revealed of God for the salvation of mankind.

Our object in studying the Scriptures is that we may come into possession of the power that saves.

A vital question, then, is, How do we come into possession of that power? What is its source?

Many look back upon the apostles in their time and covet the power they manifested in establishing the Word of God—the power to do miracles, etc.

But, did God ever give them promise of the life eternal through the working of miracles? Can you find a promise anywhere in the Bible that they who had these powers were assured by them of eternal life?

Is it possible for the unconverted to work miracles? And if the unconverted work miracles, do they by the working of miracles have promise of salvation? That the unconverted have done miracles, read Num. 22:22-30. Read also Luke 9:1-2 and compare with Luke 22:31-32. After Peter had done works of healing, he denied his Lord and swore about it.

So then, it cannot be that the power to work miracles has much in it to give life to the possessor. Jesus says in Matt. 7:21-23, that many will lay claim to favor in that day because they have cast out devils, etc., in his name and that he will profess never to have known them.

What then is that power?

Jesus says, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." John 6:63.

Paul says, in Col. 3:16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another," etc.

James tells us in his first chapter that hearing the word alone will not create that power within it, but that we must be doers of the word. Paul says (Rom. 12:2) we are to be transformed by the renewing of our minds. Peter (John 6:68) calls them words of eternal life. Peter again says (1 Peter 1:25) that this is the word which by the gospel is preached unto you and Paul in Rom. 1:16 says this gospel word is the power of God unto salvation to all who believe it.

This seems simple to us. No where are we required to do miracles that we may have salvation, but we are required to hear and obey the word. They who believe that word and are baptized have the promise of salvation according to the statement of our Master.

I CAN enoble a thousand men in a single day; but I am not powerful enough to make a single wise man.—Sel.

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.

The editor, instead of taking the train for Missouri and other points on Friday night, Mar. 18th, took the bed and has been keeping it pretty faithfully up to this writing. Just a case of old fashioned grip is all, but from present indications it has been enough to put the voice out of commission for some time to come.

No doubt, when you tried to read Bro. Howell's article last issue, you had some difficulty in getting it straightened out. We are sorry for such a blunder and will try to see that it does not occur again. If you will read the last column first and then the middle next, etc., you will get it all right.

Bro. T. A. Drinkard writes that his new address is 212 Baltimore St., Waterloo, Iowa. Will all friends please make note of this.

Word is received that George Cheatham, Sumner, Mo., is dead. We extend our sympathy and love to Sr. Mary Cheatham in her bereavement.

Editorials will be few in this issue owing to our indisposition.

REMITTANCES.

Mrs. C. W. Weaver; Mrs. S. J. Elton; John W. Burget; Mrs. Frank Rogers; Mrs. T. R. Swindler; Mrs. S. E. Baird; Lulu Zeigler; Mrs. Emma Swan; S. W. Harlan; J. W. Dickinson; Miss Evaline Kelley; J. L. Robbins; J. E. Cowles; E. E. Boggs; Sarah Griggs; G. F. Battenfield; I. O. Rogers; Mrs. R. Lake; N. L. Anderson; F. F. Upton; Mrs. N. J. Hardacre; W. H. Cuffel; H. E. Shepherd; Mrs. Hulda W. Myers.

EMERGENCY FUND.

Mrs. T. R. Swindler, 5.00  
I. O. Rogers, 16.00  
Mrs. R. Lake, 10.00

Obituary.

Oliver Henry Davis

Oliver Henry Davis, 21 years of age, son of Mr. and Mrs. J. H. Davis, of the Pleasant View district, died from exposure some time between Thursday noon and Saturday, when his body was found by a searching party at 10:30 Christmas morning, one and a half miles north of the Zener saw mill on Buck Creek.

Davis started into the hills Thursday morning for a hunt. During the day a terrific storm broke in the mountains, and the presumption is that the elements overwhelmed him and he died from exhaustion. When Davis failed to return home Friday his friends became anxious about him and that morning they organized and began the search and disclosed the tragedy.

Eighteen persons, who formed the searching party, found young Davis' body near a tree where he had sat down to rest. Apparently he had become exhausted and the exposure to the snow storm had been too much for him. There was considerable snow on the ground and the body was frozen when found.

Dr. Donohoo, after examining the body, where found, stated that death had evidently been due to exhaustion or exposure.

The funeral services were held from the Davis residence, Wednesday afternoon at one o'clock, followed by burial in the I. O. O. F. cemetery in North White Salmon.

Henry Oliver Davis was 21 years 2 months and 23 days old at the time of his death. He was born in Colfax, Washington, and had lived in the White Salmon valley fifteen years. Besides his parents he leaves two brothers, Leo Davis, of Seattle, Howard Davis, of Spencer, Idaho, and one sister, Mrs. George Bailey, of Portland.

The deceased was one of the most popular and best known young men in the Pleasant View district and his sudden death was a great shock to the entire community. Friends of the family extend sympathy to the bereaved parents, brothers and siter.

Mr. and Mrs. Davis named in the foregoing obituary are in the faith of the gospel. The hearts and prayers of the household of faith will go out to them in their sad bereavement.—Editor.

Notices.

Bro. F. E. Siple is expected to conduct

the Annual May Meetings at Fonthill, Ontario, the last Sunday in May. Watch for details in a later issue.

The Church of God in Los Angeles has changed the meeting place, from Grant Hall in the Walker building, to a brick chapel near the corner of 42nd St. and Moneta Ave. This little chapel has been found to be much more satisfactory than the hall, and the attendance last Sunday was forty-two. Sunday School at 10 A.M., each Sunday. Bro. John Saylor, Superintendent. Preaching service at 11 A.M. each Sunday except the second Sunday, which is occupied with short talks by members. Each Sunday evening we hold a Bible Study Class at the homes of members, taking up Old Testament history. Berean Class every Wednesday night.

Ella H. Wyman, Sec'y.

In a letter from Bro. Laurence M. Howell, he states that his article was not written originally for publication, but that it was a paper read before the Men's Bible Class, of the Methodist Church as part of the program of its monthly social.

Reports.

Beginning on Tuesday eve, March 8, and continuing over Sunday, March 13, Bro. L. E. Conner, of Cleveland, Ohio, held a short series of meetings at Raker Union church, Delta, Ohio. Although the roads and the weather were very unfavorable, the attendance and attention were good. Bro. Conner surely laid down some wonderful sermons. Such as would impress upon one to attain more and more to the Spirit of Christ and to leave self in the background.

We have never held a meeting here before in which so much brotherly love and good feeling to one another existed as at this time, not only among our own church brethren, but from other brethren as well.

On Sunday morning Mr. Archie Donahue and Mr. Frank Dielman asked for baptism, which was administered Sunday afternoon. On Sunday evening Mr. and Mrs. Andrew Chamberlain asked for baptism, which was complied with early Monday morning. Bro. Conner left us Monday with many regrets from all that he could not stay longer. And we all felt sure if he could have stayed that more would have put on Christ by baptism. But on account of another appointment he was unable to stay longer. But we are truly glad for the great step which the three brothers and Sister have taken. May we all strive diligently so we will be found as faithful servants when the Master comes to call his servants to an account.

Roscoe Dunbar

Tract Report

Receipts

Nov. 18, 1920, Balance	\$40.15
Lillian Peck,	1.00
John W. Burget,	1.00
Milton Long,	1.00
Virginia Kincheloe,	1.00

Total, \$44.15

1000 "Manifestos", \$1.50

1000 Essential Truths,	1.50
2000 Conditional Immortality,	3.00
2000 Rich Man and Lazarus,	4.00
2000 Thief on the Cross,	3.00
2000 Coming of Christ,	3.00
2000 Sleep of the Dead,	3.00
2000 Gospel of the Kingdom, 24 pp.	30.00

Total,	\$50.50
Deficit, Mar. 18, 1921,	\$6.35

## Letters.

Dear Co-workers:

I wonder if my Michigan friends would like to know about when to expect me back in the north land? I have not time to write to all, so will, with the Editor's permission, use space in our dear paper.

I expect to start north the last week in March, but will stop in Tennessee and a few places in both North and South Carolina. Bro. Good expects to accompany me to these places. I do not expect to stay long at any one place, but desire to meet those of like precious faith to strengthen, encourage, build up, for I feel strangely impressed with the thought that the coming of the Lord draweth near, and we need to be more earnest, more at home in the blessed gospel truths, must put forth greater effort to understand what God wants us to do.

Brethren everywhere, Have you read the report of the meeting held last fall at Oregon, Illinois? Much time, money and energy has been used to get that report to us, and once reading it will not do much good. If you have read it once, take time to slowly and prayerfully read it again. Then after this, begin at the first page and read the first seven pages. Then begin on the third page and read and think while you read to the fifth page. By this time you will begin to drink in the blessed meaning of that wonderful meeting, and I think you will surely begin to prepare to attend the next one which, I understand, is to be called early in the spring. After reading the report do not forget to answer the questions on the last page.

Last week Bro. and Sr. Good, Bro. and Sr. Brake, and myself, motored to St. Petersburg, 48 miles from New Port Richey, and found Bro. Hugh Railsback (Bro. Richard Railsback's older brother). He was just recovering from a rather severe attack of hemorrhage of the bowels. He is 81 years old. We met for the first time his faithful and devoted wife, and was glad to learn she was thinking along Bible lines with her husband, who is a true follower of God's word. I am sending him some Restitution Heralds. We also heard from them that Bro. Geisleman was living in Tampa, and hope soon to go and find him. We were invited to the home of Elgin Blain for dinner, and spent a most enjoyable day. The Dutton, Michigan friends will remember him as a former resident of that place. He is the greatest bee man in this part of the state and we were glad to learn that he was looking for the Christ to return and establish his kingdom on this earth. How good it is to find here and there those who, no matter what errors surround them, cling to Bible truths, when they know what they are. A few

here are asking more about the strange things we have been talking of, for they never heard them before. O that more would obey his voice, that when the call comes they would be ready to meet the Master.

Yours in his work,

Mary A. Woodward.

## The Sunday School.

By Alta King.

### CHRISTIAN HEALTH

Lesson 2, April 10, 1921.  
Lesson Text: 1 Cor. 9:24-27.

Golden Text: Every man that striveth in the games exerciseth self control in all things. 1 Cor. 9:25.

Memory Verse: 1 Cor. 10:31.

#### For Study

Health as a matter of Christianity. All ill health is due to a setting aside of laws of nature, which are God's laws. God's laws are perfect, and when in perfect operation must produce perfect results.

From John 9:1-3 it is evident that God sometimes sets aside his own laws for purposes of his own. Our lesson is not concerned with this form of ill health except to note it should not cause us to question God's wisdom.

A large per cent of ill health is due to man's own personal, sometimes ignorant, sometimes conscious, disregard of God's nature laws. Such ill health is a very effective barrier, separating man from God, for it is itself sin, and sin is the veil that shuts off man's vision of God. Isa. 59:1, 2.

Intemperance and wrong habits in eating and drinking, work and recreation, and in every other phase of life, are the basic cause of man's universal lack of health.

Study, gluttony, drunkenness and all other forms of intemperance: First, as to their effects on mind and body; second, as to their resulting effect upon our knowledge of and relationship to God. In this connection study Isa. 28:7, 8; Prov. 23:18-21, 29-35. Note that there is a general dulling of all the senses, sluggishness, laziness, impurity of mind, and last, but not least, a searing of our perception of right and wrong. See. Prov. 23:35.

1 Cor. 6:19, 20 shows, from another viewpoint, that "health" is a matter of Christianity. "And ye are not your own, for ye were bought with a price." We are God's, not only because he is our Creator, but we are his through his Son Jesus, who purchased us with his blood, and our body is "a temple of the Holy Spirit," the medium through which God's holy power works "both to will and to do." "Glorify God, therefore, in your bodies" (because of this ownership and because of the exalted use our Owner makes of our bodies). What special sin is Paul admonishing against here? Does it result in ill health of mind and body? Is his admonition just as applicable concerning other forms of fleshly indulgences, such as gluttony, drunkenness, etc.?

Health is a matter of Christianity from still another viewpoint, that of efficiency.

Is health necessary to the efficient discharge of one's duties in what we are pleased to term secular vocations? Failure

to have just as much health as our obedience will bring is being untrue to our work, hindering it. Does God approve of this slackness and inefficiency even in "secular" vocations? Col. 3:22, 23.

Christ's followers are called to a vocation. Eph. 4:1. What is it? 1 Tim. 1:9; 1 Peter 2:9. Paul calls it a "holy calling." Peter is more explicit and says this called people are a "royal priesthood." (Note the combination of king and priest), whose special work is to show forth the praises (margin, virtues), of God. Does efficient service in this exalted vocation require the strength of mind and body that is the result of health?

Read 2 Cor. 10:10 with 2 Cor. 12:7-9. When God causes ill health, or permits it to remain it is not a hindrance, but a help to the carrying on of his work.

#### The Remedy for Ill Health

Instinct to disobedience and its resulting ill health are the natural heritage of man. Man can be rid of them only through the salvation work of Jesus. Through Paul, in 1 Cor. 10:31, Jesus states a principle which can be universally applied in building up the health of all people. Climate, work, and many other things determine different health laws for different peoples, but all can be safely guided and tested by this one principle. A more explicit statement of the same principle is found in Rom. 6:12, 13.

Paul puts in terms of self-control in 1 Cor. 9:24-27. Study also Gal. 6:19, 20; 5:19-21.

Care should be taken that we do not get the false idea entertained by Christian scientists, that right thinking and its practical application in living in accordance with God's laws, is the exclusive cure for all sickness of mind and body. When God is the direct cause, no amount of right thinking and obedience can cure. When man is the cause through his disobedience, right thinking and obedience will help, but only to a certain extent. Sometimes the disobedience has been of such long duration that organs of the body are so injured, that no amount of right thinking and obedience will repair them. In such cases a physician can sometimes help nature to take its course and sometimes, very often, nothing but a direct miracle will cure.

Scripture Readings: 1 Cor. 6:19, 20; 9:24-27; Gal. 6:7, 8; Prov. 23:18-21, 29-35; Isa. 28:1-8; Gal. 5:19-21.

The Children's Lesson: Tell the story of Daniel and his three friends. Discuss with them habits of physical and mind cleanliness and show how they help us to know God. Habits of temperance where temperance is right should also be discussed.

#### For Class

In class be as independent of the Lesson Leaflet as possible. Come to class with the worth while ideas you gained from your personal study and whatever "helps" you may have used, stored in your mind, ready to present, with scriptural references, for the common good of all. Try to store your minds with truths instead of just reading them and then leaving them on paper.

In today's class be ready with your stored up truths and scriptural references, to discuss:

1. Health as an important element in Christian living from at least three standpoints—as a necessity to becoming acquainted with God; as a necessity to ef-



iciency; and because of God's ownership over us. Be ready with a list of "works" that are the outcome of the ill health of mind and body that comes from "sowing to the flesh," in "yielding the members of our bodies as the instruments of unrighteousness." Also a list of the "fruits" which are the result of the health of mind and body which comes from sowing to the spirit in yielding the members of our bodies as the instruments of righteousness."

2. Ill health as caused by God directly and its effect or non-effect upon Christian living.

3. The general, underlying, cause of man's universal ill health. Is it a natural heritage? The one universal remedy. Give various ways in which it is stated by Jesus and Paul. Can this principle be so applied by man, under present conditions, that it can be regarded as an unfailing cure in all diseases of mind and body without any outside help? Be ready with a Scripture which shows that the kingdom will meet and solve the universal health problems which confront present governments.

## 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.

### MORE LIKE JESUS

**I**N 1 Peter 2:21 we are told, Christ left us an example that we should follow in his steps. When we hear the gospel message, accept it, repent of our former way of living and are baptized, Paul tells us in Romans 6:4. 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. Paul also tells us in 2 Cor. 5:17: Therefore if any man be in Christ he is a new creature.

I understand these scriptures to teach that when we come into Christ we are new creatures, or, in other words, we change our view points, we are to strive after the spiritual. If we are new creatures, it is entirely different from what we were before; we have new aims, new ambitions. Christ the great leader of the sheep has left us, as new creatures, an example to follow. He went about doing good, healing the sick, unstopping the deaf ears, bringing the dead to life. You and I cannot do the exact things he did, but we can go about doing good, whatever our ability calls for. We can give a cheery word, a friendly visit, a smile, a letter, a card, or do good in any way as opportunity opens the way. In Matt. 11:29 Jesus says, Take my yoke upon you, and learn of me: for I am meek and lowly in heart.

In the prayer he taught his disciples to pray, Matt. 6:12, Forgive us our debts as we forgive our debtors. In connection with this thought read Matt. 6:15.

The greatest example, and the one that appeals to me most in the life of Christ, is, after his trial before Pilate he was taken, with a throng surrounding him, to be crucified. There on the cross, with the

mocking, reviling crowd, knowing all things that they had done against him in his brief life time; how they had at all times sought to trap him in the wrong by subtle questions, and the evil in their hearts to betray him to Pilate, the record says, Then Jesus said, Father forgive them. Luke 23:34.

Let us say with Paul, 1 Cor. 14:15, I will sing with the spirit, and I will sing with the understanding also.

I want to be more like Jesus,  
And follow him day by day;  
I want to be true and faithful,  
And every command obey.

I want to be kind and gentle,  
To those who are in distress;  
To comfort the broken-hearted,  
With sweet words of tenderness.

I want to be meek and lowly,  
Like Jesus our friend and king;  
I want to be strong and earnest,  
And souls to the Savior bring.

I want to be pure and holy,  
As pure as the crystal snow;  
I want to love Jesus dearly,  
For Jesus loves me I know.  
More and more like Jesus  
I would ever be.  
More and more like Jesus,  
My Savior who died for me.

Your sister in hope.

Emma Garard.

### CO-OPERATION

**A** GREAT deal is being written in the periodicals of the present day on this, it seems to me, very important idea. If co-operation—all pulling together—is a good thing in running the affairs, and doing the business of the world; if community meetings, and community endeavors are good for a community; why is it not a good thing in the church. Not only of individual members, workers and laborers together with God; but the church as a body; working together, and co-operating with its auxiliaries, to the carrying out of God's purpose: the calling out—edification—and perfection of a people to bear his name.

In the years of the past people knew very little about co-operative societies, working together for the good of all concerned, but every man was pitted against his fellow. Competition seemed to be the idea.

Perhaps that was the reason that the world made such little progress during the almost entire first six thousand years of its existence.

It is only within the last 50 years that the world has made such rapid progress and such wonderful headway, in all branches of usefulness. While the idea of co-operation and combination has great possibilities for good in the hands of good men that are unselfish in their aims, and are not covetous; but in the hands of evil-minded men it becomes a dangerous weapon, and a menace to all good. The words of Jesus are, Mark 3:24, 25, And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand.

What a good lesson to the church and its auxiliary organizations, and helpers, who profess to be filled with, and led by

the spirit of God. A lesson from Christ himself as to the necessity of standing together and pulling together, as one man; workers and laborers together with God; animated by one spirit to glorify God, exalt his word and build up his church. To be a mighty force for good, in the pulling down of strongholds of sin. Calling out and fitting and preparing a people to bear his name, who have one Lord, one faith, and one baptism, and for their motto, and one God and Father, who is above all, and through all, and in you all, for their God.

Bereans: Are we in this work with this end in view?

What a glorious partnership! Workers and laborers together with God. If so, let us work with a will in the spirit to make known his salvation and complete the work; for the Lord will cut it short in righteousness, when his judgments begin.

So let us all be doers as well as searchers of the word.

A Brother Berean.

### HEROES

Mrs. W. I. Hunt, South Bend Berean.

**F**EBRUARY seems to be a hero month, for, during this month, the children are taught patriotism characterized in the lives of several of our most noted heroes.

There are many kinds of heroes, but the subject first brings to mind a great leader, particularly in battle.

Among our Bible heroes such names as Joshua, Gideon, Samson, Saul, David, even Abraham belong to this class.

In Genesis 14 we read how Abraham, with three hundred men, rescued Lot. Joshua 10:12 tells of the victories of Joshua, most familiar being the fall of Jericho. In Judges 6, 7, 8 are the accounts of the Midianites overcome by Gideon, and in Judges 13:16 the Philistines by Samson.

The idea of overcoming is associated with not only all heroes, but also those mentioned. However, we may note that all were dependent upon God for their victories, and that some display of obedience was required, as when Moses held up his arms God brought victory to the Israelites. Saul, too, was victorious so long as he obeyed, but we see in 1 Sam. 15 how he was rejected.

Nearly all of these heroes had some weakness, which they did not overcome. The things outside their lives they conquered, but not the things within themselves.

This thought leads us to the other kind of hero—one who overcomes self, one who endures, one who is true to his ideal and faith. In this class we place Noah, who endured ridicule; Daniel, who braved death; Job, who lost family, friends, wealth, yet remained faithful. Of the patience of Job we read in James 5:11.

Abraham seems more the hero in offering his beloved son than in his one venture as warrior.

The apostles braved Jewish law, hostility,—they left all.

Paul gave up his position of authority in the state. Then we come to our ideal, our hero, Jesus, who endured mockery, hate, death itself, for our benefit.

Coming down to our own time and history we have many heroes, many unknown, who died for the cause they considered

right.

On the other side of this question are those who sincerely wanted to take an active part, but were kept at home by duties and dependents.

The question arises,—“Which are the greater heroes?”

Another variety of hero is the missionary—Livingston, who braved the jungles of Africa; Evans, who taught our Indians, and others unknown.

Heroism is required of physicians and nurses who are fighting disease in its various forms.

In the present day we are glad to note that the Bible does not omit heroines—Deborah, on the battlefield, Esther, interceding for her people, are noteworthy, but Ruth needed as much courage, perhaps more, to take up her life and duties in a strange land, among strange people, and under a strange faith.

Our two February heroes, Washington and Lincoln considered “others.” We are familiar with the story of Washington out in the Wilderness at prayer, and Lincoln’s desire to avoid inflicting heart-aches upon others.

We may place ourselves in this hero class if we are obedient, patient, faithful, withstand and fight evil, speak out for the right and overcome self. It often takes more courage to endure the monotony of duty, the little everyday perplexities, than to win some big, illustrious battle.

We can each think of many making such a silent fight. Some have home opposition to bear, others sickness, misfortune. Many such courageous ones do win and remain unknown to the world, but God knows.

This fight is not any easy one. It is by trying and trying, asking for wisdom, as Solomon did, putting on the armor of God of Eph. 6:10-18, that we may win or live above the trial. This victory will not only help the victorious one, but cheer others on to similar effort. Then may we be able to say, 1 Cor. 15:54, 56 and 57, “But thanks be to God who giveth us the victory through our Lord Jesus Christ.”

#### PRESENT DAY DANGERS

(Glenn M. Birkey, Rochelle, Illinois)

**F**OR I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the Holy City, which are written in this book. He who testifieth these things saith, Yea: I come quickly.”

The above words, taken from the closing chapter of God’s inspired word, are very plain and mean much to the believer in these days. Those of us who are lovers of the truths contained in the word of God, will do well to ponder over them, especially during these last days when so many professing Christians are criticising and picking flaws with so sacred a thing as the Holy Scriptures. In the second chapter of second Peter we read that there shall be false teachers, who shall bring in destructive heresies denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by reason of whom

the way of truth shall be evil spoken of. Paul, in his exhortation to Timothy, warns him that in the last days they will not endure sound doctrine, but after their own lust shall they heap to themselves teachers having itching ears. For example, a noted minister in England recently denies the Bible account of the creation as recorded in the first chapter of Genesis; a teacher in a theological school in China denies the atonement; another minister denies the second coming of Christ and the literal resurrection of the dead, and I might quote many more. Both religious and non-religious papers are full of such as the above these days.

We, who are readers and students of prophecy, know that we are to expect these conditions as we see them today, but we are also warned by the same word to keep clear of such teaching.

Paul, in his epistle to Titus, tells him to hold fast to the faithful word as he had been taught, that he might be able by sound doctrine to exhort and convince the gainsayers. Let us, who are true to the faith and love Bible truths just as God gave them to us, without wrong interpretation, strive to follow the advice that the Apostle Paul gave to Titus; remembering “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.”

#### LIFT UP YOUR HEAD!

S. Roxana Wince, Piereton, Indiana.

**L**IFT up your head O fainting soul!  
Lift up, lift up, those lagging feet!  
For we are near the shining goal,  
And must speed on, our Lord to meet.

O, see you not how war’s dread fires  
Burn up the bundled tares?  
Nor how the poor old earth is seamed  
By heaven’s vengeful shares?

How blood for blood is shed  
Where Gentile nations tread?  
Thus answering pleading cry  
Of martyr’s lips, made in the days gone by?

“How long, O Lord, wilt thou not vengeance take  
Upon thy foes and ours, for our dear Savior’s sake?”

Answering, too, the cry of Judah’s out-cast sons,

So long sad wanderers up and down,  
With not a spot on earth to call their home.  
In fear, by night,

In terror by the day,  
Accursed and spit upon,  
Pursued relentlessly and slain away.

With hope ne’er dying in their breast  
They still look on the promised rest,  
And still lift up to heaven their moan

When will, O Lord, Messiah come?  
How long till thou avenge our blood  
O Thou, the merciful and good?”  
Answering, too, the cry of poor Armenians  
Cursed

To desert wastes, and slain by cruel Turk  
and Koord.

And cry of Africa’s helpless sons,

So wronged by Belgian king,  
For not till blood for blood repays,

Can earth be made to sing.

Wake up! Wake up! O drowsy saint!

For fast Euphratean stream goes dry,  
Sure sign to watcher on the hills

That coming of the Lord is nigh,  
Wake up, and see that Judah’s sons  
Possess at last the Holy Land,  
And that no claim of Pope or Czar  
Against their claim can stand.

That nevermore can wicked feet,  
Of Turk, that sacred land defile  
That now beneath its owner’s hands,  
Is made to bloom and smile,  
For Gentile “mounts” and “little hills”  
Threshed down like stacks of grain  
By God’s NEW INSTRUMENT—ISRAEL,  
Are blown like chaff across the plain.  
Isa. 41:15, 16.

In readiness for rule of him  
To whom all kings must bow,  
When peace shall like a river flow—  
O! would the time were now!  
Wake up! Wake up! O careless ones!  
These signs mean much to you,  
For if Christ comes while yet you him re-  
fuse  
There’s nothing you can do.

You’ve played away your chance  
And lost fore’er the gain,  
And all because you would not take  
For yours, the saving name.  
Wake up! Wake up! O idle Church!  
Leave not your work undone,  
Make haste and gather in the sheaves  
’Ere sets yon sinking sun.

For star, and winds, and floods agree  
That Christ will soon be here,  
The unbelief, the wild unrest,  
The hearts that fail for fear,  
The end of chronologic lines,  
The disregard of God,  
The bowing down to Roman shrine,  
Despite of Holy Word.

These sings, like trumpet blasts proclaim  
’Tis time to lift the head.  
For with our blessed Lord we’ll see  
Our resurrected dead!  
For know you not, when God doth build  
Fair Zion, to all Israel dear  
That then, as promised in his word,  
The Lord in glory shall appear?

FLOWERS are Nature’s optimists; although they have their feet in the grave, they smile up at the sun and spread cheer around them.—Sel.

Every account must be balanced, and the question which should concern most of us is, “How much owest thou unto thy Lord?”—Sel.

IT is only very cheap folks who can be drawn to the church by the notice, “No collection.”—Geo. Eliot.

Not in having or receiving,  
But in giving, there is bliss;  
He who has no other pleasure  
Ever may rejoice in this.—Sel.

A CHRISTIAN is one who does what the Lord Jesus tells him. Neither more nor less than that makes one a Christian.—Sel.

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REAL ADVANCE

A FRIEND who had come to the end of a long, beautiful, and useful life, said to me, "Our ideals are always far ahead of our attainments."

Another has remarked, "The distinctive mark of a man is that he is always trying to improve his condition, pitching his desires ahead of his attainments." To have no ideals, no desire for betterment, is to be less than a man.

But what ideals should we follow? The curse of today is that young people are setting up gold instead of God as the goal of their lives. Betterment, for many, means merely a bigger bank-account, higher wages, or improved material comforts. Such ideals are unworthy of the Christian. For him the Kingdom must be first, and material things may then be added.

The choice of the right kind of ideals will mean success in life. The friend referred to died a poor man, but in character he was a prince. A failure, measured by material standards; a success, measured in terms of spirit!

God must be the goal of life; submission to his will, joyous obedience, hearty adherence to the principles of the Kingdom, loving discipleship—these things have eternal value, and following them we cannot fail.—Sel.

GROWN-UPS may learn something from little Johnnie. On the morning of his birthday this notice was found pasted on the door of his room: "Remember my birthday; give till it hurts."—Sel.

HALF the force and consequent success of many of our religious movements is lost because we are not ready to begin till a large part of the time for action is past.—Sel.

THE test of faithfulness is in toiling while the seed is still hidden from sight. Anyone can sing and work in harvest, but it is quite another thing to go forth bearing precious seed when the eyes are heavy with weeping.—Sel.

THE difference between a life without Christ and a life with Christ is the difference between ebb and flood—the one is growing emptier, and the other is growing fuller.—Sel.

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# THE RESTITUTION HERALD.

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Number 27

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.  
Marshalltown, Iowa.  
104 South 7th St.

BIBLE TEACHINGS ABOUT WORK  
Sunday School Lesson for April 17, 1921  
Golden Text: Prov. 20:11

WHEN Jesus was teaching his disciples, and telling other people about the dear Heavenly Father, he always taught them to keep busy. He was always doing some kind act for those around him, and no matter how tired he was nor how far he had walked, he thought of others' comfort first.

Even when he was only a little boy, I think he must have helped his mama and Joseph a good deal. Joseph had a carpenter shop in Nazareth, and Jesus learned all about the work. When he grew older and began to preach, the people called him the carpenter of Nazareth. But after he began preaching he did not have very much time to do that kind of work. He hardly had time to visit his mother, although he sometimes saw her in other towns where she went to visit friends or relatives.

The Jews had been taught to go to church on the seventh day of the week, which they called the sabbath. They did no work except to get the food they needed, and to feed and water their stock. They always had their food prepared the day before the sabbath.

At one time Jesus and his disciples were going through a cornfield on the sabbath. His disciples were very hungry and they picked some of the corn and ate it. The Jews were always looking for an excuse to find fault with them and now they said: "Do you not know that it is against the law to pick corn on the sabbath day?"

Jesus answered, "If one of you had a sheep that fell in a ditch on the sabbath day, would you not pull it out? A man is much better than a sheep. So it is surely right to do good on the sabbath day." Then he healed the man's hand to show them that it was right to do good any time they had a chance.

His apostles were always busy, too. Paul, in one of his letters, said that wherever they went they always worked for their board and clothes, so that no one would be able to say anything against them. Paul knew that people who do not work are apt to cause trouble, so they made a rule that whoever would not work should not eat.

Even little boys and girls should keep busy enough so that they will not have

## THEIR REQUEST



Will you not pray for us? Each day we need  
Your prayers, for oft the way is rough and long.  
And our lips falter and forget their song.

As we proclaim the Word men will not heed.

Will you not pray for us? Alone we stand  
To stem the awful tide of sin and shame.  
To cast out demons in the mighty Name  
Which is alone the hope of every land.

Pray, pray for us! We are but vessels frail:  
The world's appalling need would crush us down.

Save that in vision we behold the crown  
Upon his brow who shall at length prevail!

Not yet the crowning! Fields must first be won,  
Lives freely yielded, martyr blood be spilt,  
Love cast out fear, redemption blot our guilt,  
'Ere we behold the Kingdom of God's Son.

We shall behold it! Lo, his Word stands sure,  
Our King shall triumph in a world set free.  
With joy his chosen ones his reign shall see!  
Pray for us, brother, that we may endure.

—Sel.

time to do naughty things. Miriam, the sister of Moses, was taught to help her mother about the house, and when her little brother Moses was born, she helped her mother take care of him for the first three months. Then when he grew so big that they could no longer hide him in the house, she helped still more.

You remember that the Egyptian king was trying to have all the boy babies of Moses' people killed. Of course, Miriam and her mama did not want to have such a dear baby killed, so they planned to save him. The mother made a basket of reeds and covered it over with pitch so it would keep out the water, and then Moses was put in it, and they took him down close to the river side. Miriam was left to see what happened.

The king's daughter came, before very long and Miriam who was hiding watched anxiously to see if she would find the baby. When the princess saw the basket among the weeds she sent her maid to bring it to her. When she had opened the basket the baby awoke and began to cry. The princess knew it was a Jewish baby, but she was sorry for him and did not want to have him killed.

When Miriam saw how kind hearted the princess was she came to her and asked, "Shall I go and call a nurse for you?" The princess said, "Go." So Miriam called her mother and the princess promised to pay her if she would take care of the baby for her.

### A Cup of Cold Water

Do you know, children, that Jesus is just as much pleased with little things, if they are done with a loving spirit, as

with larger ones. 'Tis often only these little things that children can do, is it not?

One day Jesus said these words which I want to read to you from our best Book: "Whosoever shall give to drink unto one of these little ones a cup of cold water only . . . . I say unto you he shall in no wise lose his reward." That means that Jesus notices even so small a thing as a cup of water given to a little thirsty child.

Would you like to hear today a story of a little boy who remembered these words of Jesus and used to give water to those who were thirsty?

He lived a long, long while ago, far away from here in a little valley with great mountains rising all about it. His home, which was far from all others, was a plain little house, but it had a pretty garden and the grass was kept neatly cut about it. He lived alone with his mother and he was so kind and helpful that he made her very happy. There were many others, also, whom the dear little fellow used to help.

Up the mountain wound a steep, rough road and people who had to climb it used to get very tired, hot and thirsty. Near the house where the little boy lived was a spring of cold, sparkling water, almost hidden by a great rock which hung over it, and this water he would carry to the weary travelers.

One day he saw a little girl coming up the road, leading a goat, and he ran out and gave her a cup of water which she was so glad to stop and take. He gave the goat, also, a drink and then they went on up the mountain, the little girl waving her hand and saying, again and again, how much she thanked him.

As he went down the path to his home, he saw a little dog, hot and panting, lying by the road. He stooped over and patted him, saying, "Poor doggie, would you, too, like a drink?"

The dog lapped the water eagerly and then wagged its tail and looked up gratefully, trying to say, "Thank you," to its little friend.

Selected from "Kindergarten Stories" by L. E. Cragin.

AFTER all, the vital thing is not to be able to speak with the dead, but to be on speaking terms with God. God has some special way of speaking with each one of us. God is never out of reach of his children. God never created a child to whom he could not send a message. There is a private wire between every soul and the God who created it. The only reliable message is the one which you receive in the corridors of your own soul.—James L. Gordon.

MEN who strain at gnats of criticism, swallow camels of flattery.—Sel.

ADVICE, like medicine, should be taken in small doses, and only when needed.—Sel.



No. 15. THE KEYS OF THE KINGDOM  
J. W. Williams, Phoenix, Arizona.

THAT they were not given to Peter alone, either to act as successor of Jesus or to be the first to preach the kingdom to both Jews and Gentiles, is evident from Matt. 18:18, for in 16:19 the keys were to be used for binding and loosing and in 18:18 this is done by a plurality of persons, "ye," and in next verses at least two or three are included in "ye."

Probably we can best understand these words about the keys and the binding and loosing by studying the Master's illustrative parable at the close of his teaching on the matters we are considering, for the parable itself contains a key-word to the understanding of these dark sayings.

The Lord's teaching about how to proceed when one member trespasses against another caused Peter to inquire how often he should forgive such trespasses, and Jesus first answered his question, then illustrated his answer by the parable under consideration. Hence the parable has for its aim to cause one member to forgive another any wrong which was the occasion for first going to the offender alone, then with witnesses and finally taking it for settlement before some of the church acting as judges. Hence the basis of the parable is Matt. 18:15 and 21.

Notice first that the parable is about "the kingdom of heaven," the same thing of which the keys were (to serve in binding and loosing). A large part of Christ's parables were about the kingdom, and did not refer to his future coming reign either, but to the then present phase of the kingdom. For in preaching in parables he was merely giving in another form what he otherwise preached when saying, "The kingdom of heaven is at hand." It was then at hand in the form of the miracles, which made the kingdom conditions present, at hand, to the people then. Thus many of his parables were simply setting before the people the miraculous kingdom conditions. We believe this one in Matt. 18 is of that class. We will point out why we thus say as we proceed.

The great King is evidently the Father. See verse 35. In this verse the Master makes the Father the Actor in what goes before. Notice that this verse gives the lesson the parable was intended to teach, in harmony with the occasion of it in verses 15 and 21.

The servants are humanity. For sinners and saints both serve him, the one as slaves, the other as freemen.

The account is the notice the Father takes of all human conduct, to approve or condemn. David says in Psa. 139 that he knows all our thoughts, words and deeds.

The debt owed by the servant in his presence corresponds to sin, the ten thousand talents representing the countless guilty offenses of the natural man.

He "had not to pay." This shows inability of any man to extricate himself from his sin.

He was ordered "sold." This is the word Paul uses for the condemnation of sin, "I am carnal, sold under sin." Also all his family and all he had were likewise sold for "payment." For Adam and all his family and possessions came under the curse.

Have patience with me, and I will pay

thee all." Repentance, by submission to the sentence is shown here. For the words move the king to compassion, and repentance is what brings us into the Father's mercy, hence these words evidently represent repentance. Also in Luke 17:4, which is parallel in account with Matt. 18, what moves the wronged brother to forgive the offender is the latter's repentance, and in Matt. 18:29 this repentance is expressed in our parable by these words, "Have patience with me and I will pay thee all." Therefore, since these words in verse 29 show the repentance between brethren by Luke 17:4, the same words evidently show repentance between sinner and his judge in verse 27.

Then the Father "loosed" the guilty penitent. That is, by next words, he forgave him. Here is the key-word we spoke about, "loosed." Keep your eye on it. Notice that it means forgive. The context, the whole subject under consideration, and the arguments in our previous paragraph, all coincide in finding forgiveness here in these words of the Gracious King.

The forgiven person, now a Christian, goes out and finds a fellow-Christian who owes him a debt of transgression (the "trespass" of verse 15). It is a small matter in comparison with the transgressions he himself found against the Great King when the Father in his love forgave him. Only a hundredth part of his own debt. Surely his joy and peace in his forgiveness will cause him to love everybody and be merciful in a little mite, which is all that is needful to pass over so small a debt? No. What an astonishment! He forgets all his wealth of mercy he has found by free gift of grace and claims the last farthing from the poor wretch!

"And he laid hands on him and said, Pay me." This is the threat of vengeance. "And his fellowservant fell down at his feet and said, 'Have patience with me and I will pay thee all.'" This is an exact repetition of the repentance he expressed to the Father.

"And he would not: but went and cast him into prison, till he should pay the debt." This is the execution of vengeance, showing an unmerciful, carnal spirit. The fact that his Lord, the King, in verse 32, reminds him over again of his mercy, shows that the forgiven one forgot the grace of God in his case when his brother trespassed against him. Hence all lack of mercy on our part is caused by forgetting our own forgiveness. The cure is meditation on the greatness of our transgressions against the Father, and remembrance of his exceeding great mercy. The cure for hard-heartedness is the blood of the cross. The way to perfect mercy, perfect love, is knowledge of God's great love, 1 John 4:8, expressed in Bethlehem, confirmed in Gethsemane and consummated on Calvary and Olivet.

Now the church takes the matter in hand. The wronged brother of verse 15 who will not forgive his trespassing brother when he repents becomes the subject of church notice himself.

For "his fellowservants (the church) saw what was done." The church must take cognizance of the conduct of members. We are our brother's keeper. Especially must the spiritual shepherds. "They watch for your souls, as they that must give account." The church must notice conditions

as they are among us.

They are "sorry." They are not angry. They do not selfishly consider how the congregation and the cause have been shamed in the eyes of the world. They are sorry. They have the same feeling of tender pity the King exhibited when he forgave his burdened servant and lifted his heavy load. They have not forgotten their forgiveness. The love then born is with them still, grown stronger. In this love and pity "they told unto their Lord all that was done." This answers to prayer. Of course the Father knew all about it already, for he knows all. But all such church matters are a proper subject for prayer. In prayer they commit the offender to the Father, as in 1 Cor. 5:5. But some may say, "That is satan, not the Father." Then it seems to us that some people would send an erring brother to the devil, with godspeed. This is too apt to be the spirit of disfellowship, instead of the loving pity and benevolence due a brother. We should consider chiefly his own welfare.

That the delivery of 1 Cor. 5:5 and 1 Tim. 1:20 is to the chastening love of the Father is evident by considering the first two chapters of Job with 42:11. Satan's affliction of the first two chapters is "the evil that the Lord had brought upon" Job. The "hand" of satan, 1:12, 2:6, is the hand of the Lord afflicting Job, 1:11, 2:5. It was the "hand of God," 19:21. That is, satan's "hand" was affliction, and since it was from God, 42:11, the hand of satan was nothing more nor less than the affliction, the human agencies of adversity, (satan, adversity) used of the Father for our good. In this way it was his hand.

So in Matt. 18:32-34 the Father delivered (the same word you meet in 1 Cor. 5:5 and 1 Tim. 1:20) the unmerciful brother to the "tormentors," the affliction, evil, satan, to suffer for his good. For the sinner's own good was the sole purpose Paul named in 1 Cor. 5:5, although he considered the good of all in verses 6 and 7.

The same truth expressed here in verse 34 is otherwise expressed in Matt. 6:14, 15 as the Father's not forgiving. Not forgiving, he afflicts. For suffering and death are the two penalties God put on Adam's sin. And suffering is the penalty he here puts on the unmerciful saint. He puts him back unforgiven (subject to the affliction-penalty) under his debt of ten thousand talents, that he may learn over again the lesson of divine mercy which he forgot when he had opportunity to exercise it to his erring brother.

Not forgiving is executing the penalty due. Hence in our unmerciful attitude we take vengeance, for suffering was the first penalty God pronounced on Adam, previous to the death penalty. We have said the cure is contemplation of our own debt of guilt, and, if need be, as in the case of this unmerciful servant, learning through affliction the way of mercy. For since affliction is part of the penalty for sin, when suffering is divinely put on us, then removed, in that sense we are forgiven (forgiven of the suffering penalty) and hence have re-learned our lesson of mercy.

This shows how one man can forgive another. Forgiveness of sins is God's prerogative, yet we are told to forgive our brethren. So man can forgive man. The solution is this: Suffering is part of the penalty. Hence when we forbear vengeance

we forgive. And when we find our enemy suffering affliction which we did not inflict on him in vengeance, we can remove that affliction-penalty, too. Food to a hungry enemy, drink to a thirsty one. Thus the church can forgive a brother. They can refrain from disfellowship and its resulting affliction penalty. Thus they forgive, (loose as in Matt. 18:27. Also 16:19 and 18:18 we think). Or, the church can deliver to satan, by disfellowship; can commit the erring brother to the Father's "hand" of affliction, ("bind" him with the keys instead of loosing him).

Thus we are brought to the Scripture's own interpretation of the keys and the binding and loosing. But we must leave the discussion of it again, till next time.

Do the above words on affliction reveal to us a reason why the Lord's people suffer so much? For if lack of mercy is a cause of affliction, as in 18:34, do we not here find one cause of our afflictions? For have we not many personal grievances that refuse to be settled? But do not misunderstand. We do not mean that all your sorrow is because you are unmerciful. There are other purposes in suffering. One is "for righteousness' sake."

But must not the whole church suffer as long as they loose (forgive) a brother from his debt of suffering by not turning him over to affliction? Not that it is wrong, always, to loose a brother. But sometimes it is wrong, if we are "too loose." Sometimes it is right to "bind" him. We rarely do that, if ever. Are we so righteous we do not need it? Or have we lacked understanding? or are we in danger of a Pharisaiic "I am holier than thou" attitude? Likely. But there are also the other things to consider.

But we must leave our arguments mostly, that this is the meaning of the keys, till our next article. We did not intend to be so wordy. But this Arizona life has more leisure, and we must work off our ideas on somebody, for a sort of safety valve. We trust the process is not dangerous to you.

With love and prayers for the enlightenment of all of us.

#### IS IT TRUE?

Rufus A. Curtis,      Scottsburg, Indiana.

**I**S IT true that the "spirit," which returns to "God who gave it," constitutes the self hood or personality, that is amendable to God's law, and will be rewarded or punished? Modern theologians, with minds tintured with the serpentine falsehood,—"Ye shall not surely die,"—assume that this statement, in Eccl. 12:7, teaches that there is a spirit personality that survives the stroke of death, and lives on, with "immortal youth," and vigor undecaying. The popular view is expressed in the following quotation, from Addison:

"The stars shall fade away; the sun himself grows dim with age, and Nature sinks in years; But thou shalt flourish in immortal youth, unhurt amidst the war of elements. The wreck of matter and the crash of worlds."

Why should "the mourners go about the streets" when "man goeth to his long home" if that home is an enduring palace, exchanged for a transitory hut? Eccl. 12:5, 6. Nature does not belie the facts, is

the reason of mourning, at the death of our friends: We know their "house" of waiting is "the grave;" and their bed is in "darkness," surrounded with corruption, and worms for companions. Job 3:11-19; 17:13-16.

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7. The Hebrew word "ruach" and its corresponding Greek equivalent, "pneuma," translated "spirit," in the Old and New Testaments, occurs seven hundred and eighty-five times, and never in a single instance are they qualified by such adjectives as "immortal," "deathless," "undying," "never dying," etc. "Ruach" is rendered "breath" twenty-eight times. I wish to call the reader's attention, first, however, to the expression, "Then shall the dust return to the earth as it was." A few prefatory remarks here, may help to clarify the theological fog and mysticism thrown around this text, by those holding to the natural immortality of man. If I can get your mental gaze turned from seeking an immaterial, intangible ghost, to look the other way for a time, possibly I can get you to see a physical, organized being, termed "man" by his Creator, that was "formed" of dust, and on account of disobedience, was to be remanded to dust again.

In Gen. 2:7, we are informed of man's creation, in the following language: "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." He did not become a soul by the impartation of "the breath of life." He was a "soul" before he had a spark of life imparted to him. It all depends upon the force of the adjective "living."

"Man became a living soul." What was he before the impartation of this vital "breath of life," common alike to all forms of animal life? Gen. 7:21-23.

Unquestionably he was a dead soul. According to Hebrew scholars, the terms "meth nephesh," dead soul, occurs several times in the Hebrew Scriptures. After this dust formed creature, termed "man," had disobeyed his Maker, we are informed by the record, "And unto Adam he said, Because thou has hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also, and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return." Gen. 3:17-19.

By the foregoing, we learn that it is the man himself, that returns to dust, and not his prison house, as some would have us believe. "But man dieth and wasteth away: yea, man giveth up the ghost, (expireth) 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. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, till thy wrath be past, that thou wouldst appoint me a set time, and remember me. If a man die, shall he (the man that dieth) live again?" Job 14:10-14.

Giving the "breath of life" causes God's creatures to live, and to reverse this action, and "take away their breath, (ruach, the identical Hebrew word for 'spirit,' in Eccl. 12:7) they die, and return to their dust." Psa. 104:29. "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." Job 34:14, 15.

If the "long home" is heaven, to which "man goeth," when the "silver cord is loosed," "the golden bowl" broken, "or the pitcher be broken at the fountain, or the wheel broken at the cistern;" then is universalism established beyond controversy, for they "all go unto one place." Eccl. 3:20. To be consistent, and "let God be true," and not try to substitute our "thoughts;" for his thoughts, and our ways for his ways will save us from the predicament of admitting universalism, or any other erroneous doctrine. Rom. 3:4; John 3:33; Isa. 55:8; 9.

Now that your minds have been arrested, for a time at least, in imagining an immaterial and immortal personality, whenever you see the word "spirit," I wish now to quote Eccl. 3:19, and also finish quoting the twentieth verse.

"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; ('ruach' the same Hebrew word translated 'spirit' in Eccl. 12:7) so that a man (in death) 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."

The same hypothesis, that would make man's "spirit" an immortal personality, destined for heaven, at death, would do the same for the "beasts," seeing they all have "one ruach," or "spirit," and all are destined to "go unto one place." Which will you do, abandon the premise, or accept the conclusion? The thought expressed in Eccl. 12:7, is not merely that "the spirit" goes to God, it returns to him, at death. It not only returns to him, but it returns to him "as it was" before God "gave it." It is perfectly grammatical to supply the ellipsis, "as it was."

"Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it as it was." Now if it returns to God as a conscious, rational being, it must have been such before he "gave it;" hence we have another gigantic error growing out of a wrong exegesis of this text, Eccl. 12:7. Namely, the pre-existence of man.

I prefer "the old paths" of God's "good way," in preference to the "crooked paths" of man's devising. Jer. 6:16; Isa. 59:8; Psa. 125:5; Prov. 2:10-15.

WE need never be impatient to know our future; it is better that we be content to see just the next step and to take that, to know the next duty and do it. This is the way God makes known his will to us.—J. R. Miller.

A PURSE is doubly empty when filled with borrowed money.—Sel.

IF shame of our ignorance serves only to keep us from inquiring, ignorance and shame will thrive on each other.—Sel.

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S. J. Lindsay, Editor and Manager.

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## Editorials and Church News.

A long distance telephone call on Thurs. March 24 announced the death of Sr. Thomas Head, Sterling, Illinois. The call to preach her funeral could not be met owing to the fact that we were sick abed. We regret this very much.

Harold, son of Bro. Fred Graham at Fredericktown, Mo., has just had his tonsils removed. Last reports were very favorable.

Owing to the editor's sickness, much mail must go unanswered.

Sr. (Grandma) Bolliard, of Kewanee, Ill., fell recently breaking an arm. Early last fall she had the misfortune to break a hip. Such accidents soon tell on one of her advanced years.

Bro. M. W. Perrine, Dixon, Ill., while on his way to cover an appointment for over Sunday, Mar. 27, at Oregon, Ill., when leaving the train at Rochelle, Ill., fell, striking his head on the platform in such a way as to leave him unconscious until next morning. He was cared for at the Lincoln hospital over night and the next morning authorities got into communication with friends.

## REMITTANCES.

Mrs. James Hendricks; J. L. Barnard; Harriet Woodard; Mrs. Alice Chase; Mrs. G. E. Stauffer; Mrs. Lawrence Vincent; Mrs. W. W. Johnston; Mrs. E. M. Hall; Mrs. Clifford Cronbaugh; Silas Murphy; A. F. McGowan; Mrs. Leola Clark; C. E. Swindler; Mrs. W. E. Knight; Mrs. D. F. Gainey; James C. Passons; Mrs. Emma Davis; Vernon Lansbery; J. L. Robbins; Mrs. Mary Parker; J. J. Norgor; W. H. Funk; Lee Sutherland; Mrs. H. H. Hennessey; Mrs. E. L. Johnston.

## EMERGENCY FUND.

Mrs. E. L. Johnston, 1.00  
Mrs. E. M. Hall, 1.00

## Obituary.

### Sister David Renner

Sarah E. Lines, daughter of Mr and Mrs. Washington Lines, was born Jan. 22, 1855 and died March 22, 1921, being 66 years and two months old. She was educated in the Lanark schools and for a few years taught school near Lanark.

She was married Sept. 28, 1876 to David B. Renner who preceded her in death Jan. 23, 1916.

To this union were born four sons, who survive her: Arthur R., of Rockford, Ill., Roy B., of Des Moines, Iowa; Irvin E., of Rock Island, Ill., and Ralph E., of Detroit.

Sister Renner is also survived by six grandchildren and two sisters: Emma Kemp, of Portland, Oregon; and Jennie Lines of Ottawa, Illinois.

For the last two years she has resided at the Caroline Mark home, Mt. Carroll, Ill., where she has surely enjoyed the comforts of this grand gift to the aged ladies of Carroll and adjoining counties.

When a young woman she joined the Methodist church, but in later years she accepted the Abrahamic Faith, and has lived a true Christian life. Being of a quiet disposition she endeared herself to a large circle of friends wherever she resided.

Owing to ill health for the last few years she has suffered considerably, and when the last sickness came she realized it was the final summons, and was ready and willing to go.

Funeral services were conducted by the writer in the Lanark church on Thursday afternoon, March 24, after which she was laid to rest beside her husband in Lanark's beautiful cemetery. Although it was a stormy and disagreeable day, a large number of friends and relatives assembled in loving remembrance of this quiet, unassuming sister.

She sleeps in Jesus, and we look forward to the day when death shall be swallowed up in victory.

F. E. Siple.

### Sarah Ann Strand Muncrief

To the Restitution Herald Readers:

After some delay, having a deep sense of unworthiness, we wish to record the birth and death of another dear mother—Sarah Ann Strand Muncrief.

She was the oldest of three children, two daughters and one son, born to the union of Green Murphy Strand and Wincie

Winningham, Oct. 7, 1838. In her 23rd year she wedded Dr. James L. Muncrief, in his 29th year. He soon after joined the rebel soldiers, and became a sergeant in the army. Being true to his promise, no doubt made this service seem short. See Gen. 29:20; Hosea 12:12.

As with Jacob, so to this union were born eleven children, four boys and seven girls, three of the girls dying in infancy. They raised eight to man and womanhood. Six of these are married and have houses of their own. They were all near to see the mother in her last days. Five of the children have thirty children living; fifteen boys and fifteen girls. Zech. 8:5. These thirty grandchildren have twenty-one boys and girls. See 1 Sam. 2:30.

The last night of "Mama's" life was passed in anguish, (Isa. 26:17-21; Jno. 16:21), with her two baby boys by her side to hold her on the bed and administer other service, with the aged father and oldest sister present, to witness the suffering of one who had done so much for them and could do no more, only to leave an example worthy of imitation. She was truly "a keeper at home," Titus 2:5; and "one not given to change." Rom. 1:25-27. About 1:30 P.M. the breath (spirit) left her. Psa. 146:4; Eccl. 12:1-7; being 82 years, 2 months and 21 days of age; 59 years and 9 months of this in wedded life. And near the close of the day, after a short service, she was put away to rest in the grave till Jesus comes. So, good-bye, till he comes. Gen. 27:46.

Yours in hope,

Mittie C. and R. A. Humphreys.

## Notices.

The Church of God in Los Angeles has changed the meeting place, from Grant Hall in the Walker building, to a brick chapel near the corner of 42nd St. and Moneta Ave. This little chapel has been found to be much more satisfactory than the hall, and the attendance last Sunday was forty-two. Sunday School at 10 A.M., each Sunday. Bro. John Saylor, Superintendent. Preaching service at 11 A.M. each Sunday except the second Sunday, which is occupied with short talks by members. Each Sunday evening we hold a Bible Study Class at the homes of members, taking up Old Testament history. Berean Class every Wednesday night.

Ella H. Wyman, Sec'y.

### Tract Fund

Will those who are interested in the tract distribution please take notice that in the republication of Bro. Moyer's tract on the Kingdom of God we overdrew on that fund about \$6.00. There has been an increasing demand for tracts until the call now keeps us busy in our spare time to keep stocked up. Please do not send for more than a pound at a time unless you are exceptionally active in tract distribution. Do not send for them merely to make keepsakes of them.

Dear Bro. Lindsay:

I think my time is about up so am sending \$1 to continue the paper. I am very glad to state that Bro. L. E. Conner will preach for us at Roll, Ind., the first Sunday in each month, beginning April

2nd and continue till winter. We feel that he will do much good.

Respectfully yours,  
C. E. Swindler.

## Reports.

Meetings were held at Woolstock for 9 evenings by Bro. Drinkard of Nebraska. There was good interest shown in the meetings and we were sorry he was called home on account of illness in his family. We would be glad to hold a series of meetings again.

Mrs. V. Wilcox.  
Mrs. D. Pease.

## Letters.

Waterloo, Iowa, March 26, 1921.

Dear Bro. Lindsay:

If agreeable to you I wish to publish the following in the paper of which you are editor. To those interested in the edification of God's church: You have, no doubt, received and read the report of the meeting held in Oregon, Ill., last Nov. One of the results of that meeting was the appointment of the committee named at the close of the report, whose duty was worded as follows: "To put forth diligent effort toward discovering a scriptural plan and method that will, in practical application, provide us with a Central working Body with a view to providing at the earliest opportunity literature other than regular church papers for dissemination among all, likewise books and booklets for common sale, an educational system for aiding and directing those who desire access to such advantages and a general head quarters through which interests now unserved, but common to the fellowship in general can be served."

The chairman of the committee has appointed the undersigned to conduct an educational campaign through those of our papers which are agreeable, the object of the campaign being the discovery through co-operative study the "scriptural plan and method" that will make us into such a working body which will bring about the above results.

To introduce this campaign I am appealing to any and all who may read this to write and publish your thoughts on the "needs and benefits of united work in the Master's service" and the "duties and opportunities of Christian life" or any other topic touching upon this subject. The committee hopes to be able to give something for your consideration and we hope it will be received in the spirit in which it is given, the spirit that comes from the desire to see Jesus alone magnified in the church, and, through him, God.

What you write, write with this desire and in this spirit, praying for wisdom that you may so word your thoughts that this spirit will be manifest to all and we have confidence toward God that the desire of our hearts will be gratified. We need each other's co-operation in this work, and to safeguard the work from being tainted with fleshmindedness, let our constant prayer be consecration to Christ.

If you have not sent Bro. Austin a reply

to the report, do so at once, after studying it and the spirit back of it. Comment on it freely and honestly, pointing out anything which you consider unscriptural or wrong, but in the spirit of love.

Yours for Christian love and Christian unity.

Alta King.

Eldorado, Illinois, March 22, 1921.

Dear brethren:

We feel that we should express our thanks in some way for Bro. Siple's service in our recent meeting. Though he had to preach in a school house we had a two weeks feast on the gospel. We certainly thank the Church of God people for sending him. We are hoping that he may come back this summer for many are beginning to see the light.

Yours in Christian love,

Walter Wiggins.

Sunnyvale, Calif.,

Dear Bro. in the Blessed Faith of the Gospel preached to Abraham:

I am writing to tell you that we have moved from Corning, Calif., to the above address. In sending my Restitution Herald please address to Sunnyvale, Calif. Sunnyvale is 39 miles south of San Francisco on the main line to San Jose in one of the richest and most beautiful valleys. My husband and I having spent some time here in the hottest part of last summer found the climate most delightful and cool, and on account of his health we had to make a change.

I wish to pay for my subscription for this year (1921). The brethren and sisters have been giving to the helping fund so that a great many of us could take the Herald. I want to thank them for the giving of their talents and money, hoping that hereafter I can always pay for my subscription and will be able to give to the helping fund.

I want to thank the National Bereans, (of which I am an isolated member), for their good letters they have written to me. I expect to answer them. I have not been well since last September. Am hoping that the change of climate and with the good Father's will, I will enjoy good health again. I have read with much interest of your recent trip to California, and hope that it has benefited your health that you will be able to continue to do work for the Master. When he comes he will reward you for your faithfulness, and also all those that have done likewise in the faith. I enjoy the Restitution Herald. So many articles are good, but the one that fills me full of joy and happiness is the second coming of our blessed Lord. How sad it makes me when I see so many, every day, rejecting the Savior that died for them. Bro. Lindsay, I have never turned either way from the gospel of the kingdom as we believe it since the time that Bro. Almus Adams came to Sunnyside, Wash., eight years ago. Through the teachings of Sr. McClelland there, after being in the Baptist faith about 25 years. I thank our heavenly Father that he thought me worthy to be in his church (Christ's body) that I will continue a humble and faithful child of his until he comes from preparing a place for us. My heart's desire is to be where he is and see his dear face.

With Christian love to all the household

of faith.

Sincerely yours,  
Mrs. W. E. Knight.

Dear Bro. Lindsay:

I received your kind letter with the \$10.00 cash. I realize I must write more plainly and not write in between lines, also write my articles in a more accurate and brief form. But I am so full of joy and zeal for him because of his rich and many blessings he has conferred upon me in the light of his blessed word. I have found it so valuable to my spiritual growth, it stirs my zeal and love for him that I desire to give other saints the advantages or benefits derived therefrom. But all the glory is to him. Praise be to him!

I have studied some of Revelation and understand this little book is written to his servants to show them the things which must come to pass with speed. Rev. 1:1. In Rotherham's translation we find the third verse pronounces a blessing upon "they that hear the words of this prophecy and keep the things which are written therein." Hereby we understand it is given to the servants, his saints, who are to be his prophets at the end of time. Dan. 12:8-10. For the words are closed up and sealed till the time of the end, the wicked shall not understand, but the wise shall understand. We also have the promise of 1 Sam. 20:2 and Amos 3:7, 8. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

We are living in the time in which he revealeth the greatest secret of the age during the two thousand years of the church's history, because we are in the period of Rev. 3:14-22, where the nominal church system is completely rejected by our blessed God and Lord Jesus Christ. And because we are living in this period in which the true church is completing her course, and there is no more need for the use of the nominal church system, God in love to his saints makes known to us the mystery of iniquity, 2 Thes. 1:7, and also the mystery of God. Rev. 10:7.

Revelation is the little book written, Ezek. 2:9, "So I looked, and lo, a hand put forth unto me, and lo, therein a scroll, and he spread it out before me, it was written in the front and the back, and there were written thereon lamentation and sighing, and wailing." Rev. 5:1; Ezek. 3:3 and Rev. 10:2, 9, 10 speak of the same book.

"Then did I eat it, and it was in my mouth as honey for sweetness." We understand from Rev. 10:7, "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 has declared to his servants." Which servants are the same as those servants of Rev. 1:1 to whom he shewed these things written in the little book of Rev. 5:1; Ezek. 2:9, 10; 3:3; Rev. 10:9, 10. We also have the assurance that at the time due his saintly servants shall understand, Dan. 12:9, 10, because Ezek. 3:3 and Rev. 10:9, 10 state plainly we are to digest this prophecy that is to have a mental panorama, viewing of the future glories of exaltation and triumph, to be in high spirits, leap for joy. This is why it is sweet as honey in our mouth; bitter in our belly, because to gain the taste of



the honey, we must also taste the bitter, which means pain, smart physical or mental piercing, through it we shall be triumphant, because he in love to his intended bride, has permitted her to mentally view all that is to follow after her rapture, after the mystery of iniquity has finished the persecuting of the true people of God. Then will come lamentations, mourning, and woe. Ezek. 2:9, 10.

We earnestly pray, watch, wait and serve him, and his, until he calls for us.

With love to all who are of Ezek. 3:4,  
Mrs. Emma Boerger.

## The Sunday School.

By Alta King.

### BIBLE TEACHINGS ABOUT WORK

Lesson 3. April 17, 1921.  
Lesson Text: 2 Thes. 3:6-13.

Golden Text: In diligence, not slothful; fervent in spirit serving the Lord. Rom. 12:11.

Memory Verses: 2 Thes. 3:11, 12.

#### For Study

One of the greatest, if not the greatest problem to be solved in accomplishing the salvation of the world is the "Labor Problem," the disagreements between Capital and Labor.

Since we expect to be workers with Jesus in the administration of the government which will solve this problem successfully we should know something of how it is to be solved, and, as individuals, make practical use of what we learn about Labor.

#### The Labor Problem

Mankind from the standpoint of labor is divided into two classes.

First. Those whose labor is primarily mental, and into whose hands the larger part of the money rightfully falls, because of their ability to manage and direct its use wisely.

Second. Those whose labor is primarily physical. All disagreements between these two classes are due to the lack of cooperative, brotherly spirit.

The lack of this spirit is due to various causes.

First. Man is primarily selfish. The relationship indicated by the greetings exchanged between Boaz and his laborers is the remedy for this. See Ruth 2:4.

Second. Man's misconception of physical labor which has lead mental laborers to regard themselves as superiors and the masters of the other class and to misuse the power which they should regard as a sacred privilege. The condemnation of this class is seen in James 5:1-6.

This misconception of physical labor has also caused the physical laborer to undervalue his place in God's economy and to dislike and avoid the talent given him, becoming jealous and envious of those whose labor lies in another field.

This second cause will be eradicated by men imbibing the biblical conception of work. In connection with this study the following questions and scriptures:

Who made work necessary; or rather, introduced it into the world? Was it for a beneficent purpose? Give a scriptural answer.

"My father worketh hitherto and I work." John 5:17. Did God stop working when Jesus began, or was Jesus referring to God's eternal, day in and day out work, to justify his doing a good work on the Sabbath? Show that God is eternally at work. Read Acts 17:28; Job. 37, 38.

Will God's children be imbued with this same spirit of work?

Did Jesus, the most cultured, refined man the world has ever known, regard plain physical work as beneath him? Mark 6:3.

Paul regarded work as so important and held it in such high esteem, that he made himself an example in this to his congregations, even though it could not be justly required of him. 2 Thes. 3:6-13. From this scripture what do we learn follows in the wake of idleness and shirking of work? How should we show our disapproval of such conduct? Is this rebuke just as applicable to idle rich as to idle poor?

Solomon's proverbs concerning work: Prov. 24:30-34; 28:19.—Sloth and poverty. Prov. 26:13-16.—Excuses for laziness. Prov. 10:4; 13:4.—Work and wealth. Prov. 18:9.—Laziness and masters.

Neglect of duty causes almost as much mischief in life as active wickedness.—Ellicott.

Prov. 22:29; 31:10-31.—Labor and honor.

Paul's statement of the object of work: Eph. 4:28. True work is always to help others, to benefit the world, to meet some need of men; and in meeting this need we also meet our own highest needs.—Sel.

Could there be any disagreement between capital and labor if all made practical application of this advice of Paul's? How does it harmonize with the underlying principle of kingdom management?

Scripture Readings: Ruth 2:4; John 5:17; Acts 17:28; Job 37, 38; 2 Thes. 3:6-13; Eph. 4:28.

The Children's Lesson: Give them a picture of Jesus the carpenter—first as a little boy learning the trade in Joseph's shop, and later helping, by his labor, to support the family. Any helpful work, no matter how small, is service to God because, when we help one another, we are doing God's work. If we neglect these little duties, or do them dishonestly, we are neglecting God's work and being dishonest to him.

Discuss with the children the various little duties in school and home that comprise their share of God's work.

#### For the Class

What two general classes are the laborers of the world divided into? Why? Which class controls the money? Discuss the present relationship that exists between these classes and the various causes, or rather the one cause which is man's wrong conception of work and its purpose.

What is the right conception of work, and its purpose as presented in the Bible?

1. God as a worker.
2. Jesus as a worker.
3. Paul as a worker, and Jesus' teachings through him, concerning work and its purpose.

4. Proverbs concerning work.

How, and by whom, will this labor problem existing between the classes of laborers be successfully met and solved?

### WHAT IS PROBATION AND FOR WHOM PROVIDED?

D. C. Robison.

Salem, Ohio.

WE note that many are much concerned over the subject of probation as applied to the kingdom age. The principle question for us to settle is: Can or will it affect our standing when we stand before the judgment seat of Christ to receive for our labor in this age? Webster defines probation thus: The act of proving. Adam was put on probation to prove himself worthy to become the ruler of the race. We all agree that he failed. We learn that provision was then provided through the seed of the woman. Gen. 3:15. This seed, the Christ, was given a probationary period to prove his worthiness. He proved faithful and gained eternal life for himself and the right to extend it to all who believe. Rom. 1:16.

Our probationary period began when we were baptized into the name of Jesus the Christ. This is our trial period. No age has ever existed in which Jehovah has not furnished witnesses who preached the gospel. The age before the flood began with God's method of enlightening the race. Abel, through his sacrifice obtained witness that he was righteous. Paul furnishes a list of worthy witnesses, to the Hebrew brethren, which shows that all were provided the means of accepting the gospel of salvation. The faithful offering of sacrifices provided a means from Adam to Moses. This means of salvation was provided that men might obey and be counted righteous. God placed the antediluvians on a probation of 120 years. During this period Noah became a preacher of righteousness and warned the people of the approaching judgment of condemnation when he, by faith and obedience, saved himself and his family. From Adam to Noah we read of a list of faithful servants whom Jehovah commends. See Gen. 5. Enoch, the seventh from Adam walked with God and he was not, because God took him. Were these sufficient witnesses to condemn the age in which they lived?

When Moses was called and sent to lead his brethren from Egyptian bondage, did he not furnish sufficient testimony to condemn the Egyptians? It is an historical fact that God visited a retributive judgment upon Pharaoh and his army. Can any person prove from the Scripture that God has provided a second probationary period for this class?

The natural seed of Abraham were put on probation and became God's witness to the alien part of the race. Ex. 19:5, 6. They failed to prove themselves a righteous nation and was therefore overturned. Ezek. 21:25-27.

God is still longsuffering toward us and is not willing that any should perish, but that all should come to repentance. 2 Peter 3:9.

Besides the witnesses we have given it seems that Paul reaches the climax when he said, (in speaking of the nations), "Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." Acts 14:16, 17.

Is it reasonable to believe that God will provide a second probationary period for

those who neglected their opportunity? To our mind it is unscriptural. Add to the above all the prophetic warnings and the witness of his Son, and the apostles, we certainly have evidence enough to condemn all who have rejected God's means of salvation. One writer gave as evidence that his grandfather was chosen by his church as a leader and that his prayers were heard and answered by God. This, and the misapplication of the Scriptures is relied upon to prove their position. We are living in the age of liberalism when spirituality is placed before doctrine. Sound doctrine produces sound spirituality. If you doubt your spirituality examine to see if you are in the faith or not.

It is evident from the above that each age has been furnished with sufficient evidence to save or condemn. The world is born in the darkness of nonbelief. We are required to choose the light in order to obtain salvation. When this age was ushered in Jehovah sent his Son as his witness to warn his people of a future judgment in which their city would be destroyed and they scattered among the nations of the earth. The apostles confirmed this testimony in their preaching. The New Testament furnishes proof enough to satisfy the most skeptical. Every age has had as witnesses, angels, prophets, and the voice of Jehovah, speaking through his divine agents. When Jehovah sent Isaiah to witness to his people he did it in a parable. Isa. 5:1-8.

O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, than I have done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes. This vineyard the prophet declared to be the house of Israel and the men of Judah his pleasant plant. For the judgment against this people see Matt. 21:33-46.

Since this judgment has in part been executed against this pleasant plant, will the judgment be less severe when applied to the rejection of the nation? We think not.

When Paul began his letter to the Hebrew Christians he warned them against their rejection through unbelief of Jesus the Christ as the Messiah of the Scriptures. We read, God, who at sundy times and in diverse manner spake in times 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 (for whom) also he made the worlds. Heb. 1:1, 2. From these witnesses we must choose life or condemnation. When Jesus sent his apostles out to preach the gospel to every creature, those who believed and were baptized would be saved; those who believed not would be condemned.

Does this commission promise a probationary period in the coming age. Will the nonbelievers be raised and tried the second time for a future life in the kingdom age? Our analysis of the above text (Mark 16:15, 16) answers, no. Again Paul says in Heb. 2:2-5, If or since the words spoken by angels was steadfast and every transgression and disobedience received a just recompence of reward (retribution) how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord and was confirmed unto us

by them that heard him; God also bearing them witness, both with signs and wonders, and with diverse miracles, and gifts of the holy spirit, according to his will. Note please, that this warning alludes to the words spoken by angels when Israel had rebelled against God. God's judgment upon those who were disobedient was death. The forty years granted to them was not probationary, but retributive. Jehovah could do no more than to send his Son and the apostles with power to work miracles of which he bore witness to their labors. When we attempt to weaken, or entirely remove the above Scripture, we are opposing the spirit of Holiness.

In conclusion let me state my views of probation in the coming age. It will be for the purpose of dealing with the wheat and the tares that will grow together during that age. It will be an age of testing, that in the end the tares may be gathered into bundles and burned, and the wheat into his barn. Matt. 13:24-43.

Those who teach a probationary period for the wicked dead do at the expense of the gospel. We notice that the following text is given as proof of a probationary period for the wicked dead. "Who will have all men to be saved, and come to the knowledge of the truth." 1 Tim. 2:4. If this text is to be taken without an analysis it proves that all will be saved. A first class universalist text. If the verb "will" implies a forceful acceptance of God's purpose the preaching of the gospel is unnecessary, for God's will must accomplish his purpose. The word will, in this text can mean no more than that all men will be obedient to his law. The doctrine of "conditional immortality" is based upon the conditions implied in his purpose which was and is to fill the earth with a righteous race. Righteousness is counted for the faith. We do not possess inherent righteousness any more than inherent immortality. To obtain a clearer conception of the word "will" as used in this text we should take heed to verse 5 where Paul writes that there is one God and one mediator between God and men, the man Christ Jesus. A mediator is one who officiates for one who has offended and toward God who has been offended. He is an advocate. The use of this text (1 Tim. 2:4) when applied to prove salvation for sinners in a future probation is unscriptural.

#### THE SIGNS OF CHRIST'S SECOND COMING

Dear Brethren:

As I said, it is a great pleasure to me to write on different subjects in God's book, the Bible, in these closing days of this evil age. Now in the book of Daniel, second chapter and the first verse, we have these words: And in the second year of the reign of King Nebuchadnezzar, Nebuchadnezzar dreamed dreams wherewith his spirit was troubled, and his sleep brake from him.

Now then, dear brethren, I am going to put a few dates in this article, but don't think that I am trying to set the time of Christ's second coming, I am not. Now this was in the year 606 B.C. that the king had this dream. What does King Nebuchadnezzar represent here? Do the people of the world know that Jesus Christ is coming

soon to set up his everlasting kingdom? I think that the king is a type of the world today. Now I mean King Nebuchadnezzar is a type of the people of today. Dear brethren, if you find any mistakes in this article please let them go as prophecy is very hard for me to understand. Now, what are the signs of Christ's second coming? Do we have signs in the world today, as we had in the past? We have had the sun and the moon darkened in the year 1780 and the and the stars fell in the year 1833. The Savior said that these were signs of his coming. A good many writers stated in the Herald when the Great war broke out, that Gentile times had ended. But did Gentile times end in 1914? I don't know. Go with me to Matt. 24:32. Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves ye know that summer is nigh. Verse 33: So, likewise ye, when ye shall see all these things know that it is near, even at the door. What does the fig tree represent? It is a symbol of the Jews. Are the Jews going back to their home land? The Jews have been going back to their home land since 1917. But, says one, That is no sign of Jesus' coming. Well let's see. In Isa. 52:9: Break forth into joy, sing together ye waste places of Jerusalem: for the Lord hath comforted his people (the Jews), he hath redeemed Jerusalem. The great world war was the war to put out all Turkish rule and establish a home land in Palestine for the Jew. That was one object of the great world war. The Jews are going back to their home land under the protection of England, at the rate of 50,000 a year. Now what are the nations of earth doing? The U. S. is going to start to build about 100 war ships next spring for the purpose of helping guard the Holy Land and thus help England. We all know what Germany and Russia, also what Austria and Italy are doing. Listen to me once more, dear brethren: What does the Savior say about the things that are coming on the world? In Luke 21:20: And when ye shall see Jerusalem compassed about with armies then know that the desolation thereof is nigh. It would not surprise me to hear almost any time of Germany and Russia declaring war and sarding for the Holy Land to take a spoil.

Watch, dear brethren. It will not be very long till we, the church, will be called, and to be ready is my prayer.

Your brother looking for the soon-coming of the Master,

Ora L. Worley.

WATCH a sculptor and note how many of his strokes seem to mar the image on which he works, rendering the marble more unshapely than it seemed the moment before, and yet, in the end a glorious statue rises under his hand. So the blows of God bring us into glorious grace.—Sel.

WORK for God counts. He asks his people to do the work; he will take care of the harvest. The promise, "In due season we shall reap, if we faint not," is not outlawed; fulfillment is just as certain today as when the words were spoken for the strengthening of discouraged workers.

START some kind word on its travels. There is no telling where the good it may do will stop.—Sel.

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FOR AS HE THINKETH IN HIS HEART SO IS HE.

Prov. 23:7.

Edna Brewer, Dayton, Ohio.

LET us then think pure thoughts, that we may live pure lives.

True service brings true reward. Complete consecration means wholly yielding to his will, that ye might glorify his name. It is not our intentions, but our deeds that count in the final judgment.—Sel.

Forbear, Forgive, Forget.

Three little words that help to bring great happiness.—Sel.

If your religion does not spell, "surrender," there is something wrong with your faith.—Sel.

There are sharp stones on the trail that leads up the Mount of Sacrifice, and the way is steep, but Oh, think of the vision from the top!—Sel.

Today affords a golden opportunity to do a kind and loving deed; don't wait for tomorrow.

Faith alone justifies, but not the faith which is alone.—F. W. Robertson.

Let us strive to attain the Christian grace, "Love," for love thinketh no evil, but rejoiceth in the truth.—1 Cor. 13:5, 6.

Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O, Lord, my strength, and my redeemer.—Psa. 19:14.

What message can I take to comfort him? What song can I sing to cheer him?

My hands are my own, but for the service of my brother! How can I use them to enrich him? What letter can I write to encourage him? What gift can I take to inspire him?

My feet are my own, but for the service of my brother! What errand can I run to serve him? What journey can I take to save him?—Sel.

SUCCESS means avoiding the ordinary, commonplace things and doing things really worth while. The mark of the mediocre man is revealed in the difference between his intentions and his will to accomplish things.—Sel.

IDLENESS is a constant sin, and labor is a duty. Idleness is but the devil's home for temptation, and unprofitable, distracting musings.—Sel.

# THE RESTITUTION HERALD.

Volume 10.

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Number 28

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.  
Marshalltown, Iowa.  
104 South 7th St.,

### POVERTY AND WEALTH

Story of the Sunday School Lesson for  
April 24, 1921.

Lesson: Isaiah 5:8-10; Amos 8:4-7; Luke  
16:19-25.

Golden Text: "Be ye kind one to another."  
Eph. 4:32.

THERE are many, many times in our Bible that we are taught to be kind and generous to those who have less than we have. In the lesson today we have several verses that tell us how God will punish those who try to make more than their own share of money or land.

I have known many people who wanted to get more money for themselves. That was all they thought or cared about. It made no difference to them how many people had to go hungry or cold, so long as the money the poor people made helped to make their own fortune larger. Such people are dishonest, and cannot hope to have God reward them with good things. They think only of how to make more money, and do not stop to think of the good things they can do for others and for God, with it.

Many hundreds of years before Jesus was born there was a great prophet called Isaiah. He told the people of Judah many things that would happen to them. Some of those things have already happened, and some have not. At one time Isaiah told them this story:

"A loved friend had a vineyard on a beautiful hill. He fenced it to keep people from destroying the vines. He gathered up all the stones and carried them away. He bought the finest vines he could find and planted them there. And in the center he built a place to press the juice from the grapes when they were ripe. But after all his trouble, he found when the grapes got ripe, that instead of being large and sweet, they were small and sour. So the fence was torn down and the vines were not cared for. Before long thorns and briars grew up among them and people thought: 'It is no good.'"

Isaiah told the people that they were like the vineyard. God had helped them in wars, and given them the most beautiful land in that part of the world. But they had not been kind to others as God had been to them. They had not all of them given the part back to God that he asked for. They had just tried to get more and

## CONFLICT WITH SIN

**A**M I a soldier of the cross,  
A follower of the Lamb,  
And shall I fear to own his cause,  
Or blush to speak His name?

Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?

Are there no foes for me to face?  
Must I not stem the flood?  
Is this vile world a friend to grace,  
To help me on to God?

Sure I must fight if I would reign:  
Increase my courage Lord;  
I'll bear the toil, endure the pain,  
Supported by thy word.

Thy saints, in all this glorious war,  
Shall conquer though they die;  
They view the triumph from afar,  
And sieze it with the eye.

—Rev. Isaac Watts

more for themselves. So God quit protecting them, just as the man quit caring for the vineyard. He let other nations come in and take the land. Many of the beautiful homes were shut up and left without any one in them. The beautiful groves and fields and vineyards gradually dried up, and died. And for many, many years, all that beautiful land has been nothing but a desert.

About the same time Isaiah told the story to the people of Judah, there was a prophet in the land of Israel. (That, you know, was another part of the people of God. They had refused to follow the real king and gone off by themselves.) This prophet who spoke to them was called Amos.

The people of Israel had grown very greedy. They were so anxious to make money that they disliked to keep the feast days that God had commanded. It was the law that they should sell nothing on either the sabbath, or on a feast day.

The grains of wheat that fell from the harvester's hands were to be left in the field so that the poor people could gather them up and make them into bread. And if people were found who were too poor to buy shoes and clothing, it was the duty of the richer ones to loan them money without asking them any thing in return.

But the people of Israel were so greedy that they were sorry when sabbaths and feast days came. They wanted to be always selling things, and they would not give people as much as they were paid for. Their measures were made smaller than they should have been, so that they could fill them more times and get more money. Sometimes, when the poor people would come to them for help, they would give them nothing until they had done something for them that was wrong.

Amos knew all these wicked deeds of the rich people and he said to them: "The Lord has sworn that he will never forget how unkind you have been to the poor."

One day when Jesus was preaching, some Pharisees heard him telling his disciples to be honest and just in all that they did. "For," he said, "if you are not honest now, the Father will know that you would not be honest in the kingdom." The Pharisees laughed at him, for although they were unkind to the poor, they believed that they were the only ones God would have in his kingdom. Then Jesus told them this story:

"Once upon a time there was a very rich man. He had fine clothes, and rich food was served him every day. Outside his gate, a poor, sick beggar named Lazarus, was laid every day, so that he might get the food that the servants threw out after the rich man had finished eating. But, though the rich man knew he was there, he never gave Lazarus anything.

"After a while both men died. Lazarus was taken by the angels to a beautiful place where Abraham was; but the rich man was taken to a place where he suffered. Then he begged Abraham to let Lazarus come and give him a drink. But Abraham said, "No. You had the good things while you were alive and Lazarus suffered. Now Lazarus has the good things and you must suffer."

The Pharisees did not understand just what Jesus meant when he told them this story, but I am sure we can understand a part of it. We should be loving and kind to those around us who are sick and poor. For God remembers every little thing we do, and when Jesus comes we shall be rewarded according to the good and bad things we have done.

## SLIGHTLY SOILED

I NOTICED the phrase recently in a store window, as furnishing reason for the low price of a certain article. "Slightly Soiled—Greatly Reduced in Price." The merchant does not expect to get normal prices for goods damaged, however slightly. The purchaser insists upon a perfect article when he pays the full price. He resents a slight soiling, even. I wish we were as careful in life; as insistent upon flawlessness and immaculateness. Unfortunately we have grown accustomed to the idea that one must not expect too much of human nature. The result is that we end by expecting too little. We speak of small sins and slight soilings of the Spirit. If, however, a small stain on a fabric cuts the value alarmingly, what of a human soul? Jesus said, "Be ye perfect." He did not say, "Be approximately good," or "Be relatively respectable," he challenged us with the ideal. Always he was patient with soiled hearts, but always he resented the soiling.—George Clarke Peck.



## No. 16. BINDING AND LOOSING WITH THE KEYS

J. W. Williams, Phoenix, Arizona.

**T**HAT the binding and loosing of Matt. 16:19 and 18:18 are done with the keys is evident from the connection in the language, in both verses, between these two ideas of keys on the one hand and binding and loosing on the other. When you consider the idea of slavery, bondage (from "bind") as expressed by chains, to be locked or unlocked, the figure seems plain and is expressive.

These keys are "the keys of the kingdom." But if there was no kingdom then, how could there be keys of it? The kingdom was present then, in a sense. It is the sense in which the king offered Israel a kingdom, saying, "The kingdom. . . is at hand." He had it in his possession to offer in form of miraculous conditions he could produce. For instance, health, peace and resurrection life are all conditions of the coming kingdom. By healing, stilling the storm, and raising the dead he brought these three conditions of the kingdom and many other conditions to the people, thus bringing the kingdom at hand to them, in a sense in which it is now entirely absent from us till he comes. In the sense of the kingdom thus at hand consider the following: The scribes and Pharisees shut up the kingdom by refusing to enter and forbidding others to enter, Matt. 23:12. For they held the "key of knowledge," that admitted to the kingdom, Luke 11:52, because they were the custodians of the truth. Matt. 23:2, 3. Hence, because they entered not, the publicans and harlots did enter the kingdom at that time, in preference to them. Matt. 21:31. Even "every man" was pressing into the kingdom then. Lu. 16:16. For the miracles were the kingdom come unto them, Matt. 12:28, or "nigh unto them," Luke 10:9, or even "upon" them. Luke 11:20. So when the rulers began upon John and continued their persecution on the King whose miracles made the kingdom present, they were forcibly destroying the kingdom itself. Matt. 11:12.

The keys of the kingdom were therefore evidently the authority and power to work the kingdom miracles in either binding or loosing, that is, in either inflicting or removing the penalties for sin. The infliction of such miraculous sufferings as Paul's smiting Elymas blind, Peter's smiting Ananias and Sapphira dead, and Jesus' cursing the fig tree were miracles of judgment, inflictions of the two penalties of suffering and death, and so binding the persons, not forgiving, by inflicting the penalties for sin instead of removing them by forgiving, loosing, as in the case of the miracles of mercy such as healing, quieting disturbances and raising the dead. Therefore the loosing of Lazarus after his resurrection may represent what other scriptures suggest as future probation for those raised to judgment. Hence, because the binding and loosing by the keys had to do with the miraculous kingdom at hand, in remitting or inflicting sin-penalties, when the Lord conferred holy spirit for miraculous power as given in John 20:22, 23, he made it as a plain statement of remission (loosing) or retention (binding) of sins. Here, as in the verses we are considering on the keys in the two places in Matthew, heaven ratifies the action of the

church, whichever course was taken. So when the church bound the fornicator in 1 Cor. 5 we would understand they refused longer to shield him in fellowship from suffering for his sin, and that then the Father ratified their church action (because done when "gathered together" here in 1 Cor. 5:4 as also in Matt. 18:20) by chastening the carnal member with affliction. But as long as they retained him in fellowship the Father ratified that action also and withheld the chastisement. (But if the church guiltily retain those they should "put away from among" themselves, will they not all have to be chastened with enough fire to kill the "leaven?") These two courses by the church, of retaining in fellowship or not are clearly set forth in 1 Cor. 5. In verses 12, 13 the reason for purging out the old leaven is that God may "judge" the offender, by afflicting him, 1 Cor. 11:32, called in 5:5 the work of satan. But in verse 13, as in Job, affliction of satan turns out to be a blessed work of Jehovah himself.

Paul in his later Corinthian epistle may refer to this same man. 2:4-11. If so, he calls the receiving of him back by the church, forgiving him, that is, terminating the affliction of him by the Father.

So we conclude from the whole survey that the keys of the kingdom are the church-keys of power over members, in fellowship, with its refuge from the penalties of sin by forgiveness, or disfellowship with its certainty of chastisement. The cities of refuge with safety under the death of the high priest, may prefigure these things and the full redemption and forgiveness we enjoy through the death of our high priest.

For though these are keys of the "kingdom" the words of Matt. 16 regarding them came immediately after the words about the building of the church, showing that the keys had to do with the church, after all, for were not the keys given to members of the church? "Then is the church the kingdom?" No. But the church of that day were surely the "at hand" kingdom.

We do not now have keys of miraculous power to inflict or remove penalties for sin.

But perhaps we have authority to act in matters of fellowship and leave the judging to him we can freely trust with it.

## IS THE RESTORATION OF ISRAEL A PART OF THE GOSPEL

D. C. Robison, Salem, Ohio.

**T**HIS has been a subject of dispute between the Church of God people and other church bodies who believe in the second appearing of Jesus the Christ. We notice with surprise that a contributor for the R. H. does not believe that it is a vital doctrine. His language is as follows: "Personally the writer does not subscribe to the restoration of Israel as a necessity for salvation. If so, it would be necessary to have exactly true ideas on Zionism, and many other matters such as the seventieth week."

The writer's reason for so believing is as far fetched as his creed on this subject. Surely, he stands alone among our people on this subject.

The Zionists are a sect of infidel Jews

who are spending time, force and money to accomplish their purpose. It is their purpose to get possession of Palestine and the protection of human governments. To them it is a money making scheme. To Jehovah it is to accomplish his last judgment of Israel. The Jews are going there under false leaders. They are going there for Jacob's trouble and Daniel's prophecy. Jer. 30:7; Dan. 12:1. The consummation of this event is described in Zech. 13th and 14th chapters. When Jehovah plants them there it will be as described by Amos 9:14, 15. According to the prophetic word the Jews will meet with much opposition and finally a judgment that will refine them and render them (the remnant) acceptable to their God. Ezek. 20:35-39; Isa. 48:9-12; Zech. 13:9; Mal. 3:2-4.

The above scriptures must be applied to Israel in the flesh after Jesus has come and raised his saints and changed the living ones, and given to them their rewards. I refer to the above scripture to prove that Zionism is no part of the gospel. Jehovah would bring the same results if Zionism had never been in existence. Some human instrument must be used so Zionism is to accomplish the work. They, with all rebellious Jews will share the same punishment, a retributive judgment. Then will Israel and Judah be able to build and inhabit and plant and eat thereof. Isa. 65:22-24. They are the seed of the blessed of the Lord and their offspring with them.

The poet has written, "Coming events cast their shadows before." With these truths before us we can lift up our heads for "our redemption draweth nigh."

I shall now proceed, by a logical analysis of scripture, to prove that the restoration of Israel is a part of the gospel, and, therefore a vital doctrine. Without it there could be no kingdom established to fulfill the promise made to the apostles. Matt. 19:28. Dan. 2:44 says, that in the days of certain kings God will set up a kingdom. In 7:27 the prophet more fully explains this kingdom. We have in this verse (27) a clear analysis of the different phases of the kingdom. (1) The kingdom which embraces the kingdom of Israel restored, and glorified. This event is when the Lord shall appear in his glory and build up Zion. Psalms 102:16. Jerusalem shall be made a rejoicing and her people a joy. Isa. 65. This must be accomplished before Jesus will judge the nations. (2) The dominion. We can see this very clearly taught in Psalms 2:8. Ask of me and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possessions. It is as plainly taught in Psalms 72. When this has been accomplished the prayers of David the son of Jesse are ended. A further analysis of Daniel 7:27 teaches that this dominion will be extended under the whole heaven. Then the kingdom will be the possessor of the kingdoms of the earth. All dominions shall serve and obey him. This phase of the kingdom will be the inheritance of the saints.

To say that the restoration of Israel is not a vital doctrine is removing it from the gospel that Jesus taught. Jesus came into Galilee preaching the gospel of the kingdom of God. The gospel is herein modified by the kingdom. Kingdom is modified by God. The two phrases taken as one modifies the word "gospel." If you leave this modifier out you have no definite gos-

pel. The term "the gospel" may be applied to any good news. When taken as a whole it constitutes the gospel of Christ which Paul said, is the power of God unto salvation unto every one who believes. The subjects in the kingdom are just as important to the kingdom as the rulership or the territory. To eliminate one element destroys all.

For further proof we call attention to the parable of mustard seed. Matt. 13. This seed will be planted in the kingdom age and will fill the whole earth. The parable of the treasure is especially applicable to Israel as a subject element in the kingdom. This treasure was hid in a field. Jesus was the purchaser of this field and treasure by his suffering and death. When the proper time arrives he will manifest it. The final proof may be found in Ezek. 21:25 and Acts 1:6.

This kingdom embraces five elements. For example. A king, princes, territory, subjects, and laws. With one element eliminated we have no kingdom. Therefore no gospel which we may claim as good news.

The writer on "creed" does not deny that Israel will possess the land, as we understand him, but he takes exception to the creed that makes it a necessity for salvation." It seems to me that he has "slipped a cog" in the gospel of the kingdom of God.

The above has not been written to correct the writer but that the readers of the R. H. may have both sides of the question. Prove all things and hold fast to the truth.

#### UNITY OF FAITH IN CHRIST

S. Roxana Wince, Piercton, Indiana.

THE Hebrew word, "yachad," meaning "to be united," occurs first in Genesis 49:11, in reference to Simeon and Levi, where Jacob says, "Unto their assembly mine honor, be not thou united, for in their anger they slew a man, and in their self-will, they digged down a wall." Angry and self-willed men are not the characters that make brotherhood with them desirable. Unto their assembly we do not care to come. There could be no unity of faith, purpose, or work, with such men.

Let us go to the next occurrence of the word. Here it is: It is King David who uses it when he says, "Teach me thy way, O Lord, I will walk in thy truth. Unite my heart to fear thy name." David went down to the very bottom of the matter. He was like the little boy who was not satisfied with knowing about the fins and scales of a fish, but who wanted to also know about the bones.

The first step toward walking with God, or in unity with God, as Enoch walked, was to be taught his way, (i.e., the way, or path of his commandments). The next step was to "walk in the truth," by keeping the law, observing it with his whole heart, delighting himself in it, and making God's word the foundation of his hope and his comfort in affliction.

The third step was to have "his heart united to fear the name of the Lord."

I have often wondered what David meant by this strange expression. I see now. He wanted all the afflictions of his heart fixed unitedly upon the perfections

of God, and so firmly fixed, that he would fear to turn away from the Being who bore that great and holy name, to worship and serve any other god.

And God kept David all his days, because David kept his truth.

The next occurrence of the word yachad, "at one" or "together" is in Psalm 133:1. "Behold, how good and how pleasant it is for brethren to dwell together in unity." "It is like the precious ointment," and "as the dew of Hermon." I should think it is for unity is a consecrating force; a binding force, that holds each to each, and all to God. It is not only like the precious anointing oil that consecrated the priest to the service of God, and like the dew of Hermon, but it is also "like the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore."

Ponder that last phrase, for does it not imply that brethren who dwell together in unity, will have that same blessing commanded upon them?

The next occurrence of the word, "unity" (Greek, "herates") is in Eph. 4:3, 13. "Endeavoring to keep the unity of the spirit in the bond of peace." And "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

It is a high ideal: the highest that can be set before men.

But how is this high ideal to be attained? We cannot become perfect men and women until it is; can never measure up "to the stature of the fulness of Christ."

It means more than we have ever dreamed of its meaning—this keeping the unity of the faith—which is the same as "the unity of the spirit in the bond of peace." What is that bond? Col. 3:14 says, "Love is the bond of perfectness." Love keeps us in unity with, and in Christ: helps us to walk worthy of the vocation wherewith we are called, with all lowliness and meekness, forbearing one another in love."

"There is one body" (We are one body in Christ.), and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of us all." Keep to that oneness. Christ can have but one body, one bride. "We are members of his body, his flesh and his bones," having been baptized into Christ, our unity is in him, in knowledge, in faith, and in manner of life.

We must believe what he believed, teach what he taught, love as he loved, do good as he did good, suffer wrong as patiently, and, if need be, die as he died, keeping step with him in everything.

Then to attain to unity of faith in Christ it is only necessary to ask ourselves what he believed and taught, and surely, that is not a hard thing to do, for the answer is found in the chapters that record his first ministerial work. It was the gospel of the kingdom. Matt. 4:23; Matt. 24:14 The gospel of repentance, and of life; the gospel that was to be preached in all the world as a witness to all nations, until the end come. The same gospel that Jesus commanded his disciples to go into all the world and preach to every creature; the believing, obedient ones to be saved; the unbelieving and disobedient ones to be damned.

What is it to repent? How do we get the

Christ name in baptism, the manner of life we are to live after baptism, our election? When and how is eternal life conferred upon us in the first resurrection, our position as joint-rulers with Christ in the coming age of subjugation of the nations, and the destruction of the wicked, are all plainly and unquestionably taught.

Jesus certainly taught and believed all these things.

But some will say, Where did he teach the subjugation of the nations? I answer, In Rev. 2:26, 27; Psa. 2:8, 9. "He must reign until he hath put all enemies under his feet." For not until he hath put down all authority and power will he deliver up the kingdom to the Father. 1 Cor. 15:24-29.

Rev. 19:15, 16, declares that the King of kings "shall rule the nations with a rod of iron." And, as Revelation is the Revelation of Jesus Christ, we must believe this to have unity of faith with him.

What more must we believe to be in unity of faith in Christ? What more to become perfect men and women, and to measure up to the stature of the fulness of Christ?

#### SERVANTS

S. J. Lindsay, Oregon, Illinois.

THE mother of two disciples had made a request of her Lord. It was that her two sons might sit, the one on the right hand, the other on the left of their Lord in the kingdom. In other words, she sought greatness in the kingdom for them.

"But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever would be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:25-28.

Here our Lord has told the secret of power in very few words. Loving service is the secret of power with those over whom we would exercise power. We have no moral right to exercise any power over another excepting as that power exercised will do the other good.

As soon as we begin to exercise power over another to gain advantage for self, we do wrong. Just as soon as we begin to do acts of kindness to others with a view to placing them under obligation to us later on, we do wrong.

True service, loving service, done with a spirit of good only to others, will bring its sure reward of power—power to do greater good for others, and this is all any disciple of Christ should crave.

#### WHAT A LITTLE CLOCK DID

A LITTLE clock in a jeweler's window in a certain western town stopped one day for half an hour at fifteen minutes to nine. School children, noticing the time, stopped to play, people hurrying to the train, after a look at the clock, stopped to chat a minute with one another. All were half an hour late because one small clock stopped.—Sel.

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S. J. Lindsay, Editor and Manager.

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## Editorials and Church News.

Bro. L. Bridegam, Grand Rapids, Mich., has sent us a copy of the book for which we recently advertized. The book goes forth to Bro. J. C. Smith, Burbank, Calif., an elderly minister who serves our people in Los Angeles.

Some of our brethren seem to be worried over the matter of "creeds," or "no creeds." We sometimes wonder upon reading the efforts put forth against the creed idea, whether it isn't the size of the boundary that bothers rather than the creed itself.

The Illinois Conference and Bible School is in need of a cook for this year. We will esteem it a favor from anyone who will put us in communication with a good cook. Address S. J. Lindsay, Oregon, Illinois.

For the past ten years we have had the pleasure of serving as president of the Oregon board of education, but now that the last member of our immediate family will graduate with the close of this year, we have tendered our resignation. This will lighten our labors in no small degree.

Much to our surprise we have letters from three ministers commending our recent "review." We didn't really expect

much help from that source.

According to an article we were privileged to read recently, written by an able brother, in which he strove to show that the essential gospel to be believed in order to baptism was simply the death, burial and resurrection of Jesus, one would have to read some scriptures in a new way. For instance: 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 (of which it makes little difference whether they know anything?).

"And when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8:12. In the 5th verse it is said Philip preached Christ unto them. To preach Christ then includes preaching the kingdom. You cannot preach Christ and leave the kingdom out.

Paul, when put to the test (Acts 26:26), could say: "For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." This is the beauty of true Christianity. It has nothing to be ashamed of. The truths of Christianity shine more brightly for being subjugated to the sandpaper of severe criticism.

Dear Bro. Lindsay:

Please excuse us for not tending to this matter sooner, and thanking you for your kindness. Please continue our subscription and we will pay a little later on. We are well. Hoping this finds you people up there enjoying the same blessing.

Bro. and Sr.

Now that's business. Now the editor knows just what the subscriber wants and we are glad to extend time to those who are so thoughtful. Thank you.—Ed.

### WHY THE HASTE?

It has occurred to us right along that any movement affecting the church in general should be open and above board and that any matter in which each member is, or should be, equally interested should be open for a free discussion before taking any action which may disrupt rather than unite. Circulars being distributed are so full of enthusiasm as to cast doubt in the minds of some, evidently, from the numerous letters received at this office. While these letters are purely personal, we will give extracts, giving no names and thus betraying no trust. These will show a feeling that exists among a very wide circle of our fellowship as many have spoken to us instead of writing. We have no doubt that a general conference in which all are privileged to have a word would be a good thing, but many may feel from a reading of Bro. Williams' articles that all is not well. We caution brethren not to hasten what may prove to be only another cause of division. Let us avoid the "holier than thou" idea that has been expressed previously.

Following are extracts from some of the letters:

Dear Brother:

Just read your "Review" in the Herald

of March 29. I feel that I must write and tell you that it is good,—just my thought. Yes, let our preachers come down out of the clouds, down where the people can understand their preaching. I never read in God's book "invisible church." In my Bible I read of THE Church of God, THE church. I know some lay members that are just as true as any preacher. Christ says, "Call no man master, for you are brethren." Then why should a few put themselves up as masters? I am at a loss about these meetings. What will be the outcome?

A Minister.

Dear Bro. Lindsay:

I have just read your "Review." I want to assure you that I heartily approve your sentiments; so forcible and well expressed.

I have been reading, with studious care, those articles of Bro. Williams as numbered, in the R. H. lately. They strike me as containing sentiments, which if carried farther, and adopted by our people, would soon place us in the company of the Catholic Church, with a dominating ministry.

The body of Christ, it appears to me, is like the human body; and with JESUS CHRIST THE HEAD; and all the members as one body. The MINISTRY has no "authority" that is superior to the humblest one of the "laity."

Brother Lindsay read those numbered articles all over again, and you may see a danger in conferring authority upon the ministry that does not appear on the surface. The Body is ONE, although it has many members.

Yours hoping for salvation,

A Minister.

I think your "Review" is alright.

A Minister.

Dear Bro. Lindsay:

We have read your article "A Review" in the last R. H., and we wish to thank you for it and to assure you that you are not alone in the stand you have taken. You have, in your article, said so many things which we wished to say, but you have said them better than we could have. We are both teachers in the Berean class here, but like you, we do not grant for a minute that we have been appointed to that place by God. We feel that whatever talent we may have is a God given talent, but that he leaves us free to work out our own salvation and if we so desire we can bury our talent and let the work go.

Then the idea that the Church must be spiritual because Christ is spiritual. Christ was not spiritual by nature until the resurrection and neither will the Church be spiritual until resurrected or changed. We cannot have perfect unity without unity of faith and when we come to a unity of faith, will we have leaders and teachers any more? We think not.

Eph. 4:11-13 seems to teach that we have them only until we come to the unity of faith. Our idea is that each individual should strive to be in unity with Christ and when the body is assembled at the resurrection, the body will be in unity one with another, and with its head, Christ.

We trust this finds you improved in health and that you receive commendation enough that the drubbing in store for you

will look small in comparison. We have been afraid this movement would only end in strife.

Your Bro. and Sr. in the Faith,  
Bro. and Sr. \_\_\_\_\_

Dear Bro. Lindsay:

We wish to congratulate you for your good letter called "A Review" in the Herald of March 29th.

We feel that this Church organization business is too much like the Catholics appointing Popes to tell the rest what they should do.

We all have the Bible for our guide. If we all studied it as we should, and obeyed it, we would not go far astray.

I hope there will be many more letters sent to you on the subject.

Your Bro. and Sr. in Christ,

#### REMITTANCES.

Everett Halstead; Miss Lillian Peck; Mrs. Clara VeNard; B. A. Reighard; Joseph Gardiner; Philip Senff; Herbert J. Edmister; Mrs. Orpha Sanford; J. E. Coverstone; L. B. Boggs; Mrs. M. VanDerweele; Miss Anna E. Drew; Mrs. Carrie W. Chambers; A friend.

#### EMERGENCY FUND.

Miss Lillian Peck,	5.20
Joseph Gardiner,	5.00
Philip Senff,	1.00

### Letters.

Eldorado, Ill., April 1, 1921.

The Restitution Herald:

Dear friends:

Enclosed you will find two dollars to renew my subscription for the R.H. My subscription expired in February so please mark me one year from February.

The Herald is an exceedingly welcome weekly visitor at our house.

Wife and I are new members of the household of faith, having been baptized by Bro. Siple the 13th of March. (We come from the Christian Church). Our March meeting was a great success, splendid attention and good crowds.

It was a great treat for the people of our neighborhood to hear Bro. Siple discuss doctrinal subjects so ably and gentlemanly that he won the admiration of the entire neighborhood.

We believe there has been seed sown that will produce a good crop in a short time. We hope Bro. Siple can come back and hold another meeting for us soon. There are prospects for a larger crowd and more obedience at another meeting.

Yours in the Master's service until he returns,

Herbert J. Edmister.

Travelers Rest, S. C.

Dear Bro. Lindsay:

Will you please allow me space in the paper to thank the brothers and sisters for the help that they have sent me during my wife's sickness. She is some better, but I still have to do the house work and I can't get out to make anything. She has been sick ten weeks. She has bronchitis. If any one has not received a

letter of thanks from me please let me know. Brothers and sisters pray for me.

Your Bro. in Christ,

J. W. Garrett,

Travelers Rest, S. C., Rt. 3.

#### WEALTH AND ITS USE

Lesson 4. April 24, 1921.

Lesson Text: Isa. 5:8-10; Amos 8:4-7.

Golden Text: For where your treasure is there will your heart be also. Luke 12:34.  
Memory Verses: Luke 16:9, 10.

#### For Study

God has specially gifted some men with the ability to bring much money within their control. Such become what we call wealthy.

Such ability in itself is not wrong, but people so gifted use their gift, as the vast majority of mankind uses its natural talents—to serve "self" first and foremost, and incidentally others, if "self" is not deprived. This use of a gift is on the flesh plane and is wrong. To use a gift on the spirit plane one will use it as Jesus used his gifts—in service to others first and foremost, and to self as one with others.

Because of the important role money has to play in serving the needs of mankind, the wrong use of one's ability to gain and control money promulgates sin more than the misuse of any other gift. It promulgates sin in the one so gifted, because serving "Self" first and foremost, at the expense, or even to the neglect of others, is, in itself, sin, since it violates God's basic law of love. It promulgates sin in and among those who come under the influence of such, because it promulgates poverty and hatred among them.

If one uses rightly his ability to control money, he will use the money he controls to serve the needs of those who are not so gifted. This does not mean that he will give money right and left, wherever there may be need. In many cases of need he will help by using his money to help others to help themselves. And when the needy one can not help himself, he will help directly. Furthermore, in gaining control of his money, he will employ only honest methods and in no way hinder or interfere with another's lesser ability to gain money. In short, love to God and man will guide him in the use of his gift and its fruits.

The word of God contains many pictures of man's wrong use of his gift to get and control money. We have selected three for study.

Isa. 5:1-10. What people are concerned in this picture? Study so as to relate in class.

"Woe unto them that join house to house, that lay field to field." Cruel evictions by which smaller peasant proprietors lost not only their homes but the rights of citizenship were common in the age of Isaiah, both in Judah and Israel.

"Till there be no place, that they may be placed alone in the midst of the earth." This is often the desire of rich men as they buy up small holdings to add to the estate surrounding their homes. They want to press back the common herd.—Sel.

In what countries, especially, is this picture true to life now? Discuss the evil and sin that has come from such use of wealth. Study the condemnation pronounc-

ed upon the people of Judah. Verses 9, 10. "Ten acres . . . one bath and a homer . . . an ephah." Ten acres is literally "ten yoke," a yoke of land being the space that two strong oxen could plough in a day. The bath was a measure of wine—about 8 gallons—a scanty yield indeed for ten acres. Homer and ephah are dry measures, the former being ten times the latter—a yield of only one tenth. Explain how this non-production is coming true today.

Amos 8:4-7. Study this picture and see its counterpart in life today.

"Swallow up the needy"—devour the poor greedily as if they were summer fruit. "Cause the poor of the land to fall," by refusing to pay for their work, by driving them from their farms, by taxing them exorbitantly, by overcharging for what they sold them, by cheating them in trade, by defrauding them in the courts and in many other ways. "The ephah small, and the shekel great," false weights, measures and money.

Verse 6 has reference to making it necessary for the poor to go into slavery in payment of debts—a debt no greater than the price of a pair of sandals.

James 5:1-6. Study especially verse 3. Be able to explain the cankering and rusting of gold and silver.

Even though we are gifted with the ability to lay up money, is it wise to use the gift in amassing great fortunes? If not, why not? Prov. 3:8, 9; Matt. 19:23, 24; 13:22. (Explain deceitfulness of riches.) On the other hand should we court poverty through lack of honest, godly thrift? Recall last Sunday's lesson.

The root of all evil.—1 Tim. 6:6-10. In working out the salvation of the world, kingdom workers will have to dig this root of evil from the hearts of men. How will it be accomplished? What covenant guarantees that it will be done? Heb. 8:10-12.

The scriptures we have studied are negative teachings concerning the use of wealth, showing the wrong way of using it.

The following scriptures are positive teachings, showing the right way. 1 Tim. 6:17-19; Matt. 6:19-21. (How can one deposit money in heaven as a treasure?) Luke 16:9-13. How can one make to himself friends of the mammon of unrighteousness, (thus gaining an entrance into "everlasting habitations") without serving mammon, which is forbidden in verse 13.

Scripture Readings: Isa. 5:8-10; Amos 8:4-7; Prov. 3:8, 9; Matt. 19:23, 24; 13:22; 1 Tim. 6:6-10, 17-19; Matt. 6:19-21; Luke 16:9-13.

The Children's Lesson: Let "giving" be the key note of the children's lesson. Present various Bible stories such as Dorcas in the New Testament, and the rich Shunem woman's service to Elisha. 2 Kings 4:8-11. Discuss various things that even children can give to God by giving them to people whom God loves.

"Charity and philanthropy are the roads away from the perils of money and the satisfaction of ownership."—Sel.

"Only by producing things can we increase the world's wealth, and only by helping in its distribution can we increase the general well being of men."—Thomas Tiplady.



## For Class

What will guide to the right use of any "gift" or ability which God has given us? If we are not thus guided, how will we invariably use what God has given us?

Show how our ability to gain money may be thus used.

Show how our ability to control money, after it is gained may be thus used.

Discuss the far reaching effects of thus misusing one's ability to gain and control wealth.

Read or relate various Bible illustrations of the misuse of this gift and show that each illustration has its counterpart.

What is the wise course to pursue concerning money? Show why it is the wise course.

What is the root of all evil? In ridding the world of evil what will it be necessary for kingdom workers to do with the root? How will it be done?

Read and discuss the teachings which Jesus has given us on the right use of money.

What is our status in God's sight, stewards, or owners?

## PRESENT NEEDS

J. S. Lyon,

Citronelle, Ala.

**T**HE Editor's request for articles on the above subject is timely. What a great subject it is! Present Needs! My needs. Your needs. The needs of the church. There are so many that it is only possible to touch upon a few of them in a single article, and then in but a limited way.

Our principal need is consecration to God. (Rom. 12:1; Jno. 15:8; Gal. 6:9; 2 Peter 1:8). That is what we each promised when we accepted his grace at the time of our conversion and baptism. Yet when we take serious thought we find that we are allowing other consecrations to interfere with our consecration to God. We allow our daily work, business or profession to predominate in our thoughts. We follow too carelessly our own selfish ideas and plans without submitting them to God for his approval.

How may consecration be achieved? To one who has passed through the experience, it is plain to be seen why faith without works is dead. James 2:26. He has little interest in the affairs of the church. He fails to study the Bible as he ought. He neglects the instruction of the children of his family in the way of righteousness. He fails to live as an example to those around him of the Christian standard bearer, and light to the world. He fails to tell the precious gospel to those around him, or is only half-hearted in that respect. He does not minister to the support of the saints as God has ministered to him. If we are guilty in any of these respects we are not fully consecrated. We need one another's admonition and help. We are all, in some of these faults, fellow-sinners and no one of us can say, "I am holier than thou." When I hold up the mirror of God's truths, and ask you to look therein and view the image, it is only after I have held it up to myself and realized my own weaknesses, and past misspent life.

We cannot be wrong in shaping our article after the lines of the royal law laid down by the Savior in Matthew 22:37-39.

1. A help to consecration is the keeping of the Lord in mind. If we are walking in "newness of life," (Rom. 6:4), we should be spiritually minded (Rom. 8:5-6), that is, we should be thinking and judging on the Godly plane. We are prone to make plans and decisions by our own standards without considering or asking God's approval. We do not have to bow our heads or bend our knees or shut our eyes or stop our work to put ourselves in the attitude of prayer. If we practice thinking of God as the companion of our every action and thought, feeling that what we are doing is his will and approved by him, we cannot easily make greivous mistakes, though we may sometimes fool ourselves by not yielding our own inclinations wholly to God's will. "Walking with God" I conceive to be that attitude of mind in which we feel a mental deference to the wishes of the Father, just as though he were a visible companion by our side, whom we desired to please in every respect. Once this relation to God is attained, all other needs fade into insignificance, and we have learned to love the Lord with all the heart.

2. The second aid to consecration is to love thy neighbor as thyself. This is the great measuring rod of attitude toward other men. Possibly none of us have attained to this standard. It means deference, consideration, and love more than we often extend. It would be well, if each day we should take the time necessary to consider how far short we have fallen of the full length of the measure.

If we have failed, we are still ruled by the flesh. Gal. 5:17. Fleshly desires result variously in hatred (enmity), variance (quarreling), emulation (zeal), heresies (opinions), envyings. The parenthetical words are as Young interprets the passage in Gal. 5:19-21. According to Paul in the 21st verse such practices as these will rule us out of the kingdom. These words are easily understood unless it may be we cannot understand how emulation, or zeal, should be wrong. It is quite evident that zeal wrongly directed is meant, as was Paul's in the persecution of the church (Phil. 3:6), or that of the Jews in perverting the use of the temple to unholy practices for gain. Jno. 2:17.

If we love our brother as ourselves, we will never be narrow minded. We should give as due consideration to his interests as we would desire for our own. Particularly are we to minister to the needs of the church. The church's needs are our own needs. The stronger and better our organization becomes, the greater are the facilities we individually gain for instruction, admonition, and opportunity for work.

So in consideration of love to our neighbor, more particularly in love to our brother in Christ, we come to the present needs of the church.

First. We need more frequent visitation by the evangelists to our weak and struggling congregations, greater spiritual oversight and guidance. 1 Cor. 4:17; 1 Thes. 3 and 4.

Second. We need to put forth greater efforts in sending the gospel to places where it has not been heard before. While it is true that most of our members have been brought into the faith through contact with our own members, we owe it to our own love to God to go outside the field where we already have representa-

tives, that the message may be brought to more. Every isolated member is an oasis in the desert, capable of serving as a fountain of knowledge to the thirsty wanderers in the desert of unbelief and misunderstanding, but they need help, guidance, and support from the rest of us, as much as is possible to give. Acts. 10:42; Matt. 28:19; Mark 16:15. These needs both require a larger number of evangelists than we now have, and develops our third requirement.

Third. We need a system or school whereby young men or others who wish to enter a life of service in the ministry may be aided in their effort and placed in the work sooner than they are able without our help. 2 Tim. 2:2; Acts 13:47-49; Rom. 10:13-15.

Fourth. We need to become better acquainted with one another, to have greater knowledge of our ministers, churches, and the efforts being put forth every where by our people. Sympathy for general and national work that cannot be accomplished without the co-operation of all depends upon some method of organization that will merit the confidence of all. Such an organization, national or international, is calculated to promote the plans whereby we may scripturally satisfy these needs. 1 Thes. 5:11-13; Heb. 10:24, 25.

Five. The private needs of our brethren who are unfortunate in sickness or otherwise, require attention and satisfaction. This should be made possible without that open publication, that is a preventative to some in asking for assistance. A general board who could handle the charitable work of the church deserves our support. Their investigation of all cases of need would insure help where deserved, and their reports from time to time would be full satisfaction of all our interested desire to know the good that may have been accomplished 1 John 3:17; James 2:15, 16; 2 Cor. 8:13, 14; Rom. 12:13; 15:1; Mark 9:41.

Sixth. We need well directed and co-related publication work, in the matter of pamphlets, reference works, tracts, study courses, etc., in order that the saints may come to a unity in faith, and in knowledge of the Son of God, that we be not like children, tossed to and fro and carried about with every wind of doctrine. Thought needs to be directed along the right channels in the study of the word of God by our spiritual leaders, as shown by Eph. 4:11-15, that all may come to comprehend "what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge." Eph. 3:18, 19. We should investigate all doctrines based on the scriptures. As long as we live we shall be learning new things from the scriptures. There is always some mind that can bring out new truths or explain in different ways various texts so as to make them more plain. To receive truth with readiness of mind, is to make one more noble in the sight of God, as was said of the Jews at Berea. Acts 17:11. They were also commended for searching the scriptures daily to see "whether these things were so." Every young Christian, that is, young to the knowledge of the gospel, should be taught to be an earnest delver in the word of God, that he may be satisfied for himself that all that is said to him is true.

and that he may be able to give a reason for the hope that is within him. 1 Peter 3:15. He often time relies too much on the studies of his pastor, and accepts without proper verification, ideas and interpretations foreign to truth.

It was contemplation upon such needs as have here been touched upon that brought some of our earnest workers into conference last November at great sacrifices of time and expense on their part, and gave birth to the effort now being made to achieve the organization of our forces in some scriptural way that all these needs may be effectively satisfied.

Love for our brethren, and our own personal needs in religious matters demand that we each support this movement, born of unselfish love, and being promoted now at the expense of great effort on the part of a few. If you, dear reader, have not so far complied with the request to send in your reply to the Conference's report, let not the sun go down on another day's neglect. This is a very small thing for you to do. If you only knew how heavy the burden is that rests on the committee of ten, you would do this to hasten the fruition of our hopes. Not only do this but give us the support of your prayers for their guidance.

Please look up all the references. They will repay the time it takes. It has cost me many hours work to make this article servicable to you. I hope you may be helped as much in the reading as I have been in the preparation. You may have missed my Wayside Notes and other articles lately, and the reason is that I have so much study and work to do in this committee work that I have had to neglect writing for publication, and much of my correspondence. I particularly commend to you for deep study, the articles from the pen of Bro. Williams, that have been appearing in these pages, and which are pertinent to the questions likely to arise in any organization we may effect.

#### DREAMS

Quincy L. Carpenter, Brumfield Ky.

AS we read the books of the Old Testament and study the story of Joseph, we find it very interesting. Joseph was a dreamer and for this reason his brethren were jealous of him. Dreams in those olden days were called visions. Joseph's father gave him a coat of many colors as a mark of his affections. He was his favorite son, because he was the son of his old age. Because of his many dreams his brethren became very jealous of him, and after threatening or planning his death, they finally sold him to a band of Ishmaelites, who took him into Egypt. There he was put into prison. While in prison he interpreted dreams for the prisoners.

His brothers meant their treatment of Joseph for evil, but God meant it for their good. Gen. 50:20. Joseph's brethren told their father that Joseph was dead; that some evil beast had killed him, and they showed his coat to their father to see if he would know the coat. He said, "It is my son's coat." Jacob was grieved over the loss of his son, for he loved Joseph more than all the rest, because he was the son of his old age.

Joseph's brethren could not speak peaceably to him when he told them his dreams.

They hated him yet the more, but he insisted that they should hear his dreams. This is what Joseph dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. His brethren began to wonder and said to him, Shalt thou, indeed, reign over us? or have dominion over us? They hated him yet the more for his words. Joseph had yet another dream and told it to his brethren, and to his father. His brethren envied him, but his father observed the saying. Now it came to pass that Joseph's brethren went to feed their father's flocks in Shechem, and Israel said to Joseph, Come and I will send thee unto them, and Joseph was willing to go and obey his father's command. When he arrived at Shechem a certain man found him wandering in the field, and the man said, What seekest thou? And he said, I seek my brethren, but they had departed and gone to Dothan. It was there Joseph found them. When they saw him coming they began plotting to slay him, and they said, Behold this dreamer cometh. They were eager to see what would become of his dreams. So they took his coat of many colors off and cast him into a pit.

They sold him to the Ismaelites for twenty pieces of silver, and they took him into Egypt. After Joseph was taken into Egypt, Potipher, who was an officer of Pharaoh, bought him out of the hands of the Ismaelites, and the Lord was with Joseph. He was a prosperous man. It was for Joseph's sake that the Lord blessed him, and all that he had. He was well favored in all that he did. He was falsely accused by his master's wife. He did not want to sin against God, and in this instance, also, God was with him.

There came a very grievous famine in all the land, and Jacob sent his sons down into Egypt to get food, for in all the land of Egypt there was bread. The famine was over all the face of the earth, and all countries came into Egypt to buy corn. When Joseph saw his brethren coming, he knew them, but he made himself strange unto them. Joseph remembered the dreams which he had dreamed of them. Joseph accused them of being spies; but they told him they were all one man's sons, "We are true men."

Joseph insisted that they should bring their younger brother with them down to Egypt. When they told their father of Joseph's demand, he was sorely grieved and said, If mischief befall him, then shall ye bring down my gray hairs with sorrow to the grave. Jacob was sorely grieved already over the loss of Joseph, and he loved him dearly, and to think of having to give up another one of his sons was more than he could bear.

Having glanced at Joseph's dreams, we find by reading the Scriptures, there were other dreamers in Israel. There was David, Isaiah, Daniel, and others. They all had visions in which they were shown many beautiful things which should happen to Israel. Paul saw visions in which he saw things which were not lawful for man to utter. John saw many wonderful scenes in his visions. He saw Jesus seated on his throne, and God himself was all and in all.

Let us consider Joseph as a type of Christ. Joseph was Jacob's favorite son.

He was hated by his brethren; cast into prison, and sold for twenty pieces of silver.

Jesus was his Father's only begotten and favorite son. He also foretold of how he should suffer on the cross, and bear the sins of many. He also foretold many things that should happen to Israel. Jesus was sold for thirty pieces of silver, and cast into prison. It was he who was spit upon and mocked at, and given vinegar. Joseph found favor with the king, and was exalted to the seat of honor in the kingdom next to the king. Jesus has found favor with his father, and is exalted to the right hand of his Father in heaven. Joseph was under the king, yet he had all power and authority in the government. Jesus has been given all power and authority under God. While Joseph provided against seven years of famine and saved the lives of many, yet Jesus has provided for a greater famine. For he himself is the bread of life; for he says, Come unto me all ye that labor, and are heavy laden. When Joseph's people learned that their benefactor and savior was their brother the repented of their great sin which they had committed, and worshipped their brother. Just as Israel will do when our Lord returns again to this earth. They, too, will weep bitterly when they learn that Jesus, whom they have slain, is their Messiah. Then will they repent of their great sin, and will exclaim, This is our God! Then they will worship him.

Joseph did not yield to temptations. Jesus was tempted in all things just as we are, yet without sin. Joseph did not marry among his own people. He married an Egyptian woman. Jesus is now taking for himself a bride—a people for his name—from among all nations, and when he returns to earth, may we be among the number and be found worthy of that high calling, to be given a place in his kingdom.

Oh, that the salvation of Israel were come out of Zion when God bringeth back the captivity of his people. Jacob shall rejoice, and Israel shall be glad. May we say with David, As for me I shall behold thy face in righteousness. I shall be satisfied when I awake with thy likeness.

#### LOVE

LOVE will follow through the darkest hours, and in the sorest trials.

Love for the cause of God will stand by during persecution, even if alone and forsaken by the world.

Love for the truth will cause one to uphold it, even when assailed by its enemies, sacrificing, if need be, home and friends.

Love reaches down to aid in pressing needs and helps to lighten the burden of others.

Love seeks to avoid the wounding of hearts by harsh words or unkind acts.—Sel.

THE receptive heart is the absolute prerequisite of all great gifts, and God himself cannot bestow his best on men unless they pray.—Sel.

MY lips are my own, but for the service of my brother! What can I say to help him?

ENVY follows the successful, but leads the failures.—Sel.

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PLAIN TALKS

Harriet E. Boice, Champaign, Illinois.

THE article headed "Popes," in the Herald of Feb. 22, was, by mistake, accredited to me.

Human nature seems to be about the same the world over. Unregenerated. The same characteristics of which Paul speaks appear: wrath, anger, evil speaking, etc. The "old man" which is corrupt must be put off. The "new man" is to be put on, and nourished, fed as new born babes with the milk of the word. Hence we see that the earlier this process of regenerating human nature begins, the less we will see of mistakes in the lives of individuals. The earlier the child is led to Christ and taught to seek for a Christ controlled life, the less we will see of provoked or unprovoked crime. Must a child wait until he becomes familiar with all subjects we hold to be true before he can be admitted into the church organization which is naturally, a training school for its members? Think seriously of how to prevent disease and crime.

IT was Christ's personal touch, his spiritual contact which made him popular with the common people. "He came not to be ministered unto, but to minister," and he did it most effectively. The good word of cheer, the gentle word of encouragement were never lacking in his ministry. It was his plan that his followers should ever maintain that same touch of personal contact. He never intended that his church should ever resolve itself into a complicated, ceremonious, liturgical farce, but that it should be a simple, vital energy, constantly purifying that which it touched and continually reaching out that everything possible to be touched might be purified and strengthened—Sel.

THANK God that there is something that can meet the defilements of life and not be defiled thereby, and, at the same time exert a purifying influence upon the thing touched—something which acts as a wholesome alternative.—Sel.

GREAT talent is easily submerged in the midst of mediocrity; big craft sink in shallow water.—Sel.

WHEN a man's tongue runs a good race we may rest assured it carries little weight.—Sel.

# THE RESTITUTION HERALD.

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## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.  
Marshalltown, Iowa.  
104 South 7th St.,

### BIBLE TEACHINGS ON EDUCATION Sunday School Lesson for May 1

MOTHER," said Jamie one Saturday, "I don't want to go to Sunday School tomorrow. Do I have to go?"

Mother looked into his worried face, and smiled, "Suppose you tell me why you don't want to go," she said, as she put a pie in the oven to bake and then began cutting tarts from the bits of pastry that were left.

Jamie looked up from the picture he was drawing and said, "Well, I have to go to school every day but Saturday and Sunday. On Saturday I have to take my music lesson and on Sunday I have to go to Sunday School. I'm just getting pretty tired of it! I'd like to rest tomorrow. I can't see that it does me much good any way."

Mother put the tarts in the oven and washed her hands without saying anything. Jamie grew impatient and asked again, "Say, Mother, do I have to go?"

"Suppose you come with me and we will talk it over," she said as she led the way to her room. Jamie followed, for, "talking it over" with mother nearly always meant a story before they were through. So when mother sank restfully in the big arm-chair by the window, he quickly perched on the broad arm and waited.

"Can you tell me some of the things you do in school?" asked mother as she clasped his small hand in hers.

"Oh, we write, and read, and have numbers and spelling and everything," said Jamie.

"What good can you do with the writing?" queried mother.

"I can write letters to grandma," promptly answered the little boy, for he liked to write letters.

"And the spelling helps you to write the words correctly so that she can read them, doesn't it?" she asked.

"Ye-es," Jamie admitted.

"And what would happen if you never learned to read?" continued mother.

"Why, I couldn't read any books, could I?" cried Jamie. He looked actually frightened for reading was his favorite pastime.

"No," answered his mother. "And suppose I had never learned to read. I could not have learned many of the stories I have told you, and I surely couldn't have read you any. And your numbers—"

"Will help me to count money when I

## JUST FOLKS

**H**ERE'S what my father used to say:  
"Skill may come to you some day;  
Maybe later on you'll find  
You possess a gifted mind,  
But, although you've skill or not,  
Being willing helps a lot.

"Life is queer and we can't tell  
Why some boys can learn to spell  
And others find it hard to do;  
It may be that way with you,  
But, though great your gift or not,  
Being honest helps a lot.

"Be content with progress slow,  
Glad to pay as you shall go;  
Brilliance of mind's not all—  
Many a clever man may fall;  
Make the most of what you've got,  
Being cheerful helps a lot.

"There's a better gift than skill,  
It's the proper sort of will—  
Will to serve and will to learn,  
Standing fast at every turn;  
Irksome be your work or not,  
Being faithful helps a lot.

"Later on you'll come to know  
Greatness isn't born of show;  
Skill is useful to possess,  
Sometimes needed for success,  
But, though brilliant or not,  
Being willing helps a lot."

—Edgar A. Guest.

grow bigger," put in Jamie.

"Yes," admitted his mother. "It will help you in many other ways, too. You can tell me how many pages in a book, or what chapter you have read. Then, there is your music. Just now it helps you in many of your games at school. The soldiers marched to the sound of music, and people who love it can be made very happy by playing for them.

"Now can you tell me something you have learned at Sunday School?"

Jamie thought for a minute. "Why Miss Leslie tells us about Jesus, and God, and lots of things," he said slowly.

"What has God done for us?" asked mother.

"Why he made the earth, and all the animals, and the trees, and everything," explained Jamie.

"And something else, too," prompted mother.

Jamie thought for a moment and then his face brightened, and with a smile he exclaimed, "O, I know! He sent Jesus to tell us lots of nice things, and—why—he made us, too!"

"Right!" said mother, glad he had learned his lesson so well. "And, now, little son, since God did all those things for us, what can we do for him?"

"Miss Leslie says we can tell others about him, and do what he tells us," said Jamie, who was fond of his Sunday School teacher.

"Yes, but how can we learn what he

wishes us to do?" persisted mother.

"Read the Bible," replied Jamie promptly.

"Alright, let's do," agreed mother. "Bring me my Bible and we shall see what it says."

Jamie hopped off the chair-arm and ran for the Bible. When he came back he placed it on his mother's knee and said, "What do you want to read, mother? Please let me find it." He was very proud of his ability to find things in the Bible.

"Very well. You may find first the sixth chapter of Deuteronomy," she directed. When he had found it she bade him read the sixth and seventh verses, and this is what he read:

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

As Jamie closed the book, he looked serious. "Why that would keep us children studying all the time," he said.

Mother opened the book again and read: "Happy is the man that findeth wisdom, and the man that getteth understanding. . . . She is more precious than rubies. . . . She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

"What is wisdom, mother?" asked Jamie.

"It is knowing a great many things and doing good things with the things we know," explained mother. "Did you know dear, that even Jesus had to study?" She smiled at Jamie's look of surprise and then went on.

"He studied a great deal and he seemed to like it. Of course he did not go to school as you do. In those days, little boys did not go to school. It was only very big boys and young men who went to a real school. The mothers taught the little children, and sometimes a teacher was hired who taught the children at home.

"Jesus' mother taught her little boy all she could. And when they went to the synagogue on the Sabbath, Jesus would listen to all the rabbis and doctors said. When he was twelve years old he went with his father and mother to Jerusalem. "When they started home they did not trouble to see where he was for they supposed he was with some friends. But where do you suppose he was?"

"I don't know," admitted Jamie.

"He was in the temple at Jerusalem, asking questions of the doctors there. And these men, who were the wisest in all Judea, were surprised to see how much this twelve-year-old boy knew.

"And now, dear, you think it over and tell me in the morning whether you think you ought to go to Sunday School."

And when Jamie came to breakfast next morning he was ready to go with mother and father.



## THE CHURCH OF THE CALLED OUT ONES

D. C. Robison, Salem, Ohio

**T**HERE seems to be a very indistinct conception of the character and general make up of the church that is to exist during the present age. To us it is a humanly organized body after the pattern furnished by Jehovah in the beginning. This body is called out for discipline. When called all were carnal as all were under sin. The object of this call is to perfect a number whom Christ, when he comes, will make manifest as the sons and daughters of Jehovah through the resurrection. This body will be made without spot, or wrinkle or any such thing; but that it should be holy and without blemish. By careful observation it is evident that those who live as required by the laws of the body will be chosen for positions in the kingdom of God.

This promise is an incentive to perfect ourselves. Not as an unit body but as individuals. This is evidenced from the following scripture: Work out your own salvation with fear and trembling. For it is God who worketh in you both to will and to do his good pleasure. Do all things without murmuring and disputings: that you may be blameless and harmless, (sincere), the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world, holding forth the word of life.—Phil. 2:12-16.

These words are to guide us in our efforts to be approved by our Father in heaven. It is being transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God. Unless we work out our own salvation in a manner that God may work in us both to do and to will his good pleasure we will never reach the kingdom of God.

It is crucifying, or putting to death our carnal nature. This work in us is begun in our obedience to baptism. Too many who have accepted the call think this is all that our God requires. In such God is not working to do his good pleasure. It must be a willing work on our part that God can work in us. God's hand is extended to us to encourage and strengthen and not a forceful act. Along this line the Apostle Peter admonishes us to make our calling and election sure. Is it reasonable to suppose in view of this scripture, that God will do the work without our willingness? Surely not.

The Scripture calls to our mind a time of calling and a time of election. The first is when we have obeyed the call. The second is when we shall have been delivered from the bondage of corruption into the glorious liberty of the children of God.—Rom. 8. 21.

In this connection Paul says, The earnest expectation of the creature waiteth for the manifestation of the sons of God.—Rom. 8:19. This great gift is only obtainable through our determined and persistent effort to entirely eliminate from our nature the carnal mind. We are further admonished by Peter. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people (a purchased people); that ye should show forth the praises (virtues) of him who hath called you out of dark-

ness into his marvelous light. His further admonition is to abstain from fleshly lusts, which war against the soul.—1 Peter 2:9, 11. These scriptures appeal to us in the strongest language that spirituality is obtainable by holding fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.—2 Tim. 1:13. If our conception of the Scripture is to develop spirituality regardless of sound faith, we have rejected or failed to emphasize the foundation which is the prophets, the apostles and Jesus the Christ. Those who are determined to have no differences in doctrine discussed in their gatherings in a large measure reject "the form of sound words." Brethren who can not discuss doctrine without confusion have too great a portion of the carnal mind which Paul says, is enmity against God. It is not subject to the law of God, neither indeed can be. The form of sound words must be heard and retained in faith and love.

If we can discuss differences with the alien without exhibiting the carnal mind, should we not much more do so with our spiritually minded brethren? This problem is easily solved when we are willing to let God work in us to accomplish his will and good pleasure. It is accepting the whole will of God.

To conclude this part of our subject we wish to call attention in a general way to the words of 2 Peter 1:5-11. In this we see the perfect character. The Apostle begins with: Besides this giving all diligence, add to your faith courage, knowledge, temperance, patience, godliness, brotherly kindness and love. These are elements of a perfect character. Now if these virtues be in you and abound, an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus the Christ. Those of the called out ones who through diligence and faith shall solve this addition sum have the promise of an abundant entrance into the pleasures and joys of life eternal.

In concluding our article we wish to compare, in a measure, the conditions of the apostolic church and the church which is a remnant of two thousand years of an apostacy. The church of the first century was directed by the personal supervision of the apostles and aided by the holy spirit. The Corinthian church was granted divers gifts of the spirit. With these privileges we find carnality existing among them. In Paul's first letter to this church he points out their carnality. Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (schisms) among you: but that ye be perfectly joined together in the same mind and the same judgment. Here is a receipt for spirituality. Having the same mind of doctrine and spirituality. Less than this shows carnality and a spirit of selfishness which genders contention and strife.

The organization of the apostolic church was under the inspiration of the spirit. When Paul desired to have his called out ones organized he sent Timothy and Titus to accomplish this work. Both were instructed as to the character of those whom they should appoint as overseers of the flock. See 1 Tim. 3:1-10; Titus 1:5-11.

Timothy was regarded as competent to do the work assigned him and yet there

was a probability of his being too hasty and having a preference for some not worthy. I charge thee before God and the Lord Jesus Christ and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man. Neither be partakers of other men's sins; keep thyself pure.

The above was instruction given to Timothy. The charge given indicates that he might act too suddenly. Paul then instructs him as to the spiritual condition of the churches, viz: Some men's sins are open before hand, going before to judgment, and some men they follow after. Likewise also the good works of some are manifest before hand, and they that are otherwise cannot be hid.—1 Tim. 5:20-25.

According to Paul there was a spirit of carnality and spirituality existing in the churches in the first century. If spirituality was ever in the majority it was during its persecution. The following shows when man and woman chose death rather than to apostatize:

Some had trial of cruel mocking and scourging, yea, moreover of bonds and imprisonment. It is written, Of whom the world was not worthy. The persecution weeded out all who were carnally minded. Carnality could not withstand persecution. The church today is in too great an extent carnal. Spirituality is largely in the minority. Churches who cannot live in unity with differences of opinion have too much of the carnal mind. The carnal minded have the spirit "of rule or ruin" and the result is they ruin. One church that we served as evangelist for two months was a model church. The ruling class were those who are ruled. The leader exercised no undue authority over the flock but ruled in love and with the fear of God in his heart. The organization of churches today can do little toward producing a spiritual body. God's righteousness, if properly used, will leaven the whole lump. This body that is leavened through righteousness will be the church of the living God. It will be without spot or wrinkle. This church will be made up of those who are partakers of the blessing of the resurrection when Jesus shall come to make up his jewels.

We close our article by calling attention to the statements made by a prominent writer recently: "The nature of this church body is spiritual, not carnal." Paul, in 1 Cor. 15:46 says the order as God puts it was natural, then spiritual. Is it possible for aliens to be made spiritual by an introduction into the church body? The above statement so infers. The writer pretends to have a special inspiration to see things as to church organization which the ordinary reader cannot understand. In the apostolic church God set in order the organized church as follows: Christ the head, then apostles, prophets, teachers, etc. This being true man was guided by the holy spirit and if so, there could be no error in the work. If this order is to guide us in our deliberations we must have apostles, prophets to guide us. If we are set in the church as a teacher, miracle worker, and healer we can do nothing else. It is evident from a careful analysis of these instructions that cannot in any way be applied to the present day church organization. The called out ones come into

church relationship as an alien class. The church is militant in its nature and through this must fight to gain the crown. Paul fought the good fight and when Jesus comes will receive the crown. Jesus inspired and commissioned his apostles to preach the gospel to every creature. Are evangelists and teachers sent out under this commission? Let Paul answer. The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.—Mark 16; 2 Tim. 2:2. The order of evangelizing has evidently been changed from apostolic power to that of "faithful men who shall be able to teach others also." This change wrought no change in the nature of those who were called from among the nations as a people for his name. An individual may heed the call and fail to be chosen because of his apathy as a true soldier of Jesus the Christ. Too much fatalism is expressed in the thoughts of the writer to whom we have referred.

We have labored to set forth what we think to be Bible proof of our position. We have avoided in our review, personalities or harsh criticisms. "Love toward all, enmity toward none."

#### MEDITATION

**T**HEN they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and the book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3:16.

This afternoon, while meditating upon the goodness of God, and his marvelous kindness to me, I felt impressed to speak to dear ones scattered abroad, about our future prospects, for a home in the kingdom of God. Yes, another year is gone with the good or evil, that we have done. Oh, can we say we are one year nearer home? Can we say with David of old, Oh, how I love thy law! it is my meditation all the day? Psa. 119:97. Can we really say that his commandments are more to be desired than gold, yea, than much fine gold; sweeter also than honey and the honey comb? Psa. 19:10. For blessed are they that do his commandments, that they may have right to the tree of life and may enter through the gates into the city. Rev. 22:14.

Here is the whole thing in a nutshell. Destroy life, and all is gone. The Life-giver has said, For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Luke 9:25. Life is the sweetest boon to man. I am almost ready to pass my 63rd milestone in total darkness, without knowing anything of light, or the beauties of this world; yet I crave to live: For the dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth, and forevermore. Praise the Lord, Psa. 115:17, 18, and this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. 1 John 5:11, 12. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the

things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are the ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is everyone that retaineth her. Prov. 3:13-19.

And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. John 17:3. To know God, is to know his will, and to love God is to keep his commandments. 1 John 5:3. For love is the fulfilling of the things thou canst desire are not to be compared unto her. Rom. 13:8.

Oh, that we could all say with Job, I put on righteousness, and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out. Job. 29:14-17. We show our love to God by obedience to his will. Love is the fountain of all perfection and excellency; and which likewise disposes us to do good to all. By this shall all men know that ye are my disciples, if ye have love one to another. Jno. 13:35. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. Rom. 13:10; 2 Cor. 8:7, 8, 24; 13:11. We are made perfect by love. 1 John 4:17-21. Therefore let us go on unto perfection. Heb. 6:1.

Dear brethren and sisters, many of us stumble over perfection on account of the feebleness of our love to God. I have observed by my experience that the greatest and most perfect accomplishments and enjoyments in this world, and the greatest glory and riches, power and wisdom, are too narrow and short lived to make men and women happy.

Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. 5:48. Noah was a perfect man. Gen. 6:9. Out of Zion, the perfection of beauty, God hath shined. Psa. 50:2. David reached perfection. I have seen an end of all perfection, but thy commandment is exceeding broad. Psa. 119:96. And God has no respect of persons. 1 Peter 1:17. Christ said, He that hath ears to hear, let him hear. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit unto perfection. Luke 8:14. God forbid, that any of us should be choked, or hindered by the thornes, but that we may all receive a full reward. And every man that purifieth himself, even as he is pure; therefore let us not love in word, neither in tongue, but in deed and in truth. 1 John 3:3-18.

I praise his holy name for the many precious promises he has given unto us. When the trials and sorrows of a dark and dreary life roll heavily in upon me, I have ever been cheered by the sweet promises of God.

And I will bring the blind by a way that they know not: and I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. Isa. 42:16.

I desire an interest in your prayers that I may ever be found faithful.

Your brother in hope of eternal life

when the Life-giver comes,

Elder D. M. Spencer,  
Blind Minister, Gentry, Missouri.

#### BIBLE CHRONOLOGY

J. S. Lyon,

Citronelle, Alabama

SINCE Bro. Griffin desires comment on his dates, I feel prompted to say that Dimpleby and Totten, foremost investigators, and deeply versed in astronomical facts, have been able to give us the best light we have. Their figures and calculations are accepted by the majority of our thinkers who have made a study of the subject, so far as they refer to the scale of time, applied to past events. Totten is very clear and definite, making his calculations come out to the very day and hour and month. I will give his dates for the benefit of Bro. Griffin, and am sorry that I can not give all the proofs that make them reliable. They fill several books. They are based on the Bible records, of course, but harmonized by study of astronomical data, such as eclipses, transits, procession of equinox, etc.

Creation of Adam	A.M.	0
Flood begins, Equinox, Sabbath		
17th 2nd month		1656
Flood ends, Equinox, Sabbath		
27th 2nd month,		1657
Abram leaves Ur, Tue. 15th day,		
7th month		2082
Exodus, Tue. 15th day, 5th month,		2513
Joshua's long day, Tue., Wed., 24th		
25th, 4th civil month		2555
Temple dedicated, after seven		
years building		3000
Captivity of Israel, end of year		3284
Captivity of Judah		3406
Birth of Messiah, Dec. 25th		3996
Messiah cut off, Thur., Mar. 17,		
A.D. 29		4029
Present date, Easter, A.D. 1921		5920½

Dimpleby placed the end of Gentile times in 1898, and Totten in 1899. Both named thirty years as the duration beyond the Gentile times allowable for Jewish times. That would bring us to 1929 A.D. If we study carefully the events that have occurred in the affairs of Turkey and the Jewish people since the date of 1898, and consider the Anglo-Israel theory that the English are Israelites, we have a combination of events that makes plausible the arguments of Totten concerning the end of the Gentile times. To understand why the millennium should commence before the full 6000 years have expired, we must remember that at the end of the millennium there is to be a little period in which satan is loosed; before we shall come to the full 7000, and the end of human interferences with the plans of God. As the millennium is only mentioned in Revelation and other periods of time there given are year days, Totten thinks that the 1000 years of Christ's reign may be multiples of 1000 in duration.

#### WORK

THANK God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work and forced to do our best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.

—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.

The editor is away from the office for a couple of weeks, making points in Mo., Ark., and Okla. A report of work will be made later.

Being away from the office, editorials will be brief until our return.

REMITTANCES

Milton Long; A. E. Renner; W. T. Fish; Mrs. G. Musselman; N. A. Hardison; Alice Haupt; Mrs. Wm. Densmore; G. W. and M. J. Johnston; Glenn Frazier; Rufus A. Curtis; R. P. Story.

EMERGENCY FUND.

Milton Long 2.00  
N. A. Hardison 1.00

Reports.

During the month of March I only delivered four sermons. Moving and getting settled required the larger portion of the time after we arrived in Waterloo, which was March 21st. The first part of the month found me at home (in Holbrook, Nebr.) helping to care for our youngest

girl who was recovering from a case of measles that left her in a very bad condition. I am glad to report she is doing nicely. She is the one that had the pneumonia this last winter. We are now comfortably located in Waterloo, and I must say the good friends of this place have shown themselves worthy of the profession under which they labor, and the spirit they manifest plainly tells us that they have been "with Jesus." Of course they did not tell me to write this, and consequently I am solely responsible for these words. Thank God for the spirit of good will manifested.

On Sunday, March 27th, as the result of previous arrangement, we went to Gladbrook, where I enjoyed the pleasure of delivering two sermons to a few interested hearers. Again on Monday evening, March 30th, the brethren and sisters of our home town, assembled in our home for divine service, and I gave them food appropriate for the occasion, on the Calling of the Church as outlined by Paul in 1 Cor. 1:26. Also Paul carries the thought farther in 1 Thes. 2:12 and shows that the Church has been called unto his kingdom, which has been promised to them that love him. James 2:5. I went to Clarksville Thursday, when I began a meeting which continued over Sunday, April 3rd. At this writing I am near Koszta, at which place I will begin a series of meetings tonight (April 8).

I might add that this is the place where it rained so much that Bros. Siple and Stewart couldn't get to tell what they knew. Well, it hasn't rained thus far, and the worst part of the question is, we have no guarantee it won't rain before I leave. Anyway we had a "norther" last night and it is a sure thing if it rains we will have plenty of mud.

May the Father's blessings be with each and every one.

T. A. Drinkard.

Notices.

Notice is hereby given of a quarterly meeting to be held at Lanark, Illinois, on May 7-8.

The Executive Board meeting is set for Saturday evening, at which time arrangements are to be made for the Illinois State Conference and Bible School.

Sunday is looked forward to as a day of spiritual feasting. You are invited. Please notify the secretary of your coming.

Mrs. Almeda Glotfelty, Conf. Sec.

A Correction

Have just received the Herald yesterday. I notice a couple of typographical errors, in my article, "Is It True?" which please correct. In the fourth line from the top of first column, the word amendable should be amenable; in the second column, 21st line from top, prefactory should be prefatory.

Rufus A. Curtis.

Let me suggest to the brethren of Iowa who may wish to send a telegram, or telephone message to me to carefully take down our street address and telephone number, which I give herewith: 212 Baltimore St. Telephone No. Black 5542

Waterloo, Iowa.

T. A. Drinkard.

The Sunday School.  
By Alta King.

BIBLE TEACHINGS ABOUT EDUCATION  
Lesson 5, May 1, 1921.  
Lesson Text: Prov. 1:1-6.

Golden Text: Wisdom is the principle thing; therefore get wisdom. Prov. 4:7.  
Memory Verses: Prov. 8:10, 11.

For Study

Education comes from a Latin word meaning, to lead forth. As the term is applied to man it means a leading forth, a development of powers placed by God in man and the universe, and the consequent use of these powers. For instance: God places in man the power to produce music. Man, by some means, learns of this power, learns to draw it out, develop it, and then uses it. God places in his universe the power of electricity. Man, by some means, learns of this power, learns to draw it out, and then uses it. All this is education. Education is learning the powers resident in self and the universe, learning how they may be used and developing them through use.

There is a wrong and right use of every power in God's universe. God has given man the power to choose either use and permits him to choose within certain limits. This use determines whether education is uplifting to man or degrading to man.

Solomon was a man who was far ahead of his contemporaries in his knowledge of man and the universe and their inherent powers. Study what he says as an introduction to his proverbs. Prov. 1:1-6. What does he say are their purposes? Did he believe in education?

Man's eternal and natural desire has been to choose the wrong use of powers he discovers in himself and the universe. We may not know why this is so, but that it is so can not be denied. In view of this fact why does Solomon say, in Proverbs 1:7, that the fear of the Lord is the first and fundamental thing to be learned in getting knowledge? How and where is it to be obtained? Verses 8-9. In what condition must the mind be in before this or any other knowledge can be received? Prov. 4:1; 5:1-2.

Eve's temptation, and its result, shows getting knowledge without fear of God results in the wrong use of whatever thing we learn about. Study Gen. 3:1-6. By observation Eve learned that the tree was good for food, pleasant to the eyes, and to be desired to make one wise. But she lacked fear of God. She did not reverence and honor the Creator of the tree. Through her acquired knowledge of the tree she was influenced to follow the desire of her heart and use the fruit of the tree for the very purpose for which God said it should not be used. If there had been fear of God in her heart she could not have done this. From the time of this temptation on down through the ages this story has been constantly and universally repeated by men who, having no fear of God in their hearts, set themselves

to learn about and use things God has put within their reach. Think of illustrations.

What was the foundation of Jewish education? Deut. 6:1-9. We should rather say that it was the foundation as laid down by God. It was not always used by the people. Note the source of education.

Is fear of God the first and fundamental thing learned through present day educative systems? Such education is coming to be regarded more and more as the hope of salvation. Is it a true or a false hope?

Why is education, in the sense of wisdom, knowledge and understanding, and based upon fear of God desirable? Prov. 3:13-18; 8:11-21, 32, 36.

Is education along other lines than direct Bible Study necessarily wrong? Under what condition does it result in wrong?

What is one necessary aid in getting wisdom? James 1:5.

Peter gives a picture of character and education in 2 Peter 1:5. "Its starting point is diligence, without which no education gets very far. Faith comes next—faith in ones own possibilities, in ones teacher, and in God. Then virtue, without which, an education is like a sharp two edged tool in the hands of a madman. Not till he has virtue would Peter add knowledge. Self control and patience are two of the first fruits of true education and the crown of it is two fold, God-likeness and love."—Sel.

Who is the only perfectly educated man the world has ever known? Col. 2:3.

Why is Christ's kingdom on earth going to be the means of saving the world from present conditions while present day governments and institutions are failing?

Scripture Readings: Prov. 1:1-9; 4:1; 5:1, 2; Gen. 3:1-6; Deut. 6:1-9; Prov. 8:11-21; 32-36; James 1:5; 2 Peter 1:1-7.

The Children's Lesson: Enlarge upon the concise account of Jesus' early education found in Luke 2:40-52. Bring out the facts that he was subject to his parents, that he grew strong in body and mind through the right use of both and that he studied God's words. Help them to make practical applications in their own home and school life.

#### For the Class

Discuss the meaning of education, its dangers, its advantages. Give Biblical and modern illustrations of its dangerous phase. What one perfect illustration of its saving phase do we have? What, concerning man's nature, makes education result in wrong? What does Solomon say is the first thing to be learned and why does he place it first? How does it guard against making education a power promoting evil?

Why can not education, as promulgated by present day governments and institutions, save the world? Why will Christ's kingdom be the means of saving it?

Name some of the results of getting wisdom as pointed out by Solomon in his proverbs.

Give Peter's word picture of education.

MEN who come to God, not to dictate, but to receive, have approached prayer from the right angle.—Sel.

CHAINS are forged link by link; ladders are climbed round by round.—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.

### Report

The Executive Board meeting of the National Bereans was held in Chicago, March 26th 1921. The meeting was called to order by the president, Leila E. Whitehead. Psalms 112 was read by Leland T. Hanson, followed by prayer by Clyde Randall. The Recording secretary was absent so the minutes of the last meeting were not read. Leota B. Hanson was appointed Sec. Pro. Tem.

Reports from the various departments were read and approved. All showed much progress.

The program for the Eighth Annual Conference was arranged. After the new business, it was moved to adjourn.

Leota B. Hanson, Sec. Pro. Tem.

The Next Annual Berean Conference will be held in Oregon, Illinois at the close of Bible School. Date not yet decided.

A Letter From our Isolated Department

Dear Ones in the Truth:

How I would like to be with you all at this meeting, but as we can't come to both meetings, have decided in favor of the Oregon Conference. I sometimes think if only I were rich how I would help the Lord's work and attend every meeting "far and near," but the Master knows I would not do it after all, I suspect, so keeps our noses to the grindstone.

I have written 288 letters since my last report, and received 135 answers.

To further the work, some one in each state should be appointed to round up the isolated, get all the names they could, every way they can, and threaten some dire calamity or exposure through our papers if they do not write in answer to the questions you ask, and really take some interest in our Lord's work and not let everyday affairs crowd out the Berean work, etc.

Sr. Drew sent me such a good outline of questions for Isolated Bereans to answer, and do you think but two ever did answer? Why can't things be stirred up, and perhaps the isolated would send in their own names if they knew the name and address of a worker, in their own state? I even wrote to what few state presidents I had, to please appoint one on the isolated committee, only one answered and on writing to the one name given, my plea was not noticed and nothing was done. Now, how can we accomplish anything worth while? Some one should write a notice to all the papers just showing how shiftless and careless it is, and how very dangerous to neglect the work of this kind.

I have written between six and seven hundred letters, received over three hundred replies, and almost every one a social letter, never answering a single question I asked. I try to put it up to them, how important the work is, right now, when we are expecting our Lord's return any day.

My prayers are with you all and hope

you will be guided aright, and for the best in your efforts to advance the work for Christ.

Your loving sister,

Mrs. M. E. Bray.

### BIBLE QUIZ

Lottie E. Young, Seattle, Wash.

1. Which were the mountains of cursing and blessing?
2. What does the name Moses mean?
3. Who was called the beloved disciple?
4. Which disciple did Jesus call Satan?
5. Where was the altar dedicated to the unknown god?
6. Who was Barabas?  
Which of the prophetic books is the oldest?
8. Name five men who accompanied Paul on his missionary journeys.
9. Where did Paul die, and how?
10. Where did Peter die, and how?
11. Name five churches to whom Paul sent letters.
12. Which is the principal river in Palestine?
13. Who did Jesus call "an Israelite without guile?"
14. Where were followers of Christ first called by his name?
15. Where is it probable that the transfiguration occurred?

### Answers to Last Questions

1. Naaman.
2. Moses.
3. Tabernacle, or Tent.
4. Ten.
5. Herod.
6. Passover, Pentecost, Tabernacles.
7. "Ye shall not surely die."
8. Solomon.
9. John 3:16.
10. Raising of Lazarus, turning water into wine, feeding the 5000.
11. Jesus of Nazareth, the King of the Jews.
12. Rehoboam.
13. An earthly story with a heavenly meaning.
14. 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. Thou shalt love thy neighbor as thyself.
15. Pharisees and Saducees.

### THE ARMOR OF GOD

Lillian Peck, Detroit, Michigan

WHEN God plans things, we know he plans them with a definite purpose and the ultimate result of that purpose is our good. That is the reason why we as Christians should be very, very careful to obey him, and when he gives us instructions for our conduct we should follow them implicitly.

And when he so lovingly gives us instructions for putting on his whole armor (Eph. 6:10-17) in order to stand against the wiles of the devil, we should beware lest we forget some perhaps seemingly unimportant detail and so make the devil's conquest easy.

We are told to gird ourselves about with truth and have our feet shod with the preparation of the gospel of peace and to wear the breastplate of righteousness and to take the wonderful shield of faith,



which is so strong and solid that the fiery darts of unbelief and untruth are simply quenched when they strike it. We are told to put on the helmet of salvation and to take the sword of the Spirit, which is the word of God. This sword is very strong, and even Satan's armor is not proof against it.

If we have been very careful in following instructions, we are now ready to meet the devil, who we may be sure is also armed. We feel secure because we know that in God's armor and with his sword, the devil cannot injure us. But what if we have forgotten something? Let us see what will happen.

The devil comes at us with his shining sword which is the word of the devil and therefore a lie and we parry his thrusts and finally get a chance to strike, and then,—our sword won't pierce his armor. Why? Just because we have neglected to keep it sharp and shining by constant, earnest, prayerful study and searching of the Scripture. There was a passage we intended to memorize but put it off. We would really get at it next week.

In this particular instance, the devil realizes that we are fully and perfectly armored aside from that dull sword and he knows there is absolutely no use in trying to hurt us by piercing our armor, but isn't the victory his? And ashamed and heartbroken, we yield the honors and go home and sharpen and resharpen, and polish and repolish that wonderful sword, to be ready the next time. But here is a strange fact. Though we may have thousands of successful conflicts with the devil, if we live years and years, and our hair becomes silver, and we grow stooped and bent with age, we can never meet the devil again under those very same conditions, in that very same place, and get that very same chance to strike him in that very same vital spot.

#### SAUL'S GREAT SIN

Lyman Booth,

Dixon, Illinois,

I have been asked, What sin did Saul commit after being made king and before he was directed by Samuel, a prophet of God, to utterly destroy the Amalekites, and all that they had?

By reading 1 Sam. 13:8 we learn that Samuel had set a time for Saul to wait before making an attack on the Philistines. At the end of this time Samuel was to meet Saul before making advance upon the enemy. But it seems as though Saul became impatient because Samuel had not appeared at the exact time agreed upon. Saul therefore called for a burnt, and a peace offering. They were taken to Saul, and he assumed the office of priest and offered the peace offering. Immediately thereafter Samuel came upon the scene, and Saul went out to meet and salute him. Samuel asked Saul what he had done and after relating all he had done, and giving his reason for so doing, Samuel said to him, Thou hast done foolishly. Thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever.

From this we see that Saul disobeyed the Lord in not waiting for Samuel to appear. This was sin. But greater still was the wrong done in officiating as priest,

in offering the burnt offering instead of waiting for Samuel whose right it was to officiate as priest. This all happened when Israel was in sore distress, and we might say, surrounded almost on all sides by warring enemies. Saul became possessed with the thought that if he did not act quickly that all Israel would be destroyed. Being anxious for the safety of his people, and perhaps anxious to gain reputation as a military hero, assumed all authority and acted accordingly.

But we learn that this was not to be: for Samuel informed him that his kingdom should not continue. That is, Saul was not to continue to rule as king, but a man after God's own heart should be captain over his people. Then Samuel went to Gibeah of Benjamin. Shortly thereafter Samuel anointed David to be king over Israel.

Can we not see a parallel of this instance with a future event and a person of fearful note? First, we see Saul a goodly man to look upon, one whose looks could command respect and admiration of his subject. Elevated to the throne of Israel, assuming the office of priest, and acting contrary to God's commands. Following this David was anointed king; a lovely character, a man after God's own heart; one who loved to meditate upon God's laws; whose every wish was to serve and praise his Lord.

Saul occupied the position of anti-Christ; because he dishonored God by his disobedience. To disobey and dishonor God is to disobey and dishonor Christ, for they are one in purpose and deed. This spirit of disloyalty and disobedience was as much anti-Christian then as now.

Again, as Saul preceded David, so anti-Christ will precede the coming and appearing of our Lord. Before attacking the Philistines Israel was in sore distress; hidden in the rocks and caves, safe from their enemies. Saul acting as their deliverer, did it in his own way, and in a manner in which he thought to claim the honor. Then came Samuel, after which a short time elapsed before David was seated upon the throne. Very shortly a similar scene will be thrown upon the screen before the eyes of a bewildered and sinful people.

Israel is about to enter into his last week of tribulation. For centuries he has been in hiding, but is now being discovered to the other nations, so much so that he is being invited to come unto them, and is being encouraged by the leading military nation to come out of hiding and to return to their own land and once more become a nation in the family of nations.

As Israel of old desired a man, a king like other nations to rule over them, instead of having God to reign as their king; so Israel once more will desire a man to rule them, either as king or president. Certain they are as much opposed to Jesus today as they were two thousand years ago. True they are looking for their Messiah, but not for Jesus. The one who will occupy that position will be anti-Christian; for it is written, That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. 2 Thes. 2:3-4.

This spirit of anti-Christ is now being developed in the undercurrent of worldly affairs, and the agents who are diligently and secretly working in that direction are members of Judah's household. I therefore predict that the man who will eventually make the proud boast of being God, sitting in the temple of God, will be a descendent of Abraham according to the flesh. I make this statement upon the premise that Judah will not follow any Gentile who might make such a claim. He must of necessity be one of their own flesh and blood.

In some quarters of the world this spirit is operating openly, and to such an extent that their synagogues are unmolested while church property of other faiths is desecrated and in some instances utterly destroyed. Its object is to undermine faith; erase from the Gentile mind the precepts of God, and the teachings of Christ; to deprive the masses of Gentiles of their belief in God. To show how the current is moving I will quote one line from a high source of authority. It reads: "We have taken good care long ago to discredit the Gentile Clergy," and I will add that this "Good Care" is being so exercised in one of the European countries, that when one of another race, upon the near approach of death, asks for the services of a priest, he is plainly told, "We have abolished the Almighty."

When such language, and even much worse which might be quoted, is brazenly flaunted before the eyes of God, can we who have seen his picture in Holy Writ see his form and figure rising up before us?

As Saul took matters in his own hands and thought to do great wonders, and as he preceded David, so this boastful character must first come with wonderful works before the coming and appearing of the Prince of Peace.

Let all remember that this wily character is of the darkness which will blind the eyes of the world, and let all who are of the light take warning and courage: warning because his coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness; courage, because his coming is a sure sign that the coming of the Lord is at hand. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

#### THE JORDAN RIVER

Alice B. Curtis,

Scottsburg, Indiana

FAR up in the northern frontier of Palestine dwelt the tribe of Dan. There, in a fork of the Anti-Libanus range of mountains, rises the Jordan river, the most illustrious of earthly streams. In this range are Mt. Hermon and Mt. Lebanon, and a magnificent spring from the slope of Mt. Hermon forms a crystal pool, that at once sends out a stream of water, which a little lower down is increased by a burst of rills; this is joined by springs flowing from the limestone cliffs of Mt. Lebanon, and other small streams, which unite to form Lake Merom which means "High Lake." From the southern part of this lake flows the Jordan. It is emphatically the river of Palestine, flowing as it

does the entire length from north to south. Its eastern tributaries, the Hieromax and the Jabbok, being insignificant when compared to the full volume of water carried by the Jordan. Leaving Lake Merom, the river on its journey to the sea of Galilee, falls three hundred feet; flowing from the southern extremity of the Sea of Galilee the river continues its course, plunging through twenty-seven rapids, and falling a thousand feet in this last stage of its journey, it finally sinks into the Dead Sea, where it finds its grave.

The steep descent of the Jordan gives it a rapid flow, and makes the name Jordan, "The Descender;" most appropriate. The deep, sunken valley of this river has no parallel. It is enclosed on both sides by mountain walls its entire length. These mountains rise in height from fifteen hundred to three thousand feet. Between these high walls, the river runs a very tortuous course, darting first in one direction, and then in the other, and doubling back again so often, that in going a distance by airline of sixty miles, the route by boat would be two hundred. One writer describes it as "The crookedest river what is."

The river is swift and precipitous at all times, rising as it does in a mountainous region, where stately Hermon and Lebanon lift their snow-capped peaks to the height of some ten thousand feet. In the spring the snow melting from these mountains greatly augments the waters of the Jordan, causing its over-flow or the "swelling of the Jordan." In Joshua 3:15 we read, that "Jordan overfloweth all his banks all the time of the harvest." This time corresponds to our April and May. The river, which at normal times is from sixty to a hundred feet wide, is increased at the time of inundation to a half mile, or a mile in width, and it is thought that in ancient times, the inundation was still greater. There are four fording places, the one below the confluence of the Hieromax and the Jabbok with the Jordan is considered dangerous for troops to cross at any time. It was at this ford and during the overflow of the river that Joshua led the children of Israel over the Jordan into the promised land. This "goodly land" was the goal toward which for forty years the Israelites had been pressing, but because of unbelief, none of the older generation except Caleb and Joshua were permitted to enter. Even Moses the faithful servant of God could not enter because he had trespassed at Meribah-Kadesh. A short time before the children of Israel were to enter Canaan, the Lord told Moses to climb to the top of Mt. Nebo where he could view the land. This Moses did when a hundred and twenty years old, and in vigorous health. With clear, undimmed eye he looked over Jordan and saw the fair land covenanted to Abraham and his seed for an everlasting possession. With prophetic eye he had looked into the distant future and saw the "Lord coming with ten thousands of his saints." Deut. 33:2. There upon the Mount he died, happy in the hope of those future blissful years, and he sleeps by the winding Jordan.

After thirty days of mourning for Moses, the Lord commanded Joshua, who succeeded him as leader, to prepare to lead the people across. As the priests, bearing the sacred ark, stepped into the brimming river, the Lord divided the waters. "Those

which came down from above stood and rose up upon a heap very far from the city Adam that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, were cut off; and the people passed over right against Jericho." Joshua 3:16. Zaretan was about thirty miles above the fording place, so that the sight of that threatening wall of water should not cause the people apprehension, or lead them to make undue haste in crossing. The men able for war as enumerated in Moses' time were more than 600,000, and these with the women and children would be a multitude. They camped in Gilgal and there erected a pillar of twelve stones taken from the river bed to commemorate the power and favor God had shown toward them. If we, whom God has so often blessed, would put down a stone of remembrance for God's favors, what a lofty pillar we soon should have. There at Gilgal the Lord rolled away the reproach of Egypt off of them. Gilgal means rolling and God will roll away the reproach of sin from us if we obey as did the children of Israel that day at the place of "rolling."

At a later time God put the question to Jeremiah, "What wilt thou do in the swelling of the Jordan?" The prophet had complained to him of the prosperity of the wicked, and God replied as follows: "If thou hast run with the foot men, and they have wearied thee, then how canst thou contend with horses? And if, in the land of peace wherein thou trusted, they wearied thee, then how wilt thou do in the swelling of the Jordan?" Jer. 12:5. This question was designed to show Jeremiah that the troubles he was then undergoing were as much less in proportion to those in store for him, as the river in normal state was less than the Jordan at flood tide. No doubt Jeremiah often thought of this reply in later times, when he was smitten, and imprisoned in the miry dungeon, his life even threatened, and he was finally carried to Egypt a captive. But through all his trouble God did not forsake him. Some time each of us must encounter the "swelling of the Jordan." We cannot escape the billows of trouble very long. David said, "All thy waves and thy billows are gone over me;" but he also says, "Why art thou cast down, O my soul? Hope thou in God." Psa. 42. God was his saving strength, and he must be ours if we are not swept to destruction in the flood of sin and trouble that is engulfing the world today. The world today is in the "Swelling of the Jordan," but God has given a way of safety through his Son. Even that way of escape will not always be ours, so let us make haste to a place of safety. We have a promise of help in Isaiah 3:2. When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee."

Roll Jordan roll!

Impetuous is thy flow,  
As though in haste to meet a form,  
From the dim long ago.  
Thy rhythmic voice would ever seem,  
To speak to us of one,  
Thy bright, baptismal waters embraced,  
God's pure and holy Son.

Roll Jordan roll,

The mountains near thee grand,  
Silent and brooding ever seem  
As sentinals to stand.

Soon mirrored in thy stream,  
The Savior's form shall be,  
When he returns to Olivet,  
Earth's king and priest to be.

Roll Jordan roll!

Thy storied stream may be,  
The one to make God's city glad,  
Through all eternity.  
The greatness of thy flood,  
Reminds us of the love  
That boundless flows to all mankind,  
From God who is above.

#### PERILOUS TIMES

SOME sincere, well-balanced people believe we are living in "the last days." They argue this because of the signs of the times, for the sacred Scriptures say in the last days perilous times shall be. If these are not the last days, surely the last days will be awful, for the cup of iniquity is getting very full. The times are certainly perilous to those who set any value in eternal verities. To the blinded "optimist" who told us a few years ago that things were getting better, the history of the past ten years is very disappointing. To all candid minds who stop to ponder, the outlook is not assuring. The ambassador from England to the United States declared in a public address recently that civilization is tottering. What troubles us most is that our country that started out as a religious nation is forsaking God. One-half the population has nothing to do with religion in any form, and the other half are not particularly concerned about it. In the meantime organized infidelity in the interests of Bolshevism is on the increase. Revivals of religion are almost a thing of the past, and the few who "will live godly in Christ Jesus" are looked upon as fanatics and freaks. It requires as much courage to be true to God as it did in the case of Daniel in Babylon. But we must do it or lose our souls.—Sel.

#### 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 peoples 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.

IT is a great and beautiful fact that the children of God are all one family—God our eternal Father; Jesus Christ, our universal Brother; we, all, brothers and sisters in Christ.—Sel.

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SEVENTY TIMES SEVEN

S. Roxana Wince, Piercton, Indiana

PETER asked his Lord how often he should forgive a brother, and named the number seven, the number of perfection, in his question, evidently thinking that would cover all requirements.

But not so thought our Savior. He knew how often we poor, fallible human creatures are liable to trespass on the rights of each other, and that no bounds must be set to forgiveness. Every day of our lives there would be something to forgive. Some one would come to us begging for pardon or vice versa. We would have to go to them and say, "Forgive me dear." As love never fails, so must not forgiveness fail, when the offending one repents and confesses the wrong and asks us to forgive.

But a brother asks, "Does the seventy times seven apply to heaven?" meaning I suppose, to embody in his question, the thought that the forgiveness of God is applicable to the members of his household who sin ignorantly and repent, and come to him through Jesus their mediator, confessing the wrong and asking that it be blotted out for Jesus sake, must be just as limitless.

In that sense it does apply to heaven, providing the sins have not been wilfully committed and in defiance to God's commands.

In such case there remains no more sacrifice for sins, no hope of pardon.

"IN the fulness of time," Jesus Christ was born in Bethlehem; raised in Nazareth; preached in Judea, Galilee, samaria and other outlying regions; died on Calvary; raised from the dead the third day after; ascended to the Father; now, at the right hand of the Father; will return in the "clouds of heaven with power and great glory."—Sel.

BLESSED are those ears which listen not after the voice which is sounding without, but for the truth teaching inwardly. Blessed indeed is the soul which heareth the Lord speaking within it, and receiveth from his mouth the word of consolation.

THE world never trusts the man who always trusts to luck.—Sel.

NO material success in life is comparable to success in friendship.—Sel.

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# THE RESTITUTION HERALD.

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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.  
104 South 7th St.,

### REST AND RECREATION

Sunday School Lesson for May 8, 1921  
Lev. 23:39-43; Deut. 5:12-15; Mark 6:31-32.  
Golden Text: Zecl. 8:5.

YOU have learned the story of how God created the earth and the animals and the plants. And how he created the first man and woman to enjoy the beautiful things he had made, and care for them, too. Everything God had made was good, and he planned everything so that people might be happy and good, if they wished. If we follow his plans we, too, may be good and happy; but if we do not, we will soon find that we are unhappy because we know we are doing wrong.

He planned that we should work, for that would keep us well and make us useful to each other. But if we work all the time, we become too tired to be useful, so he planned for us to rest and play, too. Our golden text tells us that there will be many boys and girls playing in the streets of the city. And, children, this golden text is talking about the Lord's own city, Jerusalem. The prophet was telling his people about things that are yet going to happen.

When God made laws for the people of Israel he planned that they should rest on the seventh day of every week. They were not to do any work of any kind, nor were they to let their animals nor servants do any work on that day. All were to rest, so that they might think of the Lord, and all he had done for them. He, himself, had rested on the seventh day, after working six days to create the earth and all that is in it.

Besides the sabbath in each week, God named holidays for them to keep, too. In the seventh month of each year they were to have a whole week of good times. Beginning on the fifteenth day, they were to have a rest day just like their sabbath. They lived in tents all decorated with fruit, palm branches and willows. After the first rest day came six days of feasting, singing and good times; and then another rest day. Then those who had houses folded their tents and packed them away until the next year, when they were brought forth again for the holiday rejoicing. Some lived in tents or caves all the year. But for the eight days after the harvest was over they all lived in tents. What fun the children must have had!

## MARANATHA

J. C. Smith, Burbank, California



"MARANATHA!" Our Lord cometh.  
Let the tidings swiftly fly  
Angel reapers bear the message,  
That the bridegroom draweth nigh.

Hasten on thy work and mission,  
Bearing news of life and light.  
To the gospel summons listen,  
Lo! I am with you by my might.

Fail not to declare the message,  
Jesus will return again,  
"Maranatha" is the watchword,  
Sound it with a glad acclaim.

Listen now, O, mortals hear it,  
For your life the sound goes forth,  
"Maranatha" is the watchword,  
Speed it o'er the darkened earth.

Watchman on the walls of Zion,  
Laymen in the fields below,  
"Maranatha" your Lord cometh,  
Crowns of glory to bestow.

Linger not, O, sinner hasten,  
Now the chance is bright and plain.  
"Maranatha" Christ is coming,  
Coming soon on earth to reign.

Then the woes of sin and darkness,  
Death and hell shall be no more,  
"Maranatha," He comes with gladness,  
Christ shall reign forever more.

For I am sure they must have liked to see the bright colored fruits peeping forth here and there from the palm branches like children playing hide-and-seek.

Jesus rested sometimes, too. Sometimes he would go alone into the groves on the side of the Mount of Olives to rest and pray, and sometimes he would take his disciples with him. Or they would get into a ship and ride on the Sea of Galilee for a while. Or, perhaps, they would go to a shady place they knew near a spring in the desert.

On the Sabbath they always went to church to read and study the Scriptures. One of his disciples tells us how, when Jesus first began to preach, he went back to his home town of Nazareth and, on the Sabbath day, he went into the synagogue. When he stood up to read they gave him the prophecy of Isaiah and this is what he read:

"The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,  
To set at liberty them that are bruised,  
To proclaim the acceptable year of the Lord."

Then he closed the book and sat down, saying, "This Scripture has been fulfilled today."

The people were so amazed they could

not understand what he meant. But it was true that what Isaiah had said was being done by Jesus as he went from town to town.

## CHANCE OR GOD

THE world, my world, is almost white. Stones, fences, shrubs, in snow are buried deep; two feet, four feet, six and sometimes more. Otherwise, from my many-paned windows naught I see but leafless boughs of birch, of oak, and maple, and the deep green of the mighty pines; a blue sky above and a sun brightly glowing. How came it all? Who dares to say it happened just by chance?

From house to barn I hurry, from barn to house, in round of nightly duties, below zero the thermometer and a bitter gale abroad. Yet pause I at the wonderful sight of a full moon just above the eastern rim of earth. How came it there? Dares anyone to say it happened just by chance?

The world, my world, is green. And naught but green from my many-paned windows do I see. The grass, the birch, the oak, the maple is each in its own special tint bedecked and mingling with the darker green of mighty pines. How came it all? Who dares to say it happened just by chance?

Four inches down in soil all well prepared I plant a three-eyed bit of tuber. I cover it and leave it there, soft earth above it and beneath. The showers come, the sunny warmth, and lo! a sprout appears, two sprouts, yes, three. They grow apace. My duty is to keep them free from other growths and let them grow. And when the ripening time has come I dig—and there come forth potatoes whole, four, six, or eight. How came they there? Who dares to say they happened just by chance?

And all around us do such wonders lay. Yet not by chance, but by the power of him who all things makes. And unto him may all the praise be given, both now and in the ages yet to be.—Sel.

TO look at it theoretically, we should pronounce the task of producing a universal book, adapted to all races, all centuries, and all generations, simply impossible. And so it is if human productions and human powers alone are regarded. That the Bible has in it something for each and something for all, no matter what their age or degree of mental development, is not the least of the proofs that show it to be divine. It is intelligible to the dullest, it is inexhaustible to the keenest. "It has shallows where the lamb may wade, and depths where an elephant may swim." It is the most ancient of books, yet the newest. The date of centuries is upon it, but not the decay of age. It is interwoven with every period of life, and every kind of experience.—Sel.



## No. 17. CONSECRATION

J. W. Williams, Phoenix, Arizona.

**T**O consecrate is to make sacred, holy. To sanctify, set apart. To dedicate, or give over. To give over from the one to the other. To give ourselves and all we have and are over from self, from flesh, from sin, to the Lord, that we may be holy and meet for the Master's use in service to him. A service devoted, given completely over, consecrated. A service, not of part of our time, talent and goods, but of self and all that self calls "my," to be no more "I, but Christ," as the consecrated Apostle has said. A service not just for a time and then the devoted thing taken back to self again till again dedicated to him, but a service continuous, lasting, complete. Anything less is not consecration, but only an attempt to have two masters. Anything less shows we have not repented, for who has turned from sin who turns to self again? Then lack of consecration is but manifestation of evidence that we are yet carnal, never begotten by the spirit, because never having ceased to live after the flesh, for flesh life and spirit life cannot co-exist except as spirit life exists mentally while physically, in the begotten state, we wait for the adoption, the redemption of our body. Hence the groaning. Hence the loathing of the flesh by him who experiences the conflict of flesh and spirit within. The hatred of sin even in ourselves thus becomes certain evidence of begetting of the spirit, for it shows we have repented, for who still lives in sin by choice who loathes it? And if repentant and trusting for deliverance, it shows we have believed, for he who believes on Christ for deliverance from the body of sin and death is justified by faith. Consecration in mind or purpose may therefore exist though a person does not exhibit the evidence in works as yet, for justification by faith must precede justification by works. So do not despair though you fear you may not be fully devoted, consecrated, as you look at your daily service and fear it exhibits more carnality than fruit of the spirit.

What reason exists why we should devote ourselves wholly to the Lord, reserving nothing for self? The reason is given in Paul's "therefore" when he 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. 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." "Therefore." Why? "By the mercies of God." These mercies are recited in the previous context as showing the outcome in mercy of all God's unsearchable purposes that seem so unjust to many, and that "of him . . . are all things." That the blindness of Israel results in mercy to Gentile and will later result in mercy even to Israel. That all such like cases result in mercy, and exhibit the sovereignty of God and its outcome in mercy. Such truths result in magnifying the supremacy of God and also his loving goodness. This makes a double appeal to us to submit to him in full consecration: His power shows the futility of resistance and his love pleads it is better for us that we yield. And we can trust a Father like that. We heartily

desire to serve him fully. No wonder Paul points out such a sovereign Will as a reason for consecrated submission. No wonder such breadth of mercy is invoked as a reason for casting all fear aside in resigning ourselves in complete submission of consecration. Hence he adores the unsearchable wisdom and plans of the great, loving Father and gives his reason for our consecration: "I beseech you . . . by the mercies of God."

Have you learned that Jehovah's loving and perfect and holy will is absolutely supreme? That he will do just as he sweetly pleases in heaven and in earth, in our willingness and unwillingness, in death and life, in your neighbor and in you, in "all things"? How can you consecrate yourself until you do? So Paul first instructs in this sovereignty before he says "therefore." He also shows the outcome of sovereignty in mercy, then beseeches for a living sacrifice of consecration.

And if we have not yet learned Jehovah's great supremacy and submitted to him, Paul next goes on to show by another reason—word, "For," that the cause is pride, that we should not think of ourselves more highly than we have reason, but only to estimate ourselves soberly and accurately for what we are, and then to think that all we are is what he as given us to be. So then, very evidently, one who underestimates the sovereignty of God overestimates the will and work and worth of man. Hence pride is the primary hindrance to consecration. But affliction will reduce pride and cause us to worship the supreme will. It did for Job, and he said, "I abhor myself," and, "I know that thou canst do everything, and that no purpose of thine can be hindered." It did for Nebuchadnezzar, and he said, "All the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand or say unto him, What doest thou?"

So do not weary in your quest. Perhaps we need more affliction to reduce our greatness of self, that we may see alone the greatness of Jehovah and the nothingness of man.

Selfishness may be another hindrance to our consecration. We may love the gratification of the lusts of the flesh so much that we prefer to devote our time, means, strength and talent to the pleasures of sin rather than to the joy of service. But affliction will show us how vain and unsatisfying are the fleeting things of sense. Then we will gladly turn from them in hearty repentance and realize that if we live after the flesh we shall die and that only as we through the spirit mortify the deeds of the body we live. For he who seeks to save, loses what he would keep.

Fear may be another cause of not consecrating ourselves. One who fears God will not resign himself and all his fortunes into the keeping of one who might slay him or work him ill. But why resist one who can do as he pleases? Hence again we say, learn thoroughly the lesson of Jehovah's universal supremacy, and his will becomes perfect, holy, acceptable and sweet.

Then you know his providence will keep you and no one can do you harm. That his protecting care will guard you. That his sovereign will for your good will give you

all the prosperity, health and other blessings that his supreme and loving goodness shall choose for you, and none can say him nay. Thus the great power so feared becomes a mighty force for blessing when we see it is combined with perfect love. Thus we find his sovereign will is as blessed and merciful and loving as we thought it was to be feared.

Abraham showed consecration in leaving his all beyond the river to follow the Voice leading to the promised land. Moses, when he chose rather to suffer with the chosen nation of slaves than to enjoy wealth and honor at the court of sin. Joshua, when he said, "As for me and my house, we will serve the Lord." Solomon, when he chose instead of wealth and fame the wisdom enabling him to serve Israel as their king, filling the place of duty to which the Father called him. Ruth, when she said, "Whither thou goest I will go. Thy people shall be my people, and thy God mine." The house of Stephanas, when they devoted their lives to serving the saints. Paul, when he said, "For me to live is Christ," "that Christ may be magnified in my body, whether it be by life or by death." "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." And again, "I seek not yours, but you . . . And I will very gladly spend and be spent for you . . . We do all things, dearly beloved, for your edifying." Mary showed consecration when she sat at the Master's feet in preference to making a display of entertainment. And our Lord when he said, "I came down from heaven, not to do mine own will, but the will of him that sent me." And again, "My meat is to do the will of him that sent me, and to finish his work."

Do we prefer to be that? To do the service of Christ in preference to eating? In preference to pleasure, profit, friendship, ties of flesh or any other consideration? Not until then are we fully consecrated. Not until we forsake anything that hinders our service to him. For, "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body and bring it into subjection."

"Behold the man!"

"Lord, what wilt thou have me to do?"

The articles in this series are the personal views of the writer alone and he is not speaking for any other person, committee or group.

J. W. Williams.

## ACQUAINTANCE WITH GOD

Lyman Booth,

Dixon, Illinois,

**I**F we study the prophecies we will learn much about the attributes of our heavenly Father, and will be made to feel better acquainted with him. They mention his omnipresence, omniscience, faithfulness, mercy and love.

We will consider his omnipresence first. *Omni*, from the Latin, meaning all. Used as a prefix to form other words. When used in connection with presence we have all-presence or omnipresence. Transposed we have presence-all, or modified we have presence everywhere. Which thought is well expressed by the Psalmist. He says, Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea the darkness hideth not from thee; but the night shineth as the day, the darkness and the light are both alike to thee.—Psa. 139: 7-12. Am I a God at hand and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. Jer. 23,24. David said, The heavens declare the glory of God; and the firmament sheweth his handiwork. Yes, indeed, his presence is felt everywhere. The golden sun, the silvery moon, and the glittering stars that stud the sky, all speak of his glory and presence, for day unto day uttereth speech and night unto night sheweth knowledge.

His omnipresence is more than many can comprehend. They say, How can such a thing be if he is a being, and everywhere present, there would be no room for anything else? A homely illustration may give a little light.

In an auditorium capable of seating twenty thousand people there appeared a distinguished orator. Every seat was filled with listeners. All could see and hear him. He was a living being. Did not his presence fill that vast room, and was he not everywhere present to that audience? Of course his body did not fill the room, but his presence did.

When considered in this light, no matter wherever we may be, whether at home, or abroad, upon land or sea, whether banished from our native home or a captive in some strange country, or overtaken by some misfortune and driven to seek our living in a manner least expected, or a castaway from the society of friends we love most dearly, yet God is with me; because I hear him say in words of tenderest love, Fear not, I am with you. The comfort I receive with those words cause me to answer with the words of David, 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.

If the thought of God's ever-presence could be stamped indelibly upon the memory of each of his children, would it not act as an abiding restraint against sin? How much better we would guard our speech and actions. It would serve to increase our fidelity and love for him. It would also deepen our sense of sympathy and love for our fellows. With exulting joy we would exclaim with David, This is my God for ever and for ever, he will be my guide even unto death.—Psa. 48:14. Oh, what a friend he is! The eternal friend if we abide in his love and confidence; for with him there is no variableness, neither shadow of turning.—James 1:17. He is God,

and cannot lie. His promises are all yea and amen in Christ Jesus.—2 Cor. 1:20. Every promise will stand until fulfilled.

In Heb. 1:10-12 Paul quotes from the Psalms as follows: And thou Lord in the beginning, hast laid the foundations of the earth, and the heavens are the works of thy hands: they shall perish, but thou remainest; and they shall wax old as doth a garment; and as a vesture shall they fold them there up, and they shall be changed; but thou art the same, and thy years shall not fail. O, what a blessed assurance to think of a friend that remains unchangeable through all time, even among the fluctuations of personal feelings, the vacillation of other friends, the mutation of fortune, and the variation of circumstances. Such supreme faithfulness should beget in the minds of thinking beings the desire to pay loving homage to God alone as the Creator and sustainer of the universe. The Father of all who believe in his Son. As Father he will extend his protecting care over his children, more faithfully than any earthly parent. What may we not expect of such a Father, whose wisdom is infinite, whose power is supreme and irresistible, whose mercy is boundless, whose truth and promises endureth to all generations?

It has been said that we may never thoroughly know another until we have lived with them so that we may observe their habits and manners, etc. The more we are in their company the better we will know them and be known of them. The higher we esteem another the greater our desire to be in their society. We will delight to associate with them. This principle holds good with all who desire to know God.

While it is not given to us in this age to hear him speak audibly with us as he once did with the ancient worthies, he has, in times past, spoken unto us by his prophets, the apostles and his Son Jesus. Through their words provisions have been made whereby we may approach through the avenue of faith, the Faith, and hold converse with him by prayer, supplication, meditation and a holy walk with him, which consists in working that which is well-pleasing in his sight at all times. This is prayer in action. Prayer does not consist in words alone, for words may be empty and vain, while actions are real living things that show the inner promptings of the heart, and will endure before the throne of mercy long after vain words shall have become silent and forgotten.

#### THE KINGDOM OF GOD

John L. Winingham, Dixon, Missouri

AND they shall come from the north and south, east and west, and shall sit down in the kingdom of God. The question, What is the kingdom of God? Some say it is the church, and others say it is the operation of the spirit upon the hearts of men, and others say it is in the skies. If it is in the hearts of men then we have this conclusion, there are people from the east, west, north and south that have come over the line before the spirit operated on them. And again, if it is the church somebody is north, south, east and west of the church, and they will have to come to where the church is before they can get in. And again, if the kingdom is in the skies we have somebody up in the skies

east, west, north and south of the kingdom who have to come over the line before they are in the kingdom. Luke 13:29.

When we remember that the kingdom of God will be the restored kingdom of Israel, all is plain. Acts 1:6. This kingdom of Israel was once the kingdom of God on earth (1 Chron. 28:5.), and this kingdom included the territory over which David reigned and had countries north, south, east and west that were not in the kingdom. When the kingdom of God comes it will be the restoration of the kingdom of Israel to him whose right it is. The Mandate of the skies was heard by Ezekiel to say, Remove the diadem, and take off the crown. This shall not be the same. Exalt him that is low, and abase him that is high: I will overturn, overturn, overturn it and it shall be no more until he come whose right it is and I will give it him.—Ezek. 21:26, 27.

When this overturned kingdom is restored to him whose right it is, it will be the kingdom of God and will have people north, south, east and west of it as it once had, for 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 his ways, and we shall walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—Isa. 2:3, 4.

Here it is brother, and it is in the last days, and they are coming to the mountain of the Lord's house. Luke 13:29 says they shall come from the east, west, north and south, and shall sit down in the kingdom of God. May God help those who are in the dark to see the light of his kingdom.

CONFIDENCE is the great secret of successful prayer. Confidence is begotten of correct relationship. Simplicity and confidence are two great essentials for successful prayer life.—Sel.

A TRUE Christian living in the world is like a ship sailing on the ocean. It is not the ship being in the water that will sink it, but the water getting into the ship. So the world, with its love of pleasure, getting into the heart of Christians, has ruined its millions.—Sel.

THE men to be depended upon in this world are the men who act without talking and blustering; who stand for the right in the trying hour, and when "truth is fallen in the streets," are ready to bow down beside her and lift her up. May the Lord increase the number of those who are thus "valiant for the truth" in the earth.—Sel.

#### HE WHO COMES MAY READ

A JAPANESE has been in the habit of posting on his door this notice when he leaves home for his work in the morning: "I am a Christian; and, if any one likes to go in and read my good Book while I am out, he may."—Sel.

ROYALTY that boasts blue blood in its veins had ancestors with red blood on their hands.—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? \$2.00 per year, 51 issues.

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## Editorials and Church News.

We acknowledge the many good, personal letters we have received and appreciate the many expressions of confidence, but it will be impossible for us to answer them all. Please accept our thanks in this way.

Born to Bro. and Sr. Ethan Carpenter, Brumfield, Ky., a boy, April 7, 1921. Mother and son doing nicely.

Upon the advice of numerous brethren who have the truth at heart, we have decided to publish nothing further upon the general conference controversy on either side.

## REMITTANCES

C. P. Oliver; Mrs. M. Albright; Leila E. Whitehead; Mrs. Roscoe McCorry; Hellen Zeller; Robert Cooper; Mrs. John Vishino; Ella H. Wyman; Mrs. S. H. Blackwell; Ora Worley; Geo. Knife; D. K. Lehman; Geo. Antonides; L. W. Antonides; Silas Claypool.

## EMERGENCY FUND.

Ella H. Wyman 1.00  
Silas Claypool 5.00

## NOTES

During the past month attendance and

interest have been good at the various places served, although bad weather has manifested itself occasionally.

The Sunday School at Brush Creek, O., Church is thriving nicely, three brand new baby girls having been added to the families there in the past few weeks. Sr. Helen Doll was out with her daughter now 8 or 10 weeks old, and the newest arrivals are at the homes of Bro. and Sr. Earl Pearson and Bro. and Sr. James Kessler.

These young ladies are too young yet but we anticipate their assistance in the near future. We are glad to see a church where there are lots of young people and children, as it is the only thing that assures the future prosperity of the church.

The privilege of endeavoring to raise children in the nurture and admonition of the Lord is one of the greatest blessings God ever gave to mankind.

F. E. Siple.

## Marriages.

## Married

Saturday evening, April 16th, 1921, at Grand Rapids, Michigan, Bro. Lynn F. Slocum and Sr. Bernice E. Clark. Bro. Slocum is the adopted son of Mr. and Sr. B. J. Hewitt, of Dutton neighborhood, and is a member of our Dutton body.

Sr. Slocum is the daughter of our much esteemed Sr. Leota Clark, of Middleville, although Sr. Bernice has been living and working in Grand Rapids for several years.

Lynn, as we call him, has made his home with the writer's family a good bit of the past year and seems almost like one of us, and of course, feel a keen interest in the welfare of both these esteemable young people. Having known both for a number of years, and appreciating something of their ideals, trust that they may realize their ambitions, and feel very sure of their success by their continuing steadfast in the Way of Life that they have begun.

The best wishes of a host of friends will be theirs.

F. V. Blakely

## Obituary.

## Libbie Palmer

died Feb. 2, 1921 at her home, in Eugene, Oregon, at the age of 80 years, 10 months and 18 days. Elizabeth Hill was born at Pitsborough, Ohio, March 15, 1840. She moved to Michigan with her parents, where she grew to womanhood. In 1857 she was married to Hiram S. Palmer. Nine children were born to this union of which only three survive. Mrs. Irena Thorpe and Mrs. J. T. Evans, of Eugene, Oregon and Mr. E. O. Palmer, of Florence, Oregon. In 1865 they moved to Alden, Iowa, where they lived until 1903, later coming to Eugene, Oregon, where she resided until the time of her death, Bro. Palmer having passed away two years previous. Sr. Palmer accepted Christ as the life-giver when quite young and lived a life of earnest Christian devotion and was a deep Bible student. She was loved by all who knew her. Her greatest pleasure was in being with the people of the one faith, reasoning about those things concerning the kingdom of God. She will surely have a part in the

first resurrection and see the King in his beauty. She will be greatly missed at our North West Conference as a good worker for the Master. Sleep on dear sister, take thy rest for a little while. He that is to come will come and will not tarry, then thou shalt be rewarded according to thy work. Let us all so live that we may meet this dear sister in that bright morning and hear those beautiful words, Well done, enter into the joys of thy Lord, is my prayer.

C. H. Belshaw

## Notices.

Notice is hereby given of a quarterly meeting to be held at Lanark, Illinois, on May 7-8.

The executive board meeting is set for Saturday evening, at which time arrangements are to be made for the Illinois State Conference and Bible School.

Sunday is looked forward to as a day of spiritual feasting. You are invited. Please notify the secretary of your coming.

Mrs. Almeda Glotfelty, Conf. Sec.

I will be able to visit at various points between Marshalltown, Iowa and Mobile, Ala., and give a personal report of the transactions at the National Committee Meeting to be held Apr. 26-28, at Marshalltown. This will apply to such places that are not too far off the direct line of my return. I would be glad to hold services for one day wherever it can be arranged on such short notice. Address me, Care of G. E. Marsh, 104 S. 7th St., Marshalltown, Iowa, so that I receive it not later than the 28th.

J. S. Lyon.

## Reports.

## Fredericktown, Missouri.

Dear Brethren and Readers of the Restitution Herald:

On the eighth we met Bro. S. J. Lindsay at the depot and conveyed him to our church where we found a good, large crowd waiting to hear the Good News of our soon coming King and his kingdom. We can have meeting but twice a year, and when we do get a preacher here, we just stop the plow and go to meeting for a week or ten days, or in other words, as long as we can hold the preacher.

We held Bro. Lindsay over two Sundays this time, and he preached ten good sermons, and gave five Bible lessons. While there were no new additions, some were almost persuaded to put on the All-saving name. We hope they will not neglect to do so until it is too late. Death is sure and in death the door is closed against us.

We had good attendance, and the very best attention was given.

Sr. Rogers, of Cape Girardeau, Mo., and Bro. B. Schneider, Margrand, Mo., attended our meetings. We did not have time to notify the Morse Mills Brethren, as the date was earlier than we expected. Everybody seemed to enjoy this meeting. All the little boys and girls, even little Clayton, gave vent to their feelings in adding to the music in song service. But the time soon passed away and the trying part

came when we took the parting hand. My friends, we will never say good-bye in Eden. No more heartaches, no more sickness, no more death.

May we all meet there.

Your Brother,

P. J. Graham.

## Letters.

Dear Bro. Lindsay:

In the Restitution Herald of April 5, 1921 there is an article by Bro. D. C. Robison that contains the following words: "We are living in the age of liberalism when spirituality is placed before doctrine. Sound doctrine produces sound spirituality. If you doubt your spirituality examine to see if you are in the faith or not."

True, Bro. Robison, and I wish every one who wishes to reach a high plane of spirituality would carefully consider your words, which I have quoted.

The only way to become spiritual is to become full of the truths of the Bible, indoctrinated with God's doctrine till our lives are changed and we are given over to God's service. Then we shall have true spirituality. I have met a number of people who claimed to be spiritual, but did not know anything about truth.

Brethren, God has given us a book, the Bible, in which he has revealed his will and we cannot be too careful as to how we treat his word. In 1 Tim. 4:16 we read, Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Brethren, let's take heed to the doctrine; for in doing so we shall reach true spirituality.

J. H. Anderson.

## The Sunday School.

By Alta King.

### REST AND RECREATION

Lesson 6, May 8, 1921.

Lesson Text: Eccl. 2:24-26; 3:1, 4, 10-13; 11:7-10.

Golden Text: A time to weep and a time to laugh; a time to mourn and a time to dance. Eccl. 3:4.

Memory Verse: Eccl. 11:9.

#### For Study

#### Rest and Recreation as Social Problems:

If we had no direct revelation from God man would instinctively recognize the physical necessity of rest and recreation and pleasure, and man has come to recognize rest, recreation and pleasure as moral and spiritual necessities also. Man's physical, moral and spiritual life are interdependent and rest, recreation and pleasure are important factors in the well-being of all three phases of life.

God's revealed mind recognizes them as necessities. He recognized them when he was directly or manifestly controlling the affairs of his people, Israel. Lev. 23:39-44; Neh. 8:9-18. (Notice how thoroughly this outdoor rest freedom and gladness was permeated with worship of God.) Deut. 5:12-14. Solomon who was specially gifted with wisdom from God recognizes this

need as is evident in the lesson text.

Social uplift workers find that man seeking to supply this natural need, has given them one of the greatest problems with which they have to deal. For man's natural tendency, in seeking to supply this need, is toward evil, as it is in every phase of life. See Rom. 3:10-18, 23.

Man has created for himself institutions and mediums of rest, recreation and pleasure which afford outlets for his natural sinfulness. But social uplift workers usually look upon such as the chief cause of the world's present immoral and non-spiritual condition and tackle it as the problem to be solved in working out the salvation of the world. They are, in fact, attacking results rather than cause. Hence governments and churches which are working thus to save the world are doomed to failure. The real and eternal cure is to get rid of the cause—man's natural sinfulness, and God has revealed only one system whereby he has decreed to purify every heart, and cause "every knee to bow to him" and all creatures "in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them," to praise and honor him. What is that system? Rev. 5:9-14; Phil. 2:9-11.

It is well for all who are working for the betterment of mankind to recognize this fact and refrain from pinning their faith in present day efforts, which, though laudable in purpose, can deal primarily with results only. If our faith is pinned to present day efforts in cannot be pinned to the kingdom and hence we will not long for and love the appearing of Jesus and his kingdom.

However Christian love for fellowman does not permit us to voluntarily sit down with folded hands and wait for the kingdom. The natural, outward, results of man's inner sinfulness must be held in restraint until God's set time to get rid of the cause.

Natural sinfulness increases with indulgence and the outward results of this indulgence casts its evil influence over those, especially the young, in whom natural sinfulness has not been increased by indulgence. It has never been God's policy to permit natural sinfulness to increase through non-restraint. As soon as natural sinfulness was manifest he gave laws to restrain. Through what means does God exercise this restraint of evil? Rom. 13:1-4. Is it wrong for Christ's followers to help in this restraint?

What has he prophesied concerning this restraint during the last days of Gentile times? 2 Tim. 3:1-9, 13. The fulfillment of this prophecy is seen in the universal tendency to throw off and disregard all authority other than ones will. This non-submission to authority can not but nullify, to a great extent, the restraint to sins which governments, operated through man, were designed to exercise. Does this fact effect the Christian's participation in government affairs, even though it be right for him to help, under ordinary circumstances, to restrain sin by helping to pass laws and elect good men? Under any circumstances the Christian's purpose in participating in present governments should be restraint of sin based on love to man and under present conditions it is rather difficult to decide whether our ef-

forts in that direction will aid or restrain sin.

After all, what is the chief field of labor to which God has assigned the followers of Christ in his redemptive plan? Matt. 28:19-20.

#### Rest Recreation and Pleasure as Personal Problems in Our Christian Living

Physical rest: What does 1 Cor. 9:25 teach us about excessive physical work? What does Rom. 14:1-6 teach us about a special day of rest as a uniform custom?

General principles that are safe guides to right recreation and pleasure. Rom. 14:21; 1 Cor. 10:31; 6:20.

How may pleasures and recreations be the means of glorifying God?

What are some of the pleasures and recreations that yield health of mind and body, and pure, clean joy, drawing us into closer communion with God? Is it easy to make provision for the flesh to manifest its sinfulness when we plan our pleasures and recreation?

Scripture Readings: Eccl. 2:24-26; 3:1, 4, 10-13; 11:7-10; Lev. 23:29-44; Neh. 8:9-18.

The Children's Lesson: Zechariah's picture of redeemed Jerusalem (Zech. 8:1-8) makes a good starting point in the children's lesson. The purpose should be to teach them that service to God does not bar fun and frolic, joy and happiness, but these are in reality a part of our service to him. God wants us to have all these for our own good that we may be better able to serve him in all other ways.

Teach them how honesty, patience, kindness, etc., may be developed through play.

#### For Class

Discuss man's need of rest, recreation and pleasure. Give all the scriptural evidence you can.

Discuss the evils we find in the world as the result of man seeking to gratify this need. Why these evils?

Discuss these evils as problems which governments and churches are seeking to solve in their efforts to save the world. Why are they doomed to failure? What is the real solution and through whom and when will it be worked out?

How may followers of Christ be won away from faith in the kingdom as the basis of world salvation? In what way, and through what is God dealing, with these social problems now? Is it his purpose to eradicate them now? Discuss various ways in which Christ's followers may or may not take part in this restraint of sin? Why is restraint of sin necessary?

Discuss rest and recreation and pleasure as matters to be considered in our personal Christian living. What scriptures will guide us aright in these things? Show that they are parts of our service to God.

#### DEMONS ACTIVE

T. A. Drinkard, Waterloo, Iowa.

RUSSELLITES, realizing that unrest is manifest on every hand, and that the doctrine of spiritualism is being accepted by a great majority of people instead of God's word, seek to comfort the brokenhearted by giving their views as to the real cause of deception behind spiritualism.

They are preaching and also printing books on Millions Now Living will Never Die. In this book, on page 59, you read this: "Again we refer to the fact that as



it was in Noah's day, so shall it be at the end of the world. The Scriptures clearly teach that in Noah's day the world had been overrun by fallen angels. As set forth in the 6th chapter of Genesis, these had assumed the forms of men, and in violation of their obligations to Jehovah, had selected wives from amongst the human race, and there resulted an offspring which was wicked to the last degree, and the whole earth was filled with violence."

Now what do you think of that? Does it give you any consolation, by revealing the true cause of spiritualism? I submit that the whole assumption is absolutely false. Just as false as spiritualism. What is the difference between falsehood and falsehood? We ask you to allow yourself to consider our criticism, then ask yourself the question, if the position as taken by the Russellites is right?

Now turn to the 6th chapter of Genesis and see if you can see anything said about angels, and especially about spiritual beings that God had made, and who were on the spiritual plane as Russellism teaches. Just think of angels who were spirit beings coming down here on earth and marrying the daughters of men! And then their children would have to be half spirit and half human! And I am wondering if they could or ever died. Russellism says those angels who married the daughters of men are still alive, and they are the ones who are fooling the people through these mediums. And I am still puzzled about those giant children who were the offspring of these angels and their wives! They would certainly have to be half angel and half man. And if their fathers (the angels) were so constituted they couldn't die, then it follows that the angel part of those giants must have been deathless!

And here is the consoling message that is given to help you. If you will read Luke 20:35, 36 you will see that "they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: (Why?) for they are equal unto the angels, and are the children of God, being the children of the resurrection." Thus we are informed by the Christ himself that angels can't die. He is talking about heavenly, spiritual beings. It seems to me if heavenly angels take unto themselves wives, their children (the giants?) would be part mortal and part immortal. And maybe that is the reason people believe the real man—the angel part—doesn't die!

And what is spiritualism? Nothing but deception. Do I believe spiritual beings converse through mediums? Not for one minute. Ask some ex-spiritualist to tell you of its frauds and tricks, and you will be surprised.

Space forbids our entering into further discussion of the question further than to say that there is but one class to which 2 Peter 2:4; Jude 6; 1 Cor. 6:3 refers and that is man himself—not to any spirit beings. Paul shows, in Rom. 5:12, that sin entered into the world by man. Study this point. If spirit beings, such as heavenly beings, sinned, why is it that God allowed them to live on, but permitted man to die? And in the end of the first age he destroyed man off the face of the earth because of sin, yet he kept the spirit an-

gels hid somewhere to cause a little more sin after the flood! And I am still wondering what became of those giants!

FROM THE FALL TO RESTITUTION  
E. O. Stewart, (Cleveland, Arkansas.)

**J**UST take a retrospective view,  
About six thousand years,  
And you will find the birthplace,  
O death and pain and tears.

In the morning of creation,  
When the Lord had made the earth,  
Just before the first transgression,  
Just before the awful curse.

Eden's flowers were sweetly blooming,  
Adam's home was stately grand;  
All things moved at Adam's bidding;  
All things came at his command.

He was placed in Eden's garden  
There beside the tree of life  
With the chance to live forever,  
Free from care and free from strife.

In the midst of that fair garden  
Grew a tree to tempt the eye,  
And the Lord said, If you touch it,  
In that day you'll surely die.

But the serpent was more subtle  
Than the beasts of all the field,  
And he told such tempting story,  
Mother Eve somehow did yield.

Yes, he said, Your eyes shall open,  
And you'll be as wise as gods.  
With the thought of such great knowledge  
Mother Eve consents and nods.

Satan told her in the garden  
That they would not surely die,  
But nine hundred years and thirty  
Proved that satan told a lie.

Some have tried to uphold satan  
In his effort to deceive,  
Saying, Death is only spiritual  
In God's threat to Adam and Eve.

But right here I'll ask a question,  
How does spiritual death begin?  
Is it not when man transgresses  
That he dies the death in sin?

Yes, his conscience must condemn him,  
And we know that Adam's did  
When they heard the Lord God coming,  
Adam and Eve both ran and hid.

This is proof beyond a question  
That they both were dead in sin,  
And their conscience there condemned them,  
Listen! to what the Lord said then.

As you've hearkened to the serpent,  
Which I told you not to do,  
You must earn by toil and labor  
What you eat your whole life through.

And because of your transgression,  
Against the Lord, your truest friend,  
You must eat your bread in sorrow,  
And shall turn to dust again.

Where the prisoners rest together,  
In silence there they lie  
Reckoning not a single moment  
As the time goes swiftly by.

Past events are all forgotten  
Not a word nor deed nor thought,  
Ever pass through minds of dead men,  
For their thoughts continue not.

Let us turn from this dark picture  
To the hope that spans the stream;  
To the anchor in the harbor  
Far beyond this dreadful scene.

Death is not the gate to glory,

But an enemy of mankind.  
Why? O! why call death an enemy  
If the gate to joys sublime?

Rachael, weeping for her children,  
For her children then were not;  
This verse here, I'm sure and certain,  
Contradicts old satan's "Not."—Gen. 3:4.

So we see men are divided;  
Some still believe old satan's lie  
Trying to wrest the sacred Scriptures  
To prove that man don't surely die.

If the view be right and truthful  
That man's spirit is the man;  
How? O! how is resurrection  
So important in God's plan?

In 1 Corinthians the fifteenth chapter,  
Paul does make it all so plain,  
That if there is no resurrection,  
All our faith and hope is vain.

Jesus Christ, the second Adam,  
Died upon the rugged cross,  
Purchased back the great dominion  
Which our father Adam lost.

He is coming in his glory  
Soon to reign on Zion's hill.  
Yes, to heal the brokenhearted,  
And the earth with glory fill.

Instead of thorns and briars and thistles;  
Myrtle trees will ever bloom,  
Songs of joy and praise and victory,  
Instead of the silent, voiceless tomb.

How we long to see him coming  
And to hear the trumpet sound;  
See the graves all burst asunder,  
And the dead come flocking round.

Fathers, mothers, greet their children:  
What a meeting that will be;  
No more sorrow, no more sighing  
In that vast eternity.

On the banks of life's bright river,  
Flowing from God's gracious throne,  
Eden's flowers will then be blooming;  
Among those flowers the blessed shall  
room.

Home with Christ and all the angels;  
Home with friends long passed away;  
Where the past will be forgotten;  
Lost in one eternal day.

RESURRECTION

Mrs. Alma Orr, Kempton, Indiana

**T**HE term resurrection usually brings to mind the idea of a restoration of life after one has entered the death state. It is used, not only in this sense, but also to express other ideas. It is sometimes used in the sense of finding, or bringing into notice, something lost, or long forgotten. Also a deliverance from impending death may be referred to as resurrection; at least such a meaning is implied in Hebrews 11:35. Women received their dead raised to life again, and others were tortured, not accepting deliverance; that they might obtain a better resurrection. If they had denied their faith, they would have been delivered from torture and immediate death; but in so doing, would have forfeited a right to a resurrection at the last day, which would be to eternal life, and therefore a better resurrection.

In the parable spoken in John 5:28, 29. (We know this is a parable because Jesus was speaking to the multitude, "And without a parable spake he not unto them."—Matt. 13:34.) it would seem that either

or both of the two latter meanings might be applicable. The Jews have long been lost nationally and their reestablishment as a nation would be equivalent to a resurrection, also they reject Christ and are counted as dead (verse 25) because of an impending eternal death; but the time is coming when, "There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob."—Rom. 11:26. Then they, the Jews, that have done good unto accept Christ, and will come forth unto the resurrection of life by being delivered from eternal death, and they that have done evil will not accept him and come forth unto the resurrection of damnation. Since only those who accept Christ will be delivered from death they are the only ones to whom the last definition would apply.

The same thought is expressed in almost the same words in Dan. 12:2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. We know this refers to the Jews in the latter days because the angel tells Daniel in 10:14: Now I am come to make thee understand what shall befall thy people in the latter days. Daniel's people would be Jews. Paul evidently refers to this prophecy in Rom. 11:15, 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?

None but the righteous will ever be raised from the dead. Paul teaches this in the third chapter of Philippians, where he says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things . . . If by any means I might attain unto the resurrection of the dead." If he had believed in a resurrection of both the just and the unjust, he would not have been in doubt about attaining unto the resurrection.

Many get the impression from Acts 24:15 that Paul believed in a resurrection both of the just and the unjust but this does not harmonize with Paul's other teachings nor with the word of Jesus. For instance: In Luke 20:36 where Jesus says, they which shall be accounted worthy to obtain a resurrection from the dead cannot die any more. Since the sinners are to be punished with everlasting destruction it must be at death. Paul tells us in the fifteenth chapter of 1 Cor. how the dead are raised. He says they are raised in incorruption, glory and power, and there is no exception either stated or inferred. He also likens the resurrection to the sowing of grain. All grain sown does not grow; only that which contains the living germ. Likewise all the dead are not raised, only those in whom the spirit of God dwelleth. Read Rom. 8:11.

By reading Acts 23:6, 8 I think one can get a better understanding of Acts 24:15. But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council. Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. . . . For the Sadducees say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both. Paul was a shrewd lawyer and seeing part of his accusers were Pharisees, the thought came into his

mind to make use of their own belief in his defense, hence the words which I think should have been arranged by the translator to read: And have hope toward God, that there shall be a resurrection of the dead, which they themselves also allow, both of the just and the unjust. If this is not the meaning why need the Pharisees and their belief be mentioned? This view also harmonizes with the thought of Paul's "hope" and "the hope of the dead." Paul surely would not hope for the wicked dead who are already past doing any more harm, to be raised only to be cast alive into a burning lake, neither would any of the dead ever have had such a hope. It is the reward of righteousness for which all have hope. We are told in Prov. 10:2 that righteousness delivereth from death, consequently without righteousness there would be no deliverance. As righteousness comes from faith, and faith from knowledge, let us seek for more knowledge that we may have a more perfect faith which will be counted to us for righteousness.

#### CONTRADICTING A MESSAGE FROM THE DEAD

**T**HE truth about messages from the dead may be found all through the Bible from Genesis to Revelation.

I am going to tell you a real ghost story as it happened to a member of the Bible class which I attended. Mrs. Jones, like myself, would never have attended seances had she been properly instructed regarding the sin and danger. Mrs. Smith, who lived next door to Mrs. Jones, was a spiritist. The Smith family consisted of Mr. and Mrs. Smith, two sons and a daughter-in-law.

At seances, better results are obtained if there is an equal number of each sex, so Mrs. Jones was very welcome at the Smith family seances, because she equalized the number, causing bigger results.

Mediums have different qualifications. Some see spirits, some hear them, and a few cause the spirits to converse audibly through talking-horns, and even deliver lectures. The Smith daughter-in-law possessed the last mentioned gift, and could obtain big results through the horn. Ghostly voices sound not unlike human voices over the telephone.

Popular belief relegates the supernatural to the hours of midnight. This is an error. The most successful sittings are held from eight to ten o'clock in the evening. Earlier or later, the manifestations are apt to be weak or absent. The ouija board is the most popular method of increasing the ranks of spiritists.

One evening Mrs. Jones was surprised to receive a message purporting to come from her brother Sam, whom she had supposed to be alive, though she had not heard from him for six years. She regarded the communication with suspicion, as any seasoned spiritist would do, because he knows there are many "lying" spirits.

Eventually Sam convinced her that he was himself. He followed the usual method of relating past incidents and conversations which were unknown to anyone but his sister and himself. He also related some of her most intimate private thoughts which she had never even so much as hinted to any other person. This latter course,

ruthlessly followed in a public gathering, will cause a hardened scoffer to hurry up and believe before any more revelations are made.

The voice was Sam's voice, and, reassured by his complete identification of himself, Mrs. Jones was delighted to hear from him. He told his sister that soon after leaving home he began working his way south and finally got work in a southern lumber camp. He had been away from home five years when he contracted a fever which proved fatal.

Sam did not come to every seance, but he came frequently. He recounted his experiences until Mrs. Jones knew his entire life from the time she last saw him, and every movement that he had made. She knew where he died and was buried.

She looked forward with great consolation to these talks. Sam said he was happy, and these intimate conversations with a dear departed one made life after death seem very real. Spiritists do not die; they "pass over." It sounds much pleasanter than dying; but the real death of a spiritist is a terrible and unlovely thing.

Mr. Jones called these meetings "the devil's doings," so his wife naturally omitted to mention them to him. For two years Mrs. Jones had delightful visits with her departed brother; then came a surprise.

Mr. Jones, returning from town one noon, remarked, "You can't guess whom I saw downtown this morning!"

"No," replied his wife; "I can't, who was it?"

"Sam!" triumphantly exclaimed Mr. Jones, who did not know Sam was dead. "I was coming up Main Street when I ran into him. He got in on the morning train. And, say, he's looking fine!"

Mrs. Jones gasped and crumpled into the nearest chair. She felt queer. The earth seemed to be dropping away. She gasped again. Things whirled around her, but she dizzily clung to one central fact. Sam was dead! Hadn't she been talking directly with him during the past two years? Her husband was absolutely mistaken. She couldn't imagine whom he had seen, but it certainly wasn't Sam.

Speech gradually returned, and she said all this and more while her husband hungrily eyed his cooling dinner and stubbornly insisted that Sam was alive and he had seen him and talked with him. Neither convinced the other.

That evening, when her husband came to supper, Sam was with him; a perfectly robust and healthy Sam. He had not worked in any lumber camp, nor had he been south. He had been well during the entire time of his absence, and was positive he had not held any spirit communication with his sister.

Mrs. Smith regretted that a "lying" spirit should have destroyed Mrs. Jones' faith. But seances and ouija boards bring nothing but lying spirits. Spiritists call their faith a "church." It is heavily entrenched in the nation's Capital, and threatens the foundations of our national life.—Amy B. Ingraham, in Sunday School Times.

ANY individual or any institution that could take the Bible to every home in his country would do more for the country than all the armies from the beginning of our history to the present time.—Sel.

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WHO SHALL NOT INHERIT THE KINGDOM OF GOD

S. Roxana Wince, Piereton, Indiana

THOSE who commit adultery and fornication, who are unclean and lascivious in act and in thought, idol worshippers, those who practice witchcraft, or who go to witches to have their fortunes told, those who harbor hatred in their hearts, those at variance with one another, those who emulate their wicked companions in the practice of wickedness, who give way to wrath, who stir up strife and seditions, hold heretical doctrines, who envy others, commit murder, get drunk, revel with the revellers, "they who do such things shall not inherit the kingdom of God."

Are any of Us Guilty?

Read over the list and see. The time when our destiny will be settled for eternity is very near, and if we are committing any of these sins, even to the holding of heresies, we had better put them quickly away lest we lose out in the race, never to run it again.

WE consecrate our time to Christian service, we consecrate our gifts, do we consecrate our inmost selves? There is nothing else on earth like the power of personal holiness over the lives which it touches—no influence so potent, so penetrating, so inexhaustible. The saints judge the world already. When we watch, we discover that the salt and light of any organization for doing good generally proceed from some pure and humble character who is redeemed from self-seeking.—Sel.

PERFORMANCE of duty is no merit. Do faithfully and punctiliously all that God commands thee to do; and after thou hast achieved that which thou well knowest none save thyself hast ever achieved, thou art nevertheless an unprofitable servant. Thou hast not exceeded thy duty. Nay, if thou indeed believe that thou hast performed thy whole duty, thou art judged already; for thou hast judged thyself.—Sel.

THE wicked flee when no man pursueth. Wonder what they would do when the Judge gets after them at last.—Sel.

WHAT a happy world this would be if everybody were cheerful.—Sel.

# THE RESTITUTION HERALD.

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## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.  
Marshalltown, Iowa.  
104 South 7th St.,

WORKING WITH OTHERS  
Sunday School lesson for May 15  
1 Cor. 12:4-27

YOU know, children, I wrote a few months ago about the wonderful, adventurous life of the great Apostle Paul. If you try, I am sure you can remember how Jesus called to him from heaven to go and preach for him. There were many times when people who did not believe in Jesus tried to kill Paul. There were other times when they tried to keep him in prison. But the Heavenly Father never forgot his faithful servant, and would always send help to him when he needed it.

Paul wrote many letters to the different churches that he visited, and because God was with him and told him what to say, those letters have become part of our Bible. In these letters Paul told the people to whom he wrote many of the things they must know, and the way they must live, if they really wanted to please Jesus. It is from one of the long letters written to the Christians at Corinth that our lesson is taken today.

The people in Corinth were just like you and I are apt to be if we are not very careful. They were selfish. There was much work for them to do for Jesus. But when they tried to plan it each one wanted to do it in their own way. Paul heard of their trouble and wrote them a letter to help them, which he sent to them by three friends.

He said, "You must remember always that it is the Father in heaven we must please. Each one of you have a chance to do something for him. But if you do not work together, and help each other, you cannot do anything that will please the Father.

"Each one of you can do something different. If all had to do the same work there is a great deal of work that would never get done. But each of you know something different to do for him. So just do it the best you can, and remember it is for the Lord."

You see, children, each of us can do something to show we love Jesus. Some can sing about him, some can tell about him, some can write about him, and some can earn money to pay for his work. But if the ones who can tell about him say, "I

## COME TO PRAYER

**O**h, churches of the living God,  
His witnesses on earth to men;  
Come to prayer, the need is urgent,  
Seek, and seek him yet again.  
Gather, as of old they gathered,  
All of them with one accord,  
Waiting for the promised blessing  
Of their great ascended Lord.

In your sanctuaries tarry  
Till ye be with power endued,  
And the feeblest ones among you  
Are with life divine renewed;  
Till the sacred passion spreading,  
Even the ungodly fear;  
And, on seeing God is with you,  
To the throne of grace draw near.

Come to prayer, the time is flying,  
Night is hastening on apace,  
Soon will end the day of blessing  
Of God's long extended grace.  
Altar fires that once were radiant  
Now, alas, but dimly burn,  
It is high time to awaken  
And to God the Lord return.

Come, and come, until your temples  
Fill until they overflow,  
Then, perchance, will unbelievers  
Rise and say: "We, too, shall go."  
And as at the blest beginning  
In the pentecostal hour,  
God will give new revelations  
Of reviving saving power.—Sel

won't preach, because the people who sing don't sing the songs I like," then a part of his work isn't done. Or, if those who earn the money say, "You cannot have any more of my money, for I do not like the man who preaches," then the work is spoiled again. We must each of us do our part, whether we like those around us or not; and, if we all do that we will soon forget that we disliked anybody. We will be so happy to think there is something we can do for Jesus.

You know, if we get one foot hurt real badly, we cannot run about and play, can we? If our ears do not work and tell us what people say, we have a dreadful time doing things rightly, do we not? It is so with us who try to please Jesus. If all work together, as our eyes and ears and nose do, we will have no trouble, but we must surely remember that if we study hard, Jesus will teach us the way.

Our golden text says, "Teach me thy way, O Lord." Let us study hard to learn what the Lord's way is, and then we will know what to do.

## WHEN MARTHA DID NOT

"MARTHA," called Mrs. Tune from the kitchen door, "please go to the grocery and get a box of soda. Baby has just knocked ours into the coal scuttle."

Martha looked up from the sand pile where she and another little girl were playing. "I do not want to go," she told her mother. "I want to play."

When noon came and her playmate went home to lunch, Martha came into the house. "Lunch ready?" she asked.

"You will find milk and butter in the refrigerator and bread in the bread box," replied her mother.

"Is that all we have?" asked Martha in surprise.

"Yes," said her mother, "I thought of fixing a real good lunch, but it was so warm in the kitchen that I decided I had rather sit on the porch in the swing."

This puzzled Martha, for her mother was always kind to everyone. And she knew her mother understood that a young girl is very hungry in the middle of the day.

"Auntie Bess, where are you," called Martha when she had finished her lunch.

"In the library," came Auntie Bess' voice in answer.

Martha ran into the library. "Please tell me a story, Auntie Bess," she begged.

Auntie Bess looked up from her book she was reading. "I had rather read this book," she said. Martha knew from the tone of her voice that Auntie Bess was not going to tell her a story.

Martha ran down to the bridge to wait for her father that night. When he came along, he did not stop for her but rode on home. Martha was sorely disappointed. She walked home wondering what was the matter.

"Why didn't you stop for me, Father, and let me ride with you?" she asked.

"Because I had rather keep going," he told her.

"This has been a terrible day," sighed Martha. "Mother did not want to fix a nice lunch, and she did not. Auntie Bess did not want to tell me a story, and she did not. Father did not want to stop his car, and he did not—"

Martha stopped for breath and her mother added, "And Martha did not want to go for soda, and she did not."

Martha had forgotten about the soda. She thought a long time and then said, "Mother, we all have to help each other if we want to have happy days, don't we?"

"Yes," agreed her mother, "suppose we begin now. Supper is ready to be put on the table. Will you help me?"

"Yes," said Martha, "I really want to help you."

"I really want you to be a happy little girl," replied her mother. "Suppose you peep behind the pantry door before you begin carrying in the supper."

"Goody!" exclaimed Martha, "ice cream, and you made it before you knew I was going to be a good girl. I have the best mother in all the world. I am going to help her every day."—Minerva Hunter. Selected from "Little Learner's Paper."

EDUCATION makes some men smart, others humble, others foolish, and others servicable. What has education done for you.—Sel.



## TO THE CHURCH OF GOD

THERE are some things relative to present existing conditions in the church, concerning which I am prompted to write, trusting that what I say may be approved of God and cause us all to seek to readjust ourselves to rapidly changing conditions. There is light coming to the church which is soon to shine into all our hearts and cause us to stand troubled and confounded. To most of us it will bring with it first, grief and a broken spirit, followed immediately with tears of joy and gladness that shall fill the soul with praise for him who has loved us and for him who has redeemed us through his precious blood. With a fervent prayer that God's blessing in some measure may accompany these lines, they are written, and may it be his good will that much good fruit may result therefrom.

When Jacob sent his ten sons into Egypt in search of the typical bread of life the time had not come, as yet, for Benjamin, to go, so he remained with his father. They took along with them money (righteousness of works alone) which was not acceptable by Joseph (Christ) who returned the proffered price to every man's sack. Jesus says, Come, buy of me without money and without price. When the famine (lack of means to preserve life) came and they sought it in Egypt they found that Pharaoh had given it into the hands of Joseph, whom they as yet knew not as their brother they had sold to the Ishmaelites, and whom God had sent before them to preserve their lives. How marvelous it is that God can even turn seeming acts of hatred into a source of life preservation.

And when all the land of Egypt (the world) was famished, the people cried to Pharaoh (God) for bread; and Pharaoh said unto all the Egyptians: Go unto Joseph, what he saith to you do. (This is my beloved Son, hear ye him.) And the famine was over all the face of the earth and Joseph opened all the storehouses (the only source of life) and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph to buy corn. Joseph knew his brethren when they came the first time but they knew not him and made himself strange to them, pretending to look upon them as spies, threw them into ward for three days, then bound Simeon, sending the others back to their father with corn. Not, however, before making it known to them that they should not see his face again unless they brought Benjamin with them on their return. Jacob finally agreed to let Benjamin go with them the second time after Judah offered to bear the blame forever if he returned not Benjamin to him. With presents and double money in their hands, besides the price for more corn, they went again into Egypt, and Joseph when he saw Benjamin, ordered the ruler of his house to slay and make ready for the brothers to dine with him at noon. When the hour came bread of life was set before them, Joseph by himself, the eleven brethren by themselves, and the Egyptians by themselves. The eleven were astonished to find themselves placed in order before Joseph, the firstborn according to their birthright and the youngest according to his youth. Let us bear well in mind this order, for a world of truth lies therein. The eleven were

then sent away with filled sacks, containing also the money they had brought, but Joseph had ordered his silver cup placed in Benjamin's sack. Benjamin here must represent Christ and his bride.

Jesus was put on trial and drank of this cup to the bitter dregs, being accused and considered guilty by his own brethren. He puts this cup into the sack of every one the Father calls that they might partake of his suffering in some degree for a time, through which cometh perfection. Sooner or later something always comes into the Christian's life for which he must suffer innocently. In Benjamin's case, as it is with every Benjamite, he had not gone far before being recalled. We are never allowed to be tempted beyond that which we are able to bear. All the brothers thought they would surely be held as Joseph's bondmen, but Joseph said that he, in whose sack the cup was found, should be held. But Judah, because he had agreed to be surety for Benjamin's return and because of the grief Benjamin's absence would bring upon his father, steps in and offers himself a ransom for him. And so God is willing to take all the blame and gave his only Son, not merely to redeem the body of Christ, but the ten lost brethren and also the Egyptians (the heathen).

Call to mind now the order or position of Joseph and the others when they dined. When God redeemed Christ (of the tribe of Judah) and through him redeems the church, his body, and they two are one (married), they become a mother to Joseph's two sons, Ephraim and Manasseh, the specially blessed seed of Joseph. But these are not a part of the firstborn. When Jacob blessed Ephraim and Manasseh he insisted upon crossing his arms, indicating that there would be a crossing or intermingling of the seed of these sons which would lose their identity in the oneness of his seed.

Perhaps America and England correspond to Ephraim, the younger, and Manasseh, and Jacob's right arm rests upon America which indicates that America would be stronger than England at the time they are joined to Israel when the 1000 years reign of Christ is inaugurated.

This 1000 year day is the end period, the Lord's day, in which God shall judge the world in righteousness by his Son Jesus Christ. Every man is to be redeemed in his order. It seems reasonable therefore that each of the ten tribes will have a generation (100 years in that age) in which time everyone in his order of tribe will be redeemed, both the living and the dead, and so all of God's Israel shall be saved.

Jacob's sons have been lost for a long time and have been called Gentiles, but some are beginning now to think it strange to find so many Johns, James, Jacobs, Zechariahs, Gamaliels, Benjamins, Davids, Josephs, Pauls, etc., and Marys, Marthas, Esthers, Sarahs, Elizabeths, etc., in certain nations known as Gentile nations.

The terms Jew and Gentile are a big mystery to me, but I am of the opinion that there are truths coming to light concerning them that will be a surprise. If Japheth, the Gentile, was to dwell in the tents of Shem, the Jew, perhaps the great mystery is the the mysterious way in which this has been accomplished. And if this be true, then to hate another because he is a Jew might be to hate ourselves,

and vice versa. Likewise to hate another because he is a Gentile might be to hate ourselves and vice versa.

The two cherubims overshadowing the mercy seat must stand for Jew and Gentile, both of whom have been the objects of God's mercy and two faithful witnesses to his truth. They stand on either side of the ark the one no greater than the other. It makes little difference which you place first for with God the first is last and the last first. At certain periods in the world's history the one has been the object of his mercy and benevolence and then the other. By this means God's evident purpose is to transplant the Adamic creation by regeneration through his only begotten Son which shall be neither Jew nor Gentile, bond nor free, male nor female. Let neither of these think they are above the other in God's sight, for God is blind to the identity of hands that work the righteousness of God or the neck that is bowed down with acceptable burdens, whether the voice be Esau or Jacob, Jew or Gentile. The marvelous wisdom of God has wrought the confounding of languages at different times so that none could tell whether he be Jew or Gentile, 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. Simon Peter hath declared how God at the first did visit the Gentiles to take out a people for his name. How is this if Jesus, born a Jew, came to his own first and they received him not? And has it ever appeared to you that the Roman Catholic church with its system of priesthood, altars and incense pots, bears a close resemblance to the old Jewish church which delivered Christ to Pilate. John the Baptist came to make crooked ways straight and prepare the way for the Lord. It seems that he is badly needed again for the same purpose before the Lord comes the second time.

A dear sister in western Nebraska told me two years ago: "John, we are all wrong." And it's the truth. For the bride and the bidden guests there are sleepless nights just ahead. For them the judgment is set and false doctrine and all things that offend are to be reprov'd by the return of the Holy Spirit. We all believe the gospel, but we all have hobbies, both true and false, and we must repent of the false or our candlestick will be taken away. The time for unity in doctrine and the manifestation of the spirit of brotherly love is at hand. When the Lord comes he is going to find a unified body. The only way this can be accomplished is by an outpouring of his spirit upon his people as he has promised to do in the last days. This means all of us must give up something. Each faction has a strange mixture of truth and offenses. When the Lord makes it known to you what the truth is, it is time for you to act, for the hour of his judgment is come. We have all been honest and conscientious in our views but now the truth each of us has will stand the test, but the error will be shaken and taken away. Again it is written, There is a time for everything. The time for strife and hatred in the church has passed; now is the time for brotherly love to prevail as the Master hath taught us, for behold we are brethren.

We might wonder why such a condition as there is should be allowed among us?

But listen: Are not two brothers or sisters brought closer together in Christian fellowship and love when they both find they are wrong and confess it the one to the other. It seems that the time for the bidding of the guests to the marriage feast is here. This must be a short period. As we make bold to go out into the byways and invite them, God will give us a measure of his spirit, leading us and directing our hearts into truth. We must counsel together more for by two or three witnesses shall the truth be established. You will remember that Jesus went out very early in the morning to pray; and he is our pattern.

Bro. Thomas' recent article on "Hobbies" in the Restitution is so expressive of the truth that it reads like a heavenly voice crying in the wilderness. But let's avoid the danger of swinging too far the other way and get to the point where we haven't any hobbies at all. Jesus had hobbies: he went to the cross for them. John the Baptist had his head brought in upon a platter because he had a hobby. The Apostle Paul's life, after his conversion, was spent on a pretty rough sea on account of his hobbies. The apostles all went to their death because of hobbies. The danger lies in marrying ourselves to hobbies which do not edify. The normal Christian grows in grace and in knowledge. It is natural for his mind to reach out in a desperate effort to explore the field of knowledge. The prophets sought diligently to know many things that were withheld from them. Daniel, in his determined effort to know the details of the closing events of the present age, was told to go his way and when the time came he should stand in his lot. God reveals his secrets to his people as his plan of salvation develops. He must have secrets concerning the universe which are withheld until the time comes for them to be known. The simple story of that Divine love which prompted our heavenly Father to give his only Son, and in turn the willingness of the Son to give his life for the world's ransom; that God is to manifest himself through Christ and his bride in the ruling or judgment of the nations and establish his everlasting kingdom upon earth; that belief of the gospel of the kingdom followed by repentance of sins with obedience in baptism in the manner that typifies Christ's death, burial and resurrection as the only door into Christ; and a readiness to communicate this good news to others, and the living of a life in harmony with our faith, is a pretty good recipe to follow. We can't go far wrong if we make these things our hobbies. But, my dear brother or sister, we now see through a glass darkly in many things pertaining to the laws and ways of God's plans which in due time will be revealed, then to radiate his love a thousand-fold more than that of which we dream.

Let us render thanks to him for the measure of faith given us through his grace, small though it may be, and pray that this measure may be increased. For others whom God has not visited, let us regard them as becometh a people that expect to be kings and priests with Christ in the age soon to come, when God in his own good order shall speak to every creature of Adam's creation. It must be that from the beginning of creation God's

purpose is to speak once and only once to every man, for he tells us it is a fearful thing to fall into his hands. If man then rejects, it were better for him had he never known the way of truth.

This may read rather strange, coming from one who has championed so ardently the position that those who have gone down in death without knowledge are judged worthy of an eternal sleep. But this is a wrong position. Flesh and blood has not revealed it unto me but my heavenly Father. Therefore, the only manly and straight-forward thing to do when we are brought to a knowledge of a truth is to openly acknowledge it before the church. It means we have to humble ourselves to do so and perhaps here lies the secret of why God allows us to advocate an error for a time. I have a tender place in my heart for those among us who may still feel that God has been saving all whom he expects to save as he goes along, because of other truths I have learned from them which others in time will have to acknowledge.

It seems plain that the dead of the ten lost tribes at least, are to be resurrected during the 1000 years reign of Christ and his bride, which is the period of their priesthood, and with the living of their particular tribe visited by God, one tribe at a time or each man in his order, and judged. As each tribe or nation is added, the kingdom of God gains strength until ultimately it fills the whole earth.

The mystery of the Gentiles appears here again, but it would seem that this some time, in some way, must be their day of visitation also. The rest of the dead living not again until the thousand years are finished must mean that the entire period of one thousand years is to be consumed in the resurrection of the unenlightened dead and when this period of time is finished they all will have been raised. It also appears to me that, if any, those who have been begotten by the spirit of God through the Gospel and have tasted of the good word of God and of the powers of the world to come and then rejected it, are the ones worthy of eternal death, and yet the Scriptures seem to teach that they are to be brought forth in a resurrection of condemnation.

We shall know all these things some day if we only make good use of what we now do know. I believe the church will soon realize, too, that the beguiling of Eve by the serpent, the most subtle of beasts, consisted in inducing her to commit fornication, which knowledge and temptation was passed to Adam, but belonged originally and exclusively to the lower animal creation. There is nothing on the face of the earth today that is causing the debauchery, misery and death as the sins attending sex among the human family. And not until sex is done away with will sin and death be destroyed. Satan or sin in its multitudinous outcroppings is to be bound or checked, not destroyed until after the 1000 years reign. After this satan (personified) is turned loose for a little season: What this little season is for is perhaps hidden from us, but the love which God's known works reflect, point to the 1000 years as the legitimate period for both the unenlightened living and dead to be placed on trial or judged when every man is to die for his own sin and not for

that of another.

Christ, as the only begotten Son of God, is the only man ever born into the world who was not shapen in iniquity and sin, the head of the new creation, through whom we are adopted sons if we hold steadfastly the profession of our faith in him. Satan beguiled Eve, the weaker of God's creation, yet it has been God's good pleasure to give unto her (Mary) the greater honor of bringing into the world, without man's aid, a Savior to redeem mankind from the curse of sin and death.

Is it not strange, yet wonderful, how God from the beginning of creation has manifested his strength through the weak and barren to magnify his high and holy name in the earth? It will be a glad day when the earth, which is God's tabernacle, shall be the place of the Most Holy and his glory poured out into the uttermost parts of it and a perfected creation shall behold his face in righteousness without priestly mediation.

Your brother, praying and seeking to labor for a more perfect spirit of harmony and love among us,

J. E. Hammond.

"ALL is vanity," said the Preacher concerning the life under the sun. Truly it is foolishness to set the affection on things of this life which will sooner or later pass away.—Sel.

TO follow truth as blind men long for light,

To do my best from dawn of day till night,  
To keep my heart fit for his holy sight,

And answer when he calls.—Sel.

PRAYER is neither chiefly begging for things, nor is it merely self-communion; it is that loftiest experience within the reach of any soul, communion with God.—Sel.

THOSE who trust and confide in God fully and unreservedly, are never disappointed. Their expectations are fully met, and even more.—Sel.

TRYING to appear what you are not is hypocrisy, and will not stand the test. Be real.—Sel.

THOUGH truths, like roses, have thorns about them, good men must wear them in their bosoms.—H. C. Spurgeon.

THERE is no beautifier of the complexion, or form, or behavior, like the wish to scatter joy and not pain around us.—Sel.

KEEP out of debt and bad company.—Sel.

THE best way to understand a hard verse in the Bible is to obey it.—Sel.

THE man who knows it all is not one of the necessities of life.—Sel.

LOOK out for the fellow who looks out for himself.—Sel.

AFFLICTION, like the iron-smith, shapes as it smites.—Sel.

A GOSSIPING bore is like a watch ticking a monotonous tune and appreciated only when he goes.—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.

Brethren who send money loose through the mails stand a big chance of losing it. Not only so, but after it is lost there is still a chance left for the sender to think that may be after all the editor got it. You see there is a chance for a greater evil than the loss of the money to arise. We have spoken of this many times before but still the practice goes on.

If you have sent in copy and it is not published at once, be patient. If your copy is not what we want we will notify you at once.

Sr. L. B. Baggary, of 315 National Ave., Winchester, Va., writes that she has had double pneumonia and that she spent a long time unable to do anything to support herself and little ones. Besides loss of time, a doctor and nurse's bill has left her in debt about \$50.00. This together with the little ones to care for makes her load a heavy one to bear. If there are those who care to share it with her they may address her as above. She remembers with deep gratitude the help previously given.

Many acquaintances of Dr. George Kidwell will be pained to know that for two years he has been a helpless paralytic and unable to read, write or talk. His home is

at 415 W. Mt. St., Fayetteville, Ark. He is quite a care to those who have the care of him.

We are overstepping a little in this issue to print all of Bro. J. E. Hammond's article. Please read it, all of you.

We have several long articles on hand that could be trimmed down by half and still say all that is of worth in them. Some day we will grow violent and reject all long articles.

Recently a number of brethren from our Grand Rapids, Michigan, church went out to Byron Center, about twelve miles distant and had religious services at the home of Sr. Moses. We enjoy such a spirit.

Sisters Leila E. Whitehead and Evelyn K. Harsch, of Chicago, are enjoying a river trip on the Ohio, Mississippi and Tennessee rivers at this time.

We are sorry to learn of the death of little Margerie, daughter of Gus and Addie Landry, of Hammond, La., which occurred recently. Bro. and Sr. Landry have the love and sympathy of a large circle of friends and brethren.

Brethren, will some of you in each locality send us news items. While a few regard such items as rather gossipy, yet the most of our people like to know how our churches are getting on.

We have received from Sr. Mildred Railsback, who is teaching at San Simeon, California, a box of pretty ocean shells. Thanks.

### REMITTANCES

Mrs. Mandes Reed; T. A. Drinkard; Dock Copeland; J. E. Hammond; J. T. Knife; Earl Thayer; Fred Graham; S. M. Boyer; Mrs. Martha Walls; Ophir Claypool; Mrs. Anna Willey; J. M. Ralstin; Mrs. F. T. Powers; Mrs. J. E. Burnett; Mrs. Leverett Ebi; A. Harbert; Conrad Dickel.

### EMERGENCY FUND.

J. E. Hammond	1.00
Mrs. J. E. Burnett	1.00
Conrad Dickel	5.00

### Notices.

Notice is hereby given of a quarterly meeting to be held at Lanark, Illinois, on May 7-8.

The executive board meeting is set for Saturday evening, at which time arrangements are to be made for the Illinois State Conference and Bible School.

Sunday is looked forward to as a day of spiritual feasting. You are invited. Please notify the secretary of your coming.

Mrs. Almeda Glotfelty, Conf. Sec.

### Reports.

#### Report of Work

April 8th we left home to meet an appointment at Fredericktown, Mo. (Blush

Church), which had been under consideration for some time. As usual, we were met by several representatives and finally landed at the home of Bro. P. J. Graham. We began meeting on Saturday evening and continued over two Sundays as already reported. We regret the typographical errors occurring in the report. Cape Girardeau and Marquand are the correct names of the places mentioned.

The brethren of this place, as Bro. Graham says in his report, will stop a plow or anything stop-able to attend meeting. There is much of the spirit of Joshua in them, although I have never heard them give orders to the sun or moon, yet we wouldn't venture to say what they'd do if they became desperate for a meeting. These brethren are practically all poor in this world's goods, yet they never fail to make a minister feel in a material way their appreciation of his work.

We cannot pass on until we have a word to say about a good brother in this congregation we have had to take in hand in a way. We had not talked with him five minutes until he challenged us to a fishing contest in spite of the fact we had beaten him twice before. We fixed Tuesday morning for the contest and the result was eight perch for us while a black sucker got tangled up on his line as he, discouraged, pulled in his line to go home. We know he has a good heart from every standpoint or that sucker would have fixed him. We won't tell the brother's name for we're ashamed to give a brother away who will brag on an accident. Having beaten him three times he's no longer in a position to make a challenge.

Monday morning, April 18th, Bro. John Wagganer was good enough to drive across country fourteen miles to Ironton to catch a train which would save us a whole night's rest. Monday night found us in Little Rock, Arkansas. Tuesday morning about ten o'clock found us at the home of Bro. and Sr. Earl Thayer. That afternoon Bro. Earl was baptized and that night we spoke in their home to a number of the neighbors who had gathered for that purpose. We like the part of Ark. in which they live. Peach trees are loaded and fruit generally looked good.

Wednesday found us on our way to Welch, Okla. On our way we passed through Casa, Blue Mountain and Havana, Ark., places where we have brethren, but as we did not know at the start we would pass through these places we did not notify them. Otherwise we would have stopped long enough to get acquainted. Thursday P.M. found us at the home of Bro. and Sr. Ed. Eaton, near Welch, Here on Friday morning we baptized Bro. Ed. and that evening left for home. Bro. Eaton has a farm that looks to us much like good old Illinois soil. We arrived home Saturday evening, April 23rd, worn out from the hustle of travel. Here we plan to stay until the throat is rested and we have a chance for a little rest.

S. J. Lindsay.

Bro. Lindsay:

Bro. Drinkard held a week's meeting at Koszta. Had a real good attendance and interest. Arrived April 7th and left April 15th. He preached 8 sermons.

Yours in hope,

Mrs. Warnie Cronbaugh.

Springfield, Mo., April 21, 1921.  
The Restitution Herald:

Bro. Almus Adams, of 3944 Hartman Ave., Omaha, Neb., commenced a series of meetings here with us commencing the night of April 5th, and closing April 18th, and on the 19th held a talk with the Christadelphians.

As it was impossible to get a church, meeting was held in the family homes the first week at our home, 1938 E. Ave., the last week at Bro. L. J. Dale's, 810 S. Fort. The sermons were deep gospel messages presented in such a way as to show God's love as the drawing power to draw men to him. There were some who showed considerable interest, in the hopes that in the near future they will believe and obey the gospel.

I surely enjoyed the chance to hear such an able teacher, and was so glad to have him visit our homes and that my family might have the chance to hear a message of good news and glad tidings that Bro. Adams was able to teach from the Word.

On account of interest that was taken, he left us with words of good cheer. He thought he would be back again to talk to us.

May God's blessing rest upon him and all who trust in his word.

Mrs. Helen Schafer.

## The Sunday School.

By Alta King.

### WORKING WITH OTHERS

Lesson 7, May 15, 1921  
Lesson Text: 1 Cor. 12:27-31

Golden Text: Ye are the body of Christ and severally members thereof. 1 Cor. 12:27.

Memory Verses: 1 Cor. 12:24, 25.

#### For Study

The discovery and application of the secret of working together in peace and harmony would be taking a long step toward working out the salvation of the world. It is evident that there must be work together. It is also evident that the sins of man against man is the outcome of this working together. Since the world is so constituted that social intercourse is necessary, the cure for these sins is not dissolution of social intercourse, but the establishment of the right kind of social intercourse.

From the human view-point this working together in peace and harmony is a big problem, practically beyond solution. How to get communities, states, and nations or various business and social cliques to work together in harmony are problems with which all governments and leaders have had to deal and which they have failed to solve.

But in the light of God's word the solution is simple. It is revealed in his directions for the mutual working together of individual members of the Christ body.

This body of people under its head, Christ, working together in peace and harmony is a miniature picture of how the whole world is to finally work together in peace and harmony under its head, Jesus the Christ and his body, the church, as is depicted in Rev. 5:8-14.

Since the church is to become a part of

this directing force, it is necessary that it should know and apply in its own affairs the directions which will produce harmonious working together.

With these thoughts in mind study Rom. 12 and Eph. 4:11-16. These scriptures are God's word pictures of his called out people as they were originally organized into a very effective working body. If we can discern the principles underlying such organization, we will have gone far toward learning how God wants us to conduct church work now. Detailed directions to suit all present needs and conditions may not be found but if these details be worked out in harmony with the underlying principles of original organization they cannot be wrong.

Beginning 1 Cor. 12:28 we have Paul's definite description of God's church as it was then organized to meet the then present needs and conditions.

Now going back to 1 Cor. 12:1. The Corinthians were evidently ignorant of the purpose of the above offices or gifts, and were making a wrong use of them.

Verses 2-3. Paul warns them of their former condition and gives them to understand, first of all, that the gifts of the spirit could not be used against Christ and that such use would not be permitted.

Verses 4-11. The main thought in these verses is the oneness of the power that works through various members of the church, and the diversity of manifestations. The conclusion is that the directing force being one, the various manifestations must be one in purpose.

Verses 12-27. Christ's followers compared to a human body to emphasize the absolute interdependence and close sympathy existing among them. Verse 18 read in connection with verses 25-27 makes a concise statement of God's purpose in thus organizing his called out people as the human body is organized. Eph. 4:11:16 also gives the purpose. This purpose concerns us very much, for if we do not understand the purpose of organized work in the church we will not be able to discern the order or system that will accomplish that purpose. In other words, we can not become organized as God wants us organized. So study these verses very carefully. If our order of working, organization, accomplishes this purpose it is right. If it does not accomplish this purpose it is wrong.

The Corinthians did not understand the purpose of God's organization. Hence there were divisions. They were not organized as the human body is organized, each part working to the good of the whole.

The full significance of 1 Cor. 12 and Eph. 4:11-16 is usually missed because we usually read them with only the local congregation, of which we are a member, in mind.

Is there any scripture that indicates that God, in organizing his church as stated in 1 Cor. 12, recognized one congregation or group of congregations, as a distinct portion which was to build itself up independently of other congregations?

Show that in this original church organization, or system of working, there was leadership common to all the congregations regardless of intervening distances and finances. Contrast "independent district" growth and development of Christ's

followers with the growth and development of the human body.

Just to the extent that the disciples of Christ realize that they are truly members of one body and that each is dependent upon every other member for livelihood, growth and perfection, will they work together in peace and harmony to the common good of all, that is, enter into God's order of working thus becoming God's organized, called out body of people.

As they come to realize the close interdependence and sympathy existing among the members of Christ's body, each will realize that not only his own perfection is dependent upon other members, but that the perfection of the whole body is dependent upon the perfection of each member. His love for Jesus will prompt mutual workign together to accomplish this purpose.

In next Sunday's lesson be ready to consider and criticize, if necessary, some suggestions concerning present day organized work among Christ's followers.

Scripture Readings: 1 Cor. 12; Eph. 4:11-16.

The Children's Lesson: Teach and show the necessity of working together, how one part of the world depends upon another and that hence all should work to the common good of all. Show that the home is a little world in which all are mutually dependent and each must contribute his share to the common good of all.

#### For Class

Discuss the necessity of working together and the consequent necessity of organized work. Discuss some of the evils that have been manifested as the result of man's "working together."

Discuss the original organization of God's called people, noting particularly the purpose and its comparison to the human body. Show that the organization of the working forces of the world with this simple purpose in view is part of the salvation of the world. When and how will this be accomplished?

#### THEN COMETH THE END

**A**FTER attending the Berean Class on Wednesday evening, where we studied the scripture found in 1 Cor. 15:24, I was led to give the subject more careful and prayerful study than I had given it before, for the subject was discussed at length with considerable difference of opinion.

The question was asked: "Does Christ's kingdom come to an end?" It is evident by the above Scripture that after Christ has put down all rule, authority and power that he does deliver up the kingdom to God, even the Father. We find in Dan. 7:14 these words, "And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him." The Psalmist says, "He shall have dominion from sea to sea, Yea, all kings shall fall down before him, all nations shall serve him."—Psa. 72:8, 11.

It seems to me that the object of Christ's rule is two-fold. First: It is to subdue all things unto himself as found in Philippians 3:21. "He shall break in pieces the oppressor."—Psa. 72:4. "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessel".—Psa. 2:9.



Rev. 2:27: He shall judge among the nations and rebuke many people, also rebuke strong nations afar off, as found in Isa. 2: 4; Micah 4:3. Also destroy the works of the devil. "For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3:8. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil."—Heb. 2:14. "For he must rule till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Cor. 15:25, 26.

Second: He will bless the nations. "He shall judge thy people with righteousness, and thy poor with judgment; he shall judge the poor of the people. He shall save the children of the needy: he shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish: and abundance of peace so long as the moon endureth. . . For he shall deliver the needy when he crieth: the poor also, and him that hath no helper."—Psa. 72:2, 4, 6, 7, 12. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isa. 11:4, 5. And others that I need not mention.

When the angel appeared to Mary and told her that she should have a son, he said, "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, (probably limited) and of his kingdom there shall be no end."—Luke 1:31-33. Daniel tells us that "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2:44.

Now we conclude from these Scriptures that the "end" spoken of in 1 Cor. 15:24 is not the end of the kingdom, since it has no end. Therefore, it must be rule, authority, and power that ends. "For he hath put all things under his feet. 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. 15:27, 28.

And this grand old earth, the mother of us all, upon whose gentle breast we have been nourished and sustained, will, throughout the endless aions of eternity, swing through space, a purified and glorified orb, peopled by a perfect and incorruptible race, the obedient ones gathered from all nations, and races, since the world began, with our blessed Lord and Redeemer at their head. When this grand culmination has been reached creation will be finished and complete. The eternal purpose of God which he purposed at the beginning, will be performed.

As I said at the beginning of this I was led to give the subject more thought than I had previously done, after attending our

Berean class, for on our way home my daughter said, "Well, there is so much difference of opinion a person does not know what to believe." I replied, "Study the word, and then you can know what to believe." I think the Berean Class each week is just the thing to provoke study and thought if we discuss these things in love.

This brought to our minds how Bro. Lindsay urged each of us to study the word for ourselves. We have always been used to home study, having been isolated before coming here, but his earnest appeal impressed me very much with the importance of the matter.

Submitted in love,

Mrs. Ernest Crundwell,  
Los Angeles, California.

## No. 18. SPIRITUALITY

J. W. Williams, Phoenix, Arizona.

**L**IVING after the spirit. The opposite of carnality. For "carnal" means pertaining to flesh, and in Scripture flesh is the opposite of spirit. And "spirit" is thus used as "mind," as, for instance, in 1 Cor. 2:16, "the mind of Christ," which in Rom. 8:9 is called "the spirit of Christ." Thus in this last chapter we have the carnal mind contrasted with the spiritual mind. So the carnal mind is the fleshly mind. That is, to be carnally minded is to think only those thoughts that arise in the mind from lusts, the desires of flesh. A hog, for example. His only thoughts are the desires of flesh. These satisfied, he is supremely happy. Feed to the full, plenty to drink, a bed to sleep the hours lazily away, and mud to wallow in, and all other desires of his flesh gratified, he lives completely after carnal thought and aim. No thought of repentance and salvation. No thought of others only fear that they may interfere with his selfish gratification of his own desires. So with the carnal man. Food and clothes, shelter and pleasure, money and fame and the pleasures of sense. If any conscience-gleams of repentance and salvation enter the mind he smothers them out till such time as he is willing to awake to the callings of the higher life of the spirit. And a person who tries to live after the flesh and the spirit at the same time James calls "double-minded," and unstable, since he wavers between the two. And Jesus calls such an one serving two masters. Such are not consecrated.

But Christians eat and sleep and follow the legitimate claims of all the desires of flesh, so wherein is spiritual life in them different from carnal life in their neighbors? But food is as essential to Christian bodies that are serving the Lord with all their strength as it is to the pugilist. Sleep is as essential to service as it is laziness. The carnal man lives wholly in the gratification of the desires of flesh and responds to no higher leadings of spiritual mind, but the spiritual man lives wholly after this higher thought, for his eating, sleeping and other fleshly claims are attended to only as a means to accomplish spiritual aims, hence we have it written, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." But the carnal mind has no thought of the glory of God in satisfying the desires of flesh. He looks no farther than the carnal satisfaction. He lives to

eat, drink and for the pleasures of sin. The other eats to live and serve and glorify God. How can a man glorify God? "Herein is my Father glorified, that ye bear much fruit." "The fruit of the Spirit." So if a man eats so as to yield love, joy and peace, if he drinks so as to produce longsuffering, gentleness, goodness and sleeps so as to bear faith, meekness and temperance he is living after the spirit. But gluttony does not produce peace, neither does drunkenness bear gentleness, nor the ordinary use of coffee and tobacco bear longsuffering and service to men with all the body, mind and means. Entertainments, playhouses, banquets and much that is dear to flesh do not glorify God nor serve men, but rather cease with themselves except for the vacant purse and lowered mind.

Man by nature has no spirituality. All he thus has is the knowledge of sin. If he listens to the gospel call there arises in him the first gleam of spiritual light in his desire to be free from sin exhibited in the act of repentance, turning away from sin in desire to have no more of it but rather be free from it. Through the further process of faith in the gospel exhibited in baptism, and the later growth in grace by the living Word, there enters more and more into the carnal mind the spirit of God, that is, the mind of God, as it is so used synonymously in 1 Cor. 2, and thus the carnal life of flesh is crucified and taken away by the spirit, as he says, "If ye through the spirit do mortify the deeds of the body ye shall live." For just as we put our thought, our mind, our spirit, into the mind, spirit, of another, by the words we use, so does God put his mind, his thought, his spirit into the mind of the natural man, by his word, thus making him at last wholly spiritual. But spirituality must in the present life be limited to the spiritual mind. The spiritual body of immortality is a later acquisition, obtained only on condition that now "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." Then spirituality in the present life is mental, it is the possessing the mind of Christ: in future it is physical as well, possessing the spiritual body, when the spirit will take to itself then a bodily substance built in harmony with itself, as the present flesh is taken in birth in harmony with the begetting mind.

## DOES IT MAKE A DIFFERENCE WHAT WE BELIEVE?

John W. Burget. Frankfort, Indiana

**B**UT though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed.—Gal. 1:8. The above Scripture proves that false preachers are under the curse of God, because they do not preach the true gospel. There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism.—Eph. 4:4, 5.

Therefore it makes a difference what we believe. Some ministers preach we go to heaven at death, and other ministers preach we sleep in Jesus till the first res-

urrection day. Those ministers do teach two different doctrines, or hopes. Therefore both cannot be right. If we do not wish to be deceived we should search the Scriptures daily, Acts 17:11, seeking after the truth and striving to enter in at the strait gate. For many, says Jesus, will seek to enter in, and shall not be able.—Luke 13: 24.

Wherefore Jesus knew many would be deceived, into believing false doctrine. If we all have the one true hope, we would all believe alike, and there would be but one gospel preached. Only those who know the truth, and believe the truth, and have put on Christ by baptism, in water, have any hope of dwelling with Jesus, during the millennium, when he sits upon the throne of his Father David, in Jerusalem. Mark. 16:16; Gal. 3:27; Rev. 20:4, 5; Luke 1:32, 33. For the Scriptures teach that there is only one faith, and a true servant of God must know what the Scriptures teach.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2:15. That is understanding what the Scriptures teach. Let no man deceive you with vain words: for because of those things cometh the wrath of God upon the children of disobedience.—Eph. 5:6.

For to be obedient children we must know, or grow, into the knowledge of our Lord Jesus Christ.—2 Peter 1:5-9. And false preachers will persuade people to believe that they are preaching the truth: but that will not excuse those who are deceived into believing vain words; for if you do not seek the truth, and come into the knowledge of the truth, the wrath of God abideth upon you. Which the Apostle Peter proves when he says, Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherlykindness, and to brotherlykindness charity. For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh those things is blind and cannot see afar off, and has forgotten he was purged from his old sins.

Brethren! Does it not then behoove us, we, who are seeking for an everlasting home with Jesus in Jerusalem, to know and to obey the truth? And the Apostle Paul said, It is a shame not to know the truth.—1 Cor. 15:34.

Wherefore be ye not unwise but understand what the will of the Lord is. Eph. 5:17. Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.—Phil. 2:2. Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap, for 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.—Eph. 6:7. Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.—1 Cor. 1:10.

Only let your conversation be as it becometh the gospel of Christ that whether

I come and see you, or else be absent, (So saith the Apostle Paul) I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.—Phil. 1:27.

Each and every one of us should know the truth so that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive.—Eph. 4:14. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel for satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.—2 Cor. 11:13-15.

Satan and his ministers are contending that they are preaching the true gospel, and satan preached his first sermon in the garden of Eden, when he said to Eve, Thou shalt not surely die. Jesus said satan was a liar and the father of liars.

Beware, brethren, satan has many ministers, and many shall be deceived by their false doctrine. For false Christs and false prophets shall arise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.—Mark 13:22. Even now we see wonders that seduce many, such as talking with the dead, talking with tongues, but God said, The dead know not anything, and familiar spirits are an abomination to him. Eccl. 9:5, 6; Deut. 18: 11, 12. Paul said tongues shall cease.—1 Cor. 13:8. Therefore, brethren, be not deceived by those wonders. For all of those who are deceived, and have forsaken the truth, or do not love or know the truth, shall be damned. 2 Thes. 2:10-12. If we are true to Jesus we will contend for the truth. And the Apostle Paul said, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind.—Phil. 2:2.

What say ye? are we striving for the truth? are we working for Jesus? Will Jesus say, Well done thou good and faithful, servant? or will he find us deep in world affairs?

Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus; that ye uay with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.—Röm. 15:5, 6. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned: that he that is of the contrary part may be ashamed, having nothing evil to say of you.—Titus 2:7, 8.

And if any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed.—2 Thes. 3:14. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables.—2 Tim. 4:3, 4. But in vain they do worship me, teaching for doctrine the commandments of men.—Matt. 15:9.

Brethren, there are a great many different churches and beliefs in the world today. They cannot all be right, for the Bible teaches that there is only one true

doctrine or faith. We should all agree and believe that when the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory.—Matt. 25:31; 19:28.

What throne?

And the Lord God shall give unto him (Jesus) the throne of his father David: and he shall rule over the house of Jacob forever; and of his kingdom there shall be no end.—Luke 1:32, 33.

Those people who think they go to heaven will not have any Jesus in heaven, for Jesus is coming back to earth to reign. 1 Thes. 4:13-18; Rev. 11:15; 20:4, 9; Dan. 7:13, 14, 27.

Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son.—2 John 1:9. If any man believeth not the truth, but believeth false doctrine, their faith is overthrown. This fact is proven by the evidence of the Scripture which testifies that those persons who believed those two false preachers (Hymeneus and Philetus), their faith was overthrown. 2 Tim. 2:18. Because they did forsake the truth, or did not believe or know the truth.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then ye are my disciples indeed, and ye shall know the truth and the truth shall make you free.—John 8:31, 32. And it is just as necessary to believe the truth today as it was in the days of the apostles. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.—2 John 1:11.

This proves that we should not encourage false believers in their false belief, and we encourage false believers when we join their church, or give them money, or take part in their Sunday School work. There is only one way and this is the strait and narrow way. Jesus said, I am the way, the truth and the life: no man cometh unto the Father but by me.

Whosoever is unlearned will wrest the Scripture unto their own destruction.—2 Peter 3:16. Take my yoke upon you and learn of me, says Jesus; for I am meek and lowly in heart: and ye shall find rest unto your souls.—Matt. 11:29. And take the helmet of salvation, and the sword of the spirit, which is the word of God. This sword of the spirit is the words of the Scripture we are able to use when we are talking for Jesus; rightly dividing the word of truth. Then we are using the sword of the spirit.

False believers do not have the sword of the spirit because they do not rightly divide the word of truth. Therefore if you wish to fight for Jesus it makes a difference what you believe. Also, to be a mighty soldier for Jesus we must have several verses of the sword of the spirit dwelling within us.

“WHAT can I do for Christ?” Bishop Selwyn was once asked.

“Go where he is not and take him with you,” was the wise reply.

LIVING one day at a time, just the present, no matter what may come tomorrow, is the great idea of life. One tick at a time—the pendulum was right.—Sel

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EXCELLENCY OF PRAYER

He is a path if any be misled. He is a robe if any naked be. If any chance to hunger, he is bread; If any be a bondman, he is free; If any be but weak, how strong is he! If dead men, life he is; to sick men health; To blind men sight; to the needy wealth; A pleasure without loss, a treasure without stealth.

THERE are many wonderful geysers in Yellowstone National Park. Some burst forth every week, some every three months, and some only about once a year; but there is one geyser, "Old Faithful," which throws a stream of hot water into the air every hour through the years, as regularly as clockwork. We cannot do much business for the kingdom of God if we only erupt once a year; we must be an "Old Faithful," on the job every hour.

MY little neighbor girl, said to her mother one Sunday, upon her return from Sunday School, "They told me up to Sunday School that the church was God's house. Why don't he stay in it, then? He has never been there when I have been there."

This set me to thinking. Do we reverence God's house enough? Do we teach our children to regard it as a holy place?

Selected by Mrs. H. V. Berry.

IN one of the rooms of our public school, not long since the minister was making a call, and the teacher requested the children to repeat the Lord's Prayer, which they did. When they had finished a small boy raised his hand, and after recognition by his teacher exclaimed: "Teacher, we haven't said that for so long, I hardly knew how to say it." Silence.

Selected by Mrs. H. V. Berry.

LOVE without thankfulness is devoid of love and passion. Hope without thankfulness is lacking in fine perception. Faith without thankfulness lacks strength and fortitude. Every virtue divorced from thankfulness is maimed and limps along the spiritual road.—Sel.

LET us pray that God will reveal unto us what it means to love him with "all our heart, all our soul, all our mind and all our strength."—Sel.

# THE RESTITUTION HERALD.

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## WHOSE IS IT, MINE OR GOD'S?

TO WHOM does it belong—this money I have inherited, this salary I am earning, this house I am building, these savings I have in the bank? I say, my house, my bank account, my property, my salary, my education; but is it really mine? Who owns it—this wealth this power, this influence?

"You do, of course," laughs the world.  
"God does," asserts the Bible.

It's queer, isn't it, that after all the centuries of reading the Bible, the church has made so little of property as a religious question, for the Bible is full of it?

Story and proverb and poem, legislation and parable and exhortation, all unite to emphasize God's sole ownership of earth and heaven. Through long centuries of painful training the children of Israel were taught to take the first fruit from the garden, the choicest lamb of the flock, the tenth of all the increase, as a token that they and all theirs belonged alike to God, the giver and owner of all. The tithe, the free-will offerings, the gift at feast day and fast day, were only so many reminders of funds held in trust.

The New Testament is not less startling in its emphasis of man's stewardship and God's ownership. Jesus' parable of the talents and his picture of the judgment agree in this, that they weigh the questions of acquisition and expenditure with the issues of life and death.

Whose is it? If it is mine, I may use it to please myself, and it is nobody's business but my own; but if it is God's, I must give an account for every penny to the owner.

Aladdin's lamp never was half so mysterious nor so powerful as these shining bits of nickel and silver that slip through our fingers in an unceasing stream. There are some servants of ours who can speak but one language, but these are the polyglots of the universe. A grain of corn talks bread, and only bread; a violet breathes of violet; but a nickel will speak whatever you will, facile slave that he is. To one he says tobacco, to another bread. He turns himself into a trolley ride, or puffs himself out in smoke. To the child he whispers ever of goodies; to the student, of books and papers; to the artist, of brush and pencil; to the schoolgirl, of flowers and ribbons. Yet the same little coin may take the wings of the morning and preach the everlasting Gospel to the ends of the earth, if you will it so.

Were they God's—those billion, billion nickels that were drowned in folly last year while his world lay groaning in darkness?

Whose is it, anyway, mine or God's? There is not a profounder question for Christian men and women to settle. It ought to be settled.—Helen Barrett Montgomery, in Missions.

## CHRISTLIKE

**J**ESUS, wilt thou walk beside me,  
Always, everywhere I go?  
Wilt thou let me feel thy presence,  
And thy face so gracious show?  
For I cannot live without thee,  
Thou art all in all to me,  
Oh, let nothing come between us,  
Keep me from earth's idols free!

Jesus, let me grow more like thee,  
Worldliness and sin efface,  
And thy character so lovely  
In my own most clearly trace;  
I am of the earth, so earthy,  
Thou art spotless purity,  
Cleanse me, sanctify me wholly,  
Let men see I am like thee.

Jesus, let me do thy bidding,  
Not my will but only thine;  
Thou didst seek the lost—so let me  
Gladly do this work divine;  
Thou wouldst have me feed the hungry  
With "the Bread of Life" from heaven,  
For thou hast the souls of many  
To my care and keeping given.  
To my care and keeping given.—Sel.

## A GOSSIP CURB

DO YOU remember that Uncle Jack was sitting near to us on the veranda?"

"Yes," I answered, "and, as usual, completely absorbed in his newspaper."

"Not so much absorbed that he didn't hear our conversation," observed Mary. "He told me just now that he couldn't avoid listening. That we talked in such loud tones, and, moreover, that he considered our conversation downright gossip."

"What?" I gasped, ready with indignant objection, and hurt, too, for Uncle Jack's opinions were highly considered by his nieces. Then I paused suddenly and reflected.

Agnes had been one of the company. Her voice was shrill and penetrating, and no doubt we had pitched ours accordingly. She delighted in personalities, and somehow when with Agnes it was her topics that dominated conversation. We followed her lead, quite readily, I admit, and repeated unkindly tittle-tattle, criticised and discussed the private affairs of persons that were none of our concern with as great relish as Agnes did.

"What Uncle Jack says is so," I declared soberly. "Our voices were far from being 'nicely modulated,' and the habit of talking about persons is growing upon us, pure, simple gossip; and today we added a good measure of snippishness to it."

"Yes," agreed Mary, "and the question is, 'What are we going to do about it?'"

"The safe way would be to refrain from adding our mite to the personalities and a help would be the introduction of safe topics."

"We girls are never at a loss for topics,"

laughed Betty, "but lately they are a long way from a list that mother has pinned to her mirror frame. It is a 'Don't list, and she calls it her 'Gossip Curb.'"

"Beware of personalities, do not talk about the extravagance, the meanness of others, your own ailments, lack of money, the minister's shortcomings or his wife's faults, and be careful never to give voice to tales of imprudence, scandal, or vicious deeds."

"I should think that list, if honestly followed, would be a pretty efficient gossip check," observed Mary.

"It ought to help us," I agreed, "and in helping ourselves we help Agnes as well."

—Kind Words.

## HARDSHIP RETURNS BLESSING

WE RECENTLY heard of a young lady who, in her 'teens, was compelled by force of circumstances to be sole care for her aged grandmother for several years. She rebelled, of course, for she was taken away from her boon companions and missed the gay pleasures of a young person's life. Finally the grandmother died, and the young girl, her duty done, returned to her home and is now married to a very estimable man whom she adores. She is now filled with gratitude that her life was so shaped that she was not only of service to her grandmother, but that this circumstance made it possible to join hands in life with the man she loves.

It is even so in many lives. The hard things in life are often the richest blessings in disguise. We fret and fume over them and deplore the fate that seemingly is destroying our happiness and future prospects, but when the years come and pass, the hand of God is seen and we learn to bless the day when adversity came. Oh, if we could bring into only one heart the sense that this life is a wonderful school for the development of character, and that in the long run the hard places, compared with the easy ones, are as diamonds set in rings of silver, our task will be of great profit and we shall be made to rejoice that our effort has been of service.—Sel.

I WOULD prefer to have one comfortable room well stocked with books to all you can give me in the way of decoration which the highest art can supply.—John Bright.

Christ's kingdom cometh! Be not deceived nor discouraged. It cometh, as surely as sun follows rain and light follows darkness.—Sel.

TO COMMUNE with God is not only prayer in its deepest meaning; it is prayer in its simplest, most intelligible form.

—Sel.



## ACQUAINTANCE WITH GOD

Lyman Booth, Dixon, Illinois,

OUR private converse with God is made up mainly in prayer, meditation and an upright walk with him. I have stated that working that which is well-pleasing in his sight, at all times, is prayer in action. Isaiah and David had much to say about prayer, and we read of our Savior spending whole nights on the mountain side in prayer. We also read many exhortations given to the early Christians to pray. Certainly, if it were necessary for them to engage in this form of worship, how much more so for us of this evil time. Therefore we will consider prayer for a short time.

Many pray to satisfy their conscience, by repeating at morning or evening, or both, a certain form of words committed to memory. They are so often repeated that I fear they lose their effect and are worn out, and like the striking of a clock, are not always heard. While this may have a certain good effect upon some, it can not be considered communion with God. Certainly there is no meditation and but very little thought connected therewith.

Others never attempt to pray except when they stand confronted with danger from which no one can save except the Father of mercies. When a large steamer, amid oceans, was slowly sinking, and when all on board knew that unless aid came quickly, they would go down to a watery grave, many were crying unto God for forgiveness and for help. While extreme excitement prevailed everywhere, one man, a minister, was observed to be perfectly calm and seemingly undisturbed by the terrible scene before his eyes. Someone addressed him with these words, Why are you not praying? He calmly replied, I have done my praying. He had prayed in times of prosperity and safety, and now that death was about to claim him, he could look upon the scene with composure, and without regrets for having been negligent of his duty.

Such a scene would serve to recall the words of the prophet, Lord, in trouble have they visited thee: they poured out a prayer when thy chastening was upon them, then they sought him; and they returned and inquired early after God.—Psa. 78:34. When the weather is fair is the time to provide shelter, otherwise when the tempest and disaster comes we must seek shelter that has been prepared by another. The thoughtless and indifferent do not make him their choice when at ease and surrounded with comfort, but when extreme danger appears then they, in a frenzy, run to him for refuge. Perhaps if some calamity were not about to befall them they would not call upon him. Generally such petitions are not the promptings of love and gratitude, but of fright and dismay.

He who would be well acquainted with God should be so well grounded in his love as to be able to turn all things to good account; every desire of our hearts, every new dispensation of his providence; every want; every necessity; and every affliction, should be sufficient cause for us to approach him with prayerful lips and loving hearts. If we do this our desires will be made to yield to his will; every want will be sup-

plied according to his wisdom; every dispensation will have written across its face, not my will, but thine be done; and affliction, though grievous and painful, will weigh lightly on our hearts, and peace and joy will calm all doubts and fears.

To come to him when we are not pressed with doubts nor vexed with troubles and care, but because we love his laws, will bring to us that degree of happiness which none can enjoy but those who seek his smiling favors. Only such can hope to gain an extensive knowledge of his character, or to behold a glimpse of his glory.

We have been commanded to pray always.—Luke 18:1. This does not imply that we must always be on bended knee and petitioning the throne of mercy, but at all times disposed to pray. Paul said, Sitting all day long in heavenly places with Christ Jesus.—Eph. 2:6. We are not to be heard for long prayers; for Jesus condemned that practice. To pray always and to speak but little, requires but little of the tongue and much of the heart. We may be said to be praying if in a prayerful mood; whether in joy or sorrow; standing or kneeling; at rest or laboring. He is ever ready to listen to an earnest, fervent prayer. When Peter attempted to walk on the water and began to sink, his was the shortest prayer on record: Lord, save me. It was fervent and earnest, and was answered immediately.

A mother will rejoice with her child in its joy, and will dry its tears and sooth its pain with a kiss. It is never afraid to run to mother with its joys and sorrows; with its requests for anything it fancies it needs, and in turn she is never too busy to listen. If she, being able to give good gifts and comfort to her child, how much better our heavenly Father to render to us those things we need for our future and eternal welfare. Why then be backward about coming into his presence and asking for those things? The lack of love can be the only reason for not coming. Where there is true love and pure devotion there is boldness with humility. Love will unbosom her trouble to a friend. Love will take us boldly to our heavenly Father, in our day of affliction, knowing that he careth for his own. David said, Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.—Psa. 63:7.

Should afflictions come we should murmur not, but remember, whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the Father chasteneth not.—Heb. 12:6-7. Chastisement viewed in this light becomes a great and beneficial lesson to every Christian, if he bear it as a son and not as a servant. He who has never met with adversity nor come under the chastening rod has missed much of Christian discipline.

No Christian should become discouraged or feel downcast or disappointed, if his petition be not openly and immediately answered, for God knows best the things for our good. His command is, Seek and ye shall find, knock and it shall be opened. If, at first, you do not find what you desire, just continue the search, if the door is not opened at first, knock again. It is one method of gaining his friendship. If he should say, Seek ye my face? could you in

answer say, Thy face Lord, will I seek.—Psa. 27:8.

I have observed a mother standing her babe beside some object, then step back from it and hold out toward it some dainty it liked, and saying to it, Come. Then, with unsteady steps it made the attempt to walk. Sometimes it fell, but each time it fell she placed it on its feet. This was repeated until it could walk. How like a babe are we? If at first our Father seems to withdraw from us, we should not become unsteady or doubtful, but remember it may be to stimulate us the more to follow after him, and to increase our desire for his presence.

This principle is nicely illustrated by our Savior when importuned by the Syro-phenician woman who came to him in distress, because of the serious illness of her daughter. Her pathetic plea, Have mercy on me, O Lord, thou Son of David (Matt. 15:22), shows plainly how deeply she felt the need of help to heal her daughter and to relieve her own distress. Under such circumstances as this any compassionate heart would be induced to offer assistance and condolence. She knew that no one could relieve her anguish or heal her child but him, yet he made no reply to her entreaty. But after all, that she did not turn her from him but repeated again and again her plea, until his disciples requested Jesus to send her away, for she crieth after us. Then he gave a reply that may have appeared to her more distant and unfeeling than his long silence. He said, I am not sent but to the lost sheep of the house of Israel. This showed her that the Gentiles were not partakers of the same blessings and privileges with Israel. But this did not quiet her, for again, with falling tears and breaking heart, she cried, Lord, help me. I know I am not a child of Israel. I cannot call David my father, but my misery is just as keen, and my affliction as great as if I were, therefore, Lord, help me. Still he seemed untouched by her piteous pleadings, and said, It is not meet to take the children's bread, and cast it to dogs. Neither did this thrust, which, no doubt, was intended to show her her unworthiness, silence her, for she could see beneath his frown a loving and compassionate heart, and quickly she converted his words into a stronger plea for mercy. She said, Truth, Lord, as a dog I am not worthy of a place at thy table. I am not entitled to your food, but dogs have the privilege of eating the crumbs which fall from their master's table. Now Lord, I come and claim this privilege. Please let a crumb of mercy fall to me for the sake of my child.

He made no further excuse, he could oppose her no longer. His object was attained. Her faith was proven, and now with a gentle look, and with a voice of loving admiration, he granted her request, saying to her, O woman, great is thy faith; be it unto thee as thou wilt. The relief which she felt and the joy she experienced must have been in full measure with her pleadings, her prayer.

After a lapse of nineteen hundred years this woman appears before us as a model supplicant. She well knew the distance between the Jew and Gentile, and hence for her to come at all to Jesus was an act displaying great faith; for she went without invitation and in the face of every op-

position. She must have believed before she approached him that he might show mercy to her, a poor, helpless, Gentile mother. This, indeed, was an exhibition of great faith. It should teach us that it is faith which brings us into sympathy with God, and shows the efficacy and prevailing power of prayer.

May not this incident afford another lesson? The Christian may find comfort for himself, even under the severest struggles and most painful trials, even when his most fervent and ardent prayers appear to be unheard and unanswered.—with the comforting thought that behind this veil of seeming harshness the Father's love is concealed, and 'ere long his presence will be felt, and his blessings given in answer to fervent prayers.

#### A CAREFUL ANALYSIS OF THE SEVENTH CHAPTER OF ROMANS

**D**ID Paul, after his conversion, live a life of righteousness and sin? Many with whom we have talked seem to think so. A few passages taken alone would seem to teach so, but taken with other explanatory verses will give a clearer vision to the careful student. The following verses are given to prove that the Apostle was, during his ministry, under the power of sin:

For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. So then with the mind I myself serve the law of God; but with the flesh, the law of sin. (Verses 19, 20, 25).

If these verses, with others, are to be taken without any modifying clauses, Paul did live a life after the promptings of the flesh. It seems to the writer that verses 5 and 6 put a different construction on the above verses. In these verses two conditions are brought to view as occurring at different times. The flesh under the law did through the motions of sins work in our members the fruits unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter (the law).

Verse 25 is made clear by a translation given by McKnight which is as follows:

Do I myself then as a slave serve with the mind the law of God, but with the flesh the law of sin? By no means.

From the above the Apostle writes:

There is therefore now (after having been delivered from the law. Verse 6) no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.—Rom. 8: 1, 2. The law of the spirit of life is the gospel; that of death, the law.

Beginning with the seventh verse the Apostle introduces a Jew who argues the law side of the question. The Jew asks the question, What shall we say then? Is the law sin? Paul answers him. God forbid. Nay, I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet.

In verse 13 the Jew asks another question, Was then that which is good made death unto me? Paul answers, God forbid,

etc. The Apostle's answer is herein given to show the Jew his condition while under the law. In order that we may have a clear conception of the whole subject we wish to call you to consider Rom. 3:8. It was taught by the Jew that the apostles taught, Let us do evil, that good may come. This is called a slanderous report. In chapter 6:1, 2, Paul says, What shall we say then? shall we continue in sin that grace may abound? God forbid. How shall we who are dead to sin, live any longer therein. This chapter tells the Jew how he may be delivered from the bondage of the law, and closes with the statement that, The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

To prove the necessity of living a life of righteousness the Apostle places the Jew under the marriage law. Proving that he was bound until the fulfillment of the law which took place in the sacrifice of the covenant victim. The woman who hath an husband is bound by the law to her husband so long as he liveth, but if the husband be dead, she is loosed from the law of her husband. The husband was also bound. If either married, adultery was committed. The introduction of the marriage law is a figure and applied to the seventh chapter shows that the violation of law has its penalty. The Jews herein addressed had accepted Christ Jesus as the true Messiah and had killed the law by being espoused to Jesus the Christ through the gospel. The conclusion to be drawn is that if they departed from Jesus they would stand in the same relation to the gospel as would the Jew in violating the marriage law. The penalty will be death. The Apostle announces in the 12th verse that the law is holy and the commandment holy, and just and good. The law had been enacted and Israel placed under it that they might become a holy nation. Ex. 19:5, 6. Therefore their failure to keep it could have no effect on the law. It still remained as God enacted it, holy and just and good. It had served its purpose and they had accepted the gospel and must not return to the law as it would become an instrument of death. The law worked in their members to bring forth fruit unto death. (Verse 5.)

Paul was writing to those who knew the law and were slow to yield perfect obedience to the gospel. They are admonished to serve in the newness of spirit and not in the oldness of the letter. The Apostle closes this chapter with, O, wretched man that I am! Who shall deliver me from the body of this death? This is an expression suited to the Jew and not to Paul. He thanks God, not because he had been wretched, but because he had been delivered from this condition through Jesus the Christ. Then he sees himself serving God through the mind and not through the flesh. The condition herein existing were peculiar to the Jewish converts in the churches of the early centuries. Those who take cover under the thought that Paul served God through sinful passions will never reach the kingdom.

Submitted in Christian love,

D. C. Robison.

WHERE cunning and compulsion fail to make an entrance, politeness opens the door with ease.—Sel.

#### CAN TWO WALK TOGETHER EXCEPT THEY BE AGREED?—AMOS 3:3.

S. J. Lindsay

**A**ND insofar as this inquiry may apply to religious matters, how are they to walk together effectively unless they first agree between themselves what they are to do and to teach?

If you were to analyze the situation in the "Church of God" today, you will find its chief weakness to lie in the fact that her ministers, instead of presenting a solid front in line of battle in preaching the things concerning the kingdom of God and the name of Jesus Christ, are spreading a big share of their time in telling the people where the others are mistaken. We have seen whole conference sessions wasted in a dispute that ought never to be allowed an airing at such a time. It is not our purpose here to say why these facts exist, it is enough that they do exist.

We believe that so much opposition to a "creed" comes from the fact that the opposers are fearful that to come under one would prohibit the hobby rider from riding his hobby whenever he pleases whether appropriate or not.

We have never yet read after an opposer to a "creed" who didn't develop one of his own before he got through. Every man who thinks has a creed. A creedless man is a "thoughtless" man.

Does it not stand to reason that if we are going to accomplish anything for truth and righteousness, there must be certain items of truth and righteousness briefly set forth upon which we all agree to stand together? And then when we enter the evangelistic field let us all stand together piping the same tune with no uncertain sound. And having done this much, what is the harm in setting forth in printed form those articles of faith, upon which we all agree to stand, so that others may read where none of us may be able to preach?

If we could only get rid of selfishness, and a few other evils, and have in us but the one desire, to glorify God and to work effectively for him, we'd never hear much about that kind of trouble.

#### DON'T BARK

**FAULT-FINDING** is not difficult. Isaac McCurry illustrates this: A dog hitched to a lawn-mower stopped to bark at a passerby. The boy who was guiding the mower said, "Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than to pull this machine." It is easier to be critical than correct. It is easier to hinder than to help. Easier to destroy reputation than to construct character. Fault-finding is as dangerous as easy. Anybody can grumble, criticise, or censure like the Pharisees, but it takes a soul to go on working faithfully and lovingly, and rise superior to all, as the Lord Jesus did.—Sel.

**HE** who would have fulness of joy, must have the fulness of Christ.—Sel.

**FRIENDSHIP** is one mind in two bodies.—Sel.

**A YOUNG** man negligent, an old man necessitous.—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.

With this issue we expect to go over our list and take out of it the names of many who have been notified that they are in arrears but who have paid no attention to the notification. We regret to do this but it becomes absolutely necessary from a financial standpoint to do so.

At this writing, Clyde, the little son of Bro. and Sr. Claude Graham of our Blush Mo., Church, is very sick with typhoid fever. We do pray that the little one may come through it all right.

Bro. Thomas Bailey's eldest daughter, Flora, Fredericktown, Mo., is now in the hospital where she has undergone an operation for appendicitis.

On our visit to Rensselaer, Ind., for our May 1st appointment, an invitation was extended us to preach at the evening union service held in the Christian church. We spoke to a full house upon the subject of "God's Righteousness."

Bro. Thomas Wilson, of Quincy, Illinois, on Saturday, Apr. 30, suffered a stroke of paralysis covering his left side. His age will make recovery questionable. Bro. Wilson is a careful, conscientious student of the Word. We regret to record his illness.

Report is that the Moriah (Ill.), church has been redecorated, the furniture re-varnished, new carpet bought and the platform extended. This all sounds good to us.

Born to Mr. and Mrs. J. R. Moran, Clinton, Iowa, April 12, 1921, a daughter, Dorothy Ann. We congratulate all, including the grandparents, Bro. and Sr. Ed. Moran.

### REMITTANCES

Lila M. Maring; Miss Erma Mann; Ervena S. Emery; Mrs. W. C. Ratliff; Miss Rilla Drew; L. E. Conner; Mrs. S. W. Coffman; Mrs. Ed. Moran; Mrs. Edith Rossiter; Mrs. Annie M. Drew; Miss Helen Zeller; Mrs. Loren Burnett; Mrs. Addie West; Mrs. May Moore; Mrs. Samuel Huffmon; Geo. L. Huffmon; Mrs. Mittie Chandler; Mrs. H. T. Hill.

### EMERGENCY FUND.

Lila M. Maring, 2.00  
Mrs. W. C. Ratliff, 1.00

## Obituary.

### Mede Logan

was born in Center Township, Marshall County, Indiana, Dec. 3, 1847, and died in Niles, Michigan, April 18, 1921, aged 73 years, 4 months, and 15 days.

He was the son of Charles H., and Sarah (Voreis) Logan, early pioneers, and who were formerly residents of Wayne, Shelby, and Rush Counties. Coming to Marshall County in 1836, they settled on a farm south of Plymouth, where Mede was born.

His grandfather, Henry Logan, one of the early ministers of the county, and at one time a missionary to the Indians, came the same year from Rush County, and settled in the same neighborhood.

Mede was one of a family of eight children, one sister, Julia (Logan) McCrory, and six brothers, Leonard, Sylvester, Willis, Gideon, Marshall, and Hugh. These all survive him except the sister, and one brother, Willis.

He was married to Eliza A. Abshire, May 4, 1873. To this union were born two sons, Iden Ward, of Niles, Mich., and Culver Ray, of Plymouth, Ind. These, with six grandchildren and many other relatives and friends, remain to mourn his loss.

At the age of twenty-four he became a member of the church of God and was a devoted Christian throughout a long and useful life. Upright in all his conduct, in church and business matters, he commanded the respect and esteem of all who knew him. He was extremely rigid in putting into practice in his daily life the precepts of his religion.

Two weeks before his death, in the presence of a number of relatives and friends assembled by his request at his home, he said he did not want to leave one command unobserved.

Although never seeking notice, he was ever willing to be of service and fulfilled the duties required of him in an efficient manner. As one of the first trustees, he took an active part in the building of the church of God in Plymouth, and was one of the trustees at the time of his death.

He had also served as deacon for a number of years. In the service of the community he had served as councilman in the city of Plymouth.

He, in partnership with his brother Sylvester, ran a saw mill for many years, and was engaged in the lumber business during the active part of his life. In recent years he was in business with his son, Ward, in Niles, Michigan, and only abandoned work for the past seven months, when malignant cancer compelled him to retire.

Mrs. Phebe Willey.

Funeral services were held at the church in Plymouth, Apr. 20, at 2 o'clock, and burial was made in Oakhill Cemetery, where we laid him to await the coming of Jesus and his resurrection.

D. E. VanVactor.

## Notices.

Dear Bro. Lindsay:

The Lord willing, we hope to begin a special meeting at Gallimore Gap, six miles east of Hendersonville, N.C., May 25, to continue over the 5th Sunday. The brethren have remodeled the old church house and we expect to use it. Will those interested in these meetings please take notice.

J. H. Anderson.

Casey, Ill., May 2, 1921.

The Restitution Herald:

We wish to announce the subjects for discourse at the time of Bro. L. E. Conner's next appointment at the Restitution Church, of near Casey, Illinois, the third Saturday and Sunday in May.

Saturday evening, "Earth's Brightest Day." Sunday morning, "The Outward Man and the Inward Man."—2 Cor. 4:16. Sunday evening, "The Rich Man and Lazarus."—Luke 16:19-31.

Lucy E. Lansbery.

## Reports.

New Port Richey, Fla., Apr. 24, 1921.

Dear Bro. Lindsay:

I wish to make a short report of Sr. M. A. Woodward's stay with us from last December until the latter part of March. While here she held two week's meetings in the M.E. Church of this place, also held some meetings in the Town Hall, with interest manifested and we hope the seed sown will bring forth fruit. From here she returned home to Michigan, stopping over, enroute, at a few points in Tenn. and North Carolina. Having known her for about thirty-five years and not having heard her preach much for about sixteen years, I can say that she has not lost much of her ability to present the Gospel truths in her preaching and that she is still one of our able speakers, and that her stay with us was only too short, but we hope that she may be able to return again to this land of sunshine and continue the good work commenced. But if not, may we, with her, and all the faithful, be accounted worthy to be with those who will never part, is our prayer.

Yours in the Blessed Hope,

J. W., and M. E. Good.

## From the Desert

April 24th two cars of us drove west down the Salt River Valley to Arlington, 50 miles away, where some of our members live on ranches. We were late arriving but had preaching before we ate dinner anyway. A number of the neighbors came and we found another preacher there besides, one of the Puritan Pilgrims, of whom we never before heard. They are holiness people. The sermon we gave was on Christ's coming, and in the afternoon we spoke on Faith. After our party had returned and left the writer to continue a few days, Monday night we spoke again, on Heb. 9: 26. This time we had a S.D.A. man present. Some of our members had become undecided over the Sabbath, so we put in two forenoons talking on that to them, and returned home Tuesday afternoon. Our work at Phoenix goes as usual. Our faithful band are mostly present each Sunday. The last few Sundays we have had some of L. T. Nichols' Megiddo Band with us. Their views and ours tally quite well but there is some difference, especially in the coming of Elijah, and they also deny the necessity of Christ's literal death for our salvation, which we consider a very serious error, amounting to the self-righteousness of the works of the flesh for salvation.

We have again visited the Jewish Rabbi and also heard him speak on "Sacrifices." In visiting he informed me he could not tell me anything of the identity and whereabouts of the ten tribes, but that he did not believe the Anglo-Israel idea.

In speaking of sacrifices he, being a Jew in faith as well as in fact, naturally said that sacrifices were never divinely ordained but only divinely directed after originating in the two heathen ideas of feeding and appeasing divinity. Of course no orthodox Jew could admit that there was a shadowy prophetic bearing in sacrifices.

On our return from Arlington we passed a low range of rocks containing many prehistoric hieroglyphics. All editors appreciate hieroglyphics. Modern ones. We also had to wait in the desert at the terminus of the R.R. for the mixed train back to Phoenix. We busied ourself looking at the sand, the sage brush and mesquite and the kangaroo rats hopping around in the glaring sunlight. This was at Hassayampa station, where there is neither depot nor agent, named from the river Hassayampa. There is a tradition current here that whoever takes just one drink of the Hassayampa can never more tell the truth. Some of our brethren seem to think that the writer has been to some such religious stream. However, in crossing the above named river our party hastened over the bridge, both going and coming, so the reader need not hesitate to give full credence to all we have said herein.

J. W. Williams.

## Letters.

Missoula, Montana, Apr. 22, 1921.

Dear Auntie Wince:

I am an interested reader of all your articles that appear from time to time in the two Restitutions, but the one you

wrote appearing in the Restitution Herald, Apr. 19, 1921, "Seventy Times Seven," I would like to have more Scriptural proof and light. In speaking of wilful sins you say there remains no more sacrifice for sins, and no hope of pardon. Now, in view of the fact that there is none righteous, and none that sinneth not, and that all have sinned and come short, how can any one be saved if there is no pardon for sins either wilful or otherwise.

1 John 1:9 says, If we confess our sins he is faithful and just to forgive us our sins and to cleanse from all unrighteousness. Does this refer to our sins before conversion or after?

I find in reading the history of the Jewish race that they were continually going contrary to God's commands and sinning, wilful and otherwise, and through the intercession and prayer of Moses they were forgiven.

I have thought a great deal upon this subject and I have committed wilful sins and sins that were not wilful since my conversion and I would be in the depths of despair if I felt in my heart God would not forgive me after I have confessed and forsaken them. I was converted when quite young by the preaching of a Bro. Orchard, of the "Crisis Advent Faith," although my parents were members of the Church of God of the Abrahamic Faith. Would be pleased to hear from you soon, with your Scriptural views on this important matter.

Sincerely,

J. A. Dickinson.

Piercton, Ind., April 26, 1921.

Dear Bro. J. A. Dickinson:

The article "Seventy Times Seven" (to which you refer in a letter received today), was written at the request of the Bro. who asked, "If it referred to heaven?" as were also all my preceding articles, except the verses.

Wilfully means "Obstinately, stubbornly, by design, with set purpose," and Webster in defining it quotes the text I had in mind when I said, there was no forgiveness for such a sin.

The word occurs in no other place in the Scriptures of truth, but when God says a thing it is so, no matter it the whole world say otherwise.

Turn to Heb. 10:26 and see what it says, remembering reverently that these are the words of the Ever Living One, whom no one dare contradict or gainsay.

"For if we sin wilfully (obstinately, stubbornly, by design, with set purpose), after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

"But a fearful looking for of judgment and fiery indignation which shall devour the adversaries.

"He that despised Moses' law died without mercy under two or three witnesses.

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace.

"For we know him that saith vengeance belongeth to me, I will recompense, saith

his people. ♣

"It is a fearful thing to fall into the hands of the living God."

By one offering Jesus has perfected for the Lord, and again the Lord shall judge ever them that are sanctified (or set apart) for his service. The Holy Spirit is a witness to this fact—that God has made a new covenant with us, putting his laws in our hearts and writing them in our minds, remembering our sins and iniquities no more.

"Now where remission of these is (that is, remission of all past sins of our lives before conversion), there is no more offering for sin." Jesus will not be crucified for us again.

But, having entered into the holiest by the blood of Jesus, by the new and living way that has been consecrated for us through the veil, that is, his flesh. And having an high priest over the house of God, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

"Having received the knowledge of truth, turned away from our sins, and been baptized, we have now a high priest, through whom we can approach unto God and plead for forgiveness for any future sins that we may commit, if haply it be not the trampling of the blood of the Son of God under our feet, and doing despite to the spirit of grace (sinning thus against the Holy Ghost).

In what then does wilful sin consist?

Does it not say, "Let us hold fast the profession of our faith without wavering"? "Not forsaking the assembling of ourselves together as the manner of some is"?

Does it not say, "Cast not away therefore your confidence which hath great recompense of reward"?

God says, "If any man draw back my soul shall have no pleasure in him." Such adversaries are to fiery indignation that will devour—not their sins—but them. "The wicked and the ungodly" will not come up in the second resurrection, to be saved. A severer punishment awaits them than was visited upon the breakers of the Sinai law,—that of everlasting destruction.

"But we are not of them that draw back unto perdition, but of them that believe to the saving of the soul."

Trusting that this hastily, though prayerfully, written letter, will help untangle your difficulties,

I am in the Blessed Hope, your sister,  
Auntie Wince.

## The Sunday School.

By Alta King.

## WORKING WITH OTHERS

(Continued)

Lesson 8,

May 22, 1921

Lesson Text:

Eph. 4:11-16.

Golden Text: But speaking the truth in love may grow up into him in all things, which is the head, even Christ.—Eph. 4:15.

## For Study

When two or more people work at the same thing, system or order is necessary,



if anything is to be accomplished. This system, or order of working is organization. System, order, organization is always God's way of working.

No system of working can be established without first knowing the purpose of the work. Knowing this, the work may be so organized that all that is done may aid the accomplishment of that purpose.

God has one great "purpose" which concerns a called class of people. Rom. 8:28; Acts 15:14; 1 Peter 2:5.

In last Sunday's lesson we studied the system, order, or organization employed by God during the days of the apostles to accomplish this work. Give a brief resume of 1 Cor. 12 and Eph. 4:11-16.

Consider and criticize, where necessary the following conclusions at which we have arrived through study of these scriptures.

#### 1. The Basis of Original Church Organization:

The original system, or order, of conducting church work was all in harmony with this basic fact—that God's called out people are members of one body, dependent, for growth and perfection, upon the same close inter-dependence that exists among the members of the human body, making possible their growth and perfection.

God so ordered, systematized, or organized his work through these called people, that the whole body was served. Distances separating various portions of the body, and financial conditions did not make these portions so separated distinct, separate, independent portions.

#### 2. Common Leadership.

The oneness of the various individuals in one body was established and maintained by visible, common leadership—that is, leaders who served all portions of the body, regardless of distances or finances. This leadership was vested in the apostles. To meet the then present needs and conditions this "common leadership" was miraculously inspired and directed in their service of leadership which guaranteed their leadership against error.

In the various congregations there were elders or bishops and deacons who were helps to the common leadership. Titus 1:5; Acts 14:20-23; Phil. 1:1. By Titus 1:5-7 elders and bishops were the same. The duties of elders or bishops may be discerned by studying their qualifications. 1 Tim. 3:1-7; Titus 1:5-9. The special duties of a deacon are generally conceded to concern the finances of the church and other material needs.

#### 3. Appointment of Leaders.

The leaders who were servants of all the congregations were the apostles and therefore were miraculously appointed. These in turn appointed their helpers, either directly or by deputy, without considering the congregation served—with but one exception, and this one exception means much to the church now, if our conclusions are correct, so study the exception (Acts 6:1-6) carefully. Note that the good judgment of all the brethren guided by inspired advice and direction, did the selecting. Paul's laying on of hands was merely his official approval. The brethren followed his advice and therefore their selections received divine approval, as much as though Paul had done the selecting himself.

#### 4. Conferences.

Conference means conferring with some-

one or with each other. It is very evident that the direction of a large number of widely scattered people in a certain work would require conferences. We find the record of one in Acts. The chief thing to note about this conference is, that it was convened in harmony with the fact that the called out people are one body. A certain portion of the body had a matter to consider which concerned the whole body. Paul, an inspired man, was there among them, nevertheless, they chose certain trusted men to go with Paul and convene in a conference where the whole "body" would be represented. There they conferred with divine inspiration and the question was answered, not for a portion of the body, but for the whole body.

#### Practical Application of These Above Facts Concerning Original Church Organization

We sometimes hear it said that we cannot organize the church. That it is organized by God and always has been. This is not entirely true. God has furnished the material, the talent, which makes possible his system of carrying on his work, in other words, his organization; but until this talent gets to work as God has ordered, there is no organization, or there is organization just to the degree that the talent, small and great, works as God has ordered.

#### The Basis of Present Day Organization.

If we would work as God has ordered it is necessary to realize that the "called out" people are still members of one body having the same close inter-dependence for growth and perfection that exists among members of the human body.

#### Leadership.

In consideration of this above fact visible, common leadership service is needed now as it was originally, to establish and maintain the "oneness" of the members in one body. This does not mean that the visible, common leadership must be miraculously inspired as was the visible, common leadership of the early church.

The need for inspired direction is still among God's called people, but that need is now supplied, not by miraculously inspired persons themselves, but by the miraculously inspired written words of such men. All we need now is a common leadership to serve the common good of all portions of the body in accordance with the directions left by these miraculously inspired men.

We likewise need, and in many cases have, local leaders to serve the local needs of a congregation. In this we are working, and organized, as God would have us. We lack the leadership that serves to bind the whole of God's called people into one body, in which each portion of the body contributes to the growth and perfection of all other portions. In this we are not organized as God would have us.

#### Appointment, or Selection of Leadership.

Miraculous appointment and miraculous direction are past. God does not now appoint miraculously, hence, we cannot now look for such leadership, neither can we depend upon one man to appoint a leader as Paul appointed, either personally or by his deputy, evidently by virtue of miraculous inspiration. Our only recourse is the "exception" noted in Acts 6:1-6. Inspired direction and advice are left us in Paul's letters to Timothy and Titus, sufficient directions to guide us in the selection of all

the leaders we need. We are given the mental power of discernment and, more than all, the privilege of prayer. If we make our selections in harmony with all this, our selections will receive divine approval. If we do not so make our selections, divine disapproval which will be manifest in due time.

#### Conferences.

God's called people are still in need of conferences, perhaps even more so than they were during the early history of the church. These conferences should convene now, as they convened then, in harmony with the fact that God's called people are "one body"—that is, convene so that the needs of one portion of the body could and would be considered as a need of the whole body. If the whole congregation can not attend then it should select trusted men to attend such conference for it. Congregations, or men selected by them should meet to consider the edification of all portions of the body, regardless of location, size or finances. And last, but not least, they should meet with the express purpose of conferring with Divine inspiration through prayer and the Written Word. We need expect no divine decisions if we meet to confer with one another concerning God's work.

#### For Class

Consider the lesson as an article to be read and criticize in class—criticize in the light of scriptural knowledge you may have and which we may have overlooked in our consideration of the subject.  
May 15, 1921, 1 Cor. 12:27-31.

#### IS IT TRUE?

Rufus A. Curtis, Scottsburg, Indiana

IS it true that Luke 16:19-32, containing the prophetic parable of the rich man and Lazarus, teaches the doctrine of immortality in sin and suffering? That school of religious expositors, who hold to the inalienable immortality of the human race, think the above texts contain conclusive proof of their doctrine. They hold it to be an historical narrative, and not a parabolic portrayal, of the downfall, and rejection of those proud, covetous, and hypocritical Pharisees, who "derided him," who "taught them as one having authority."—Luke 11:43, 44; 12:15; 16:14; Matt. 7:29; 21:43-45.

All these things spake Jesus unto the multitudes in parables; and without a parable spake he not unto them. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."—Matt. 13:34, 35; Mark 4:34.

By reading carefully the preceding fifteenth chapter of Luke, you will discover that this parable of the rich man and Lazarus, is one among a cluster of parables, spoken to "the Pharisees and scribes," who murmured, saying, "This man receiveth sinners, and eateth with them."—Luke 15:1-3. Then follows the parables of the lost sheep, the lost piece of money, the prodigal son, the unjust steward, the rich glutton, and lastly, the rich man and Lazarus.

If it were true that the statement, recorded in Luke 16:19-32, were the historical portrayal of the literal fate of two men, as taught by theologians who hold to the Platonic belief of man's inherent

immortality, then the following conclusions legitimately follow:

To be rich, wear good clothes, and have abundance of food, to satisfy daily hunger, will place you in the class with the rich man. To be a loathsome beggar, covered with festering sores, and have the sores licked with some stray dogs; and then be laid at some rich man's gate, "desiring to be fed" with crumbs, from the floor of the rich man's dining room table, will place you in the class with the "beggar," and give you angelic conveyance to "Abraham's bosom." If the statement recorded in Luke 16:19-32, is to be taken as a literal narration of facts, then it also follows that both "the rich man" and "the beggar," were wholly mortal, for we are informed by the narrative "that the beggar died," and that "the rich man also died."

Now we are informed elsewhere, by divine authority, that the dead know not anything, their thoughts having perished.—Ecl. 9:5, 6; Psa. 146:4. Hence, to make Luke's record, a literal record of facts, is to make the Bible a literal book of contradictions; for the narrative invests these two dead men, with sight, speech, and intelligence; the one "comforted," and the other "tormented."

Furthermore, these theologians tell us that only bad men go to the place where the rich man lifted "up his eyes," after death; and that once there, they are there to all eternity. Now I do not wish to seem rude, but I must in all candor, with a deeper reverence for truth than tradition, prick these theological bubbles with "the sword of the Spirit," and scatter them like mist before the splendors of the rising sun. Eph. 6:10-17; 2 Cor. 10:3-5.

The place in which the rich man is represented, is "hades" in the Greek, and is "the word used in the Septuagint as a translation of the Hebrew word 'sheol,' denoting the abode, or world of the dead, and means literally, that which is in darkness, hidden, invisible, or obscure."

All Christians who have died, from righteous Abel down, have gone to "hades." Ecl. 3:20. Paul represents the saints as being "made perfect," simultaneously, and shouting "victory" over "hades," "hell," when they are raised from "the dust of the earth," in resurrection triumph, to die no more. Heb. 11:13, 39, 40; 1 Cor. 15:21-23; Dan. 12:2; Luke 20:35, 36.

When "the first resurrection" takes place, and man who is now "mortal," and "corruptible," puts on "immortality," and "incorruption," "then shall be brought to pass the saying that is written (Isa. 25:8), Death is swallowed up in victory. O death, where is thy sting? O grave ('hell,' 'hades'), where is (now) thy victory?" Rev. 20:6; Job. 4:17; Rom. 1:21-23; 1 Cor. 15:51-55.

The "Holy One" was in "sheol" (or "hades," translated "hell") "three days and three nights."—Matt. 12:40. David, speaking prophetically of Christ says, "For thou wilt not leave my soul in hell ('sheol'); neither wilt thou suffer thine Holy One to see corruption."—Psa. 16:10. Compare Acts 2:27-32.

Peter, in his memorable Pentecostal sermon, quotes the above statement of David's, and applies it to Christ; and in so doing, he uses "hades," the Greek equivalent for "sheol," thus showing that they are interchangeable terms. I think

this evidence is sufficient to convince the candid reader, that good men as well as bad men go to "hades," at death.

The statement that they remain in "hades" forever is also falsified, by Bible testimony. Christ was only there three days and nights. Luke 11:29; Jonah 1:17; Mark 8:31.

The statement that they are alive and conscious, is also disproved, by the following Bible testimony:

"And the sea gave up the dead which were in it; and death and hell ('hades' the grave) delivered up the dead which were in them: and they were judged every man according to their works."—Rev. 19:13.

Our friends, in their eagerness to erect one pillar, to support their theory, of consciousness between death and resurrection, by trying to prove Luke 16:19-32 to be a literal narrative of facts, and not a parable, certainly demolish another pillar of their own placing, in their theological structure; namely, the immateriality of either the rich man or Lazarus, in the future state, if such it be. If it be a literal description of the future state of the saved and lost, they will still have some semblance of their former selves left, for the rich man had his "eyes" and "tongue" left, and the beggar had "the tip of his finger," as a possible reminder that he had been somebody sometime. Luke 19:23, 24.

Stop for a moment, my friends, and think. Would you like to spend eternity where the saved and the lost would be in sight and speaking distance with each other? If not, then cease perverting this parable, by trying to transform it into an historical account, to serve a purpose.

Sin will finally be "put away."—John 1:29; Heb. 9:26. Eventually "sorrow and sighing shall flee away."—Isa. 35:10. Death's reign shall be broken, and tears forever wiped away. 1 Cor. 15:26; Isa. 25:8. Man's fair heritage is not destined to produce "thorns" and "thistles," throughout limitless ages. Gen. 1:31; 3:17-18; Isa. 55:11-13. The serpent's head will yet be effectually bruised by the "seed" of the woman. Gen. 3:14, 15; Heb. 2:14, 15. The time is fast approaching when "there shall be no more curse." Gen. 3:17, 18; Rev. 22:1-5. Jehovah's plans are not thwarted by the introduction of evil; his eternal purpose, concerning man and earth, is moving on to a glorious consummation. Eph. 3:10, 11; Rom. 5:18-21. "It suits not the eternal law of good, that evil be immortal."

We need have no fears, as to the outcome of evil. God has decreed its extirpation, through Jesus Christ, whom he hath made "heir of the world."—Heb. 2:14, 15; Rom. 4:13; Gen. 13:14, 15; Gal. 3:8, 9, 16, 26-29. His word will accomplish his purpose, and not return "void" unto him. Isa. 55:11. He created earth and man and designed them for each other. Isa. 45:18; Psa. 115:16; Prov. 2:20-22; 11:31; Isa. 60:18-21.

It is a mistaken notion, to think that sorrow and joy will run in parallel lines throughout the limitless ages of futurity. Rev. 5:12, 13. The God that I worship is "a God of truth and without iniquity, just and right is he."—Deut. 32:4. Justice, mercy, and love, are attributes of his. Psa. 145:9, 17; John 3:14-16; 1 John 4:7-11. It causes me great joy to know that the time is coming when there shall be no "more pain," and God shall "be all in all."—Rev.

21:1-5; 1 Cor. 15:25-28.

#### No. 19. OUR AIMS J. W. Williams

SINCE we have asked you, each one, to co-operate with us in the effort because of which these articles are written, frankness requires that we state our purposes. We have endeavored to heed the apostolic injunction to lay aside all guile, craftiness and deceit and walk openly as in the day, and we hope for your sake that you have confidence in our declaration of openness.

For several years a large number of our brethren have hoped and endeavored to have what was called a General Conference, and our present effort is a continuation of that intent. We have tried in these articles to show that such idea is scriptural, how to do it scripturally, and some of the benefits of such a thing.

Primarily, we hope for the spiritual betterment and edifying of us all. Unity naturally would follow. Unity in faith, in plans and processes of work, evangelistic, pastoral, publication in print, and whatever else could be planned for in this way.

A central headquarters and a chief authority in church matters, vested not in one man, but in the whole body of leaders scripturally designated in 1 Cor. 12:28 and Eph. 4:11, which we have existing today.

The holding by these of conferences from time to time to accomplish all these aims that we have in mind.

Systematic tract, book, and lesson studies, and the distribution of some in a business-like way.

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Aiding those who aspire to be public teachers of Scripture truth.

Better service to our Master, individually and as congregations.

Uplifting our leaders into greater spiritual standing, for better service.

In short, to accomplish whatever the church has been called to perform, by uniting together to do it.

Are you with us in our purpose? Let us hear from you.

#### A LIE STICKS

A LITTLE newsboy, to sell his paper, told a lie. The matter came up in Sunday-School. "Would you tell a lie for three cents?" asked a teacher of one of the boys.

"No, ma'am," answered Dick, very decidedly.

"For a dollar?"

"No, ma'am."

"For a thousand dollars?"

Dick was staggered. A thousand dollars looked big. Oh, would it not buy lots of things?

While he was thinking, another boy behind him roared out, "No, ma'am."

"Why not?" asked the teacher.

"Because, when the thousand dollars is all gone, and when all the things that it has got with it has gone, too, the lie is there all the same," answered the boy.

PRAYER is not only universal in extent; it is infinite in quality.—Sel.

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“NOTHING MATTERS”

SO SAID an afflicted young woman to the writer. A lamp had exploded, burning and disfiguring her for life. "Nothing matters since I am the Lord's. 'All things work together for good to them that love God.'" This was the confiding utterance of a child-like heart.

Does the reader know what it is to pass "through the waters," and "through the fire," to be maimed and then deserted, and to have sorrow upon sorrow, and still feel that God is a loving Father? that he is your Father, yours by adopting love; yours through Christ the Lord? That he intends only good for you, for it would be unlike a father to mean evil to his child; especially unlike "our Father," who is the embodiment of compassion and tender pity.

The things which we thought to be against us only seem to be so. They are for us. They are for our present and eternal good. Away, then, with thy complaining. Your Father loves you, and whatever happens, in the end you shall have only good. -Sel.

# THE RESTITUTION HERALD.

Volume 10.

Oregon, Illinois, May 17, 1921

Number 33

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.  
Marshalltown, Iowa.  
104 South 7th St.,

### SOME HAPPY CHRISTIAN HOMES

TOMMY and Judith Haines were making garden. Tommy carefully covered the seeds after his sister had dropped them in their place.

"This is like Mamma putting us to bed, isn't it?" said Judith as she dropped the last seed. "Remember how she used to put us into bed every night, and give us a drink before she covered us up? That's just what we are doing with the seeds. We put them into bed, and give them a drink. Then we cover them until it is time for them to get us. Only they will grow through their cover of earth, instead of throwing the covers off and having pillow fights as we do." And both children laughed merrily as they thought of the fun they had had that morning when they awoke.

"Mamma doesn't like to have us fight with pillows," complained Tommy. "I don't see why."

"I guess that is because we ripped the pillow this morning and spilled the feathers. I don't think I should like that, either," defended Judith.

"I s'pose we have to mind," said Tommy. "But sometimes I wish I could do as I pleased. I don't believe Jesus ever had to mind. Do you?"

"I don't know," said the little girl. "But I guess it is better to do as Mamma says."

Mrs. Haines was on the porch where she could not help hearing all the children said. At first she looked grave, but at Judith's last words her face lighted with a smile. She thought much that day on what she had overheard and when story time came that evening she said, "I am going to tell you some really, truly stories this time."

"Oo-oo!" said Tommy, "Is there to be more than one?"

"Yes," agreed his mother. "Instead of one long story I shall tell you four short ones this evening."

Both children cuddled down delightedly on the big sofa to listen, and then Mrs. Haines began.

"The stories I have to tell you," she said, "are of some pleasant, happy homes that our good Book tells about."

"First of all, let's talk about Jesus: for you know, even though he was the Son of God, he had a very ordinary home with his mother and Joseph. His mother was a

### I DO NOT CARE

**I** DO not care how grand the stones  
They rear upon my weary bones,  
How costly be the wreaths they lay  
Above my poor, unworthy clay,  
Nor what they say about me there,  
I do not care.

I do not care how sad the hymn  
That fills the solemn aisle and dim,  
How lofty and impressive be  
The sounding service meant for me,  
How long and fervent be the prayer,  
I do not care.

Just this is all I ask, the day  
I take the silent road and gray,  
That on my simple stone they hew,  
"Some little children loved him, too. . . ."  
What else they write about me there,  
I do not care.—Sel.

quiet, thoughtful woman who had studied a great deal and she taught her little boy all he knew of reading and writing. Joseph was very busy at his carpenter work and, as soon as Jesus grew old enough, he was taught to help at this work.

"The younger children, (there were four boys and two girls) were taught to help, too. They were all taught to obey their father and mother. Jesus never forgot, but I am afraid that sometimes the others did. They and Jesus must have had some pleasant times together playing on the hills around Nazareth. Don't you think so?"

"There was the home of Mary and Martha and Lazarus, too. This brother and two sisters lived together. Martha was an excellent house-keeper and very thoughtful for others. Mary liked to study. Lazarus was very happy with his two sisters, and when he fell ill and died, they were very sad.

"Jesus was their best friend, and they had seen him do many wonderful things. So they sent for him to help them. He went at once to them and did the best thing he could do for them. He brought their brother back to life. How happy the home must have been after that! No wonder they liked so well to have Jesus come there to rest.

"There was another home in a town called Lystra that I want to tell you about. The father was a Greek, but he had come to believe in God and married a pretty Jewish girl named Eunice.

"Eunice's mother had seen Jesus and she believed he was the Son of God. She taught Eunice all the things she had heard and read about him. When she grew up, the girl was baptized, too. Then she married the Greek, and their home was made happy by a baby boy whom they called Timothy.

"As soon as he was old enough, Eunice began to tell her boy the stories her mother had told her. Many of them were the same stories I have told to you at bed-

time. Timothy liked the stories, and when he grew older, his mother told him of the work Jesus had left for his people to do. Timothy believed in Jesus, too, and was baptized.

"And then one day, the great Apostle Paul came to the town to preach. He went to this Christian home and after talking with Timothy a while, he asked him to travel about and preach as he (Paul) did.

"But Paul would not have asked Timothy to do this, had Timothy been disobedient. It was because Timothy believed in his mother and did as she asked him to do that Paul chose him. And several years later Paul wrote to him to always remember what his mother and grandmother had taught him."

Tommy drew a long breath.

"Whew!" he said. "That's a long time to mind folks, but if the Bible says so, it must be the best way." And kissing his mother and sister goodnight, he scampered away to bed.

### DRIFTING

**I** WONDER how many there are in this world who are just drifting. Some because of indolence, and selfishness; but how many are drifting through life toward the last resting place, just for the lack of a friendly word of encouragement. Some finally turn to God, others grow hard toward mankind and perhaps toward God. Who among the so-called followers of Christ dare to hold back, or because they are too indolent and wrapped up in seeking their own salvation to give the kind word that so many are hungering for?

Years ago I had a little trouble and I wrote to one of the Church of God of whom I had heard and thought I could get some word of encouragement. The word never came. Perhaps they thought that I, being of the world, was not worthy of salvation, as I understand that some of you believe that God calls only certain ones. I grew bitter toward man and just drifted, drifted, and yet, I prayed as I thought, earnestly. One day a year or so later I realized my face hurt and on examining it I noticed hard lines about my mouth and my face looked hard, portraying my inward thoughts toward mankind, and that I was drifting—where? Then the thought came, Can there be true forgiveness when we are drifting? Must not the desire for forgiveness be first proven to be sincere? Can this be done by drifting? By shutting our eyes to the misery around us? I wonder if that individual had known what a few words of comfort would have meant, if he would have withheld them. I can now thank God, but through no help or thanks to the above, that I can and do now pray as earnestly for the forgiveness of those who hurt me, as I do on my own behalf.

What a blessing it is that God alone knows of the sleepless nights of anguish,



that they are not subject to unsympathetic and sympathetic eyes of the world.

I have no idea that this will be published, but surely someone must read it before it is thrown into the fire. I hope that it will awaken someone to the fact that there are many in the world who are in need of a word of cheer. Should we not all look for the opportunity for speaking such words of encouragement that will keep some one from drifting? No one knows of the harm done by drifting, unless they themselves have done so. It will take more than a life time to regain even the former footing. I could shout it to those who are inclined to drift, not to give up but keep fighting even though you stand alone.

I pray God that I may so live that people will want to and can feel that they can confide their troubles to me and that I may have enough of the grace of God to speak the words of comfort.

—Anonymous.

### THE EFFICACY OF PRAYER

By S. Roxana Wince

**I**T SEEMS to be the tendency in these days to put prayer out of the home and the life, people having come to think that it is useless to pray for any definite object, but only for things that would come to them anyway. I find so many prayerless homes, so many knees that never bend to God, that they may seek his guidance through the day and may have his protecting care through the night, and this, among those who profess to be looking for Jesus!

I cannot understand it. My most vivid and impressive recollections of early years are those of the:

"Sweet hour of prayer, sweet hour of prayer,

That called us from a world of care  
And bade us at the Father's throne  
Make all our wants and wishes known."  
Prayer in which every little child of our family group took part with father and mother after having read with them the chapter for the day, reading the Bible by course from Genesis to Revelation.

And just as vivid and more solemn still, is the memory of the daily stealing away of my father and mother for secret prayer, —father to a place among the trees across "the gully," and mother, to the stump of the great tree that the Indians cut down, where she sometimes took me with her.

Never was the day too full of care to crowd out this daily waiting upon God. How many times I have heard my mother say, "They that wait upon the Lord shall renew their strength: they shall mount upon wings like eagles: they shall run and not be weary, they shall walk and not faint."—Isa. 11:31.

Prayer, was the secret of her strength. It was the secret of my father's power over men. We cannot live the life of grace without God. And we cannot have his constant companionship unless we pray. And those dear ones did live that life of grace that is "known and read of all men," lived it, because they walked and talked with God and he with them. A faithful, unchangeable God had asserted emphatically in the promise that we have been considering that there is efficacy in prayer, and they believed it. That little word "shall" clinched the matter. To their

minds there was no room left for doubt or question. We could go to God, and ask definitely for strength to pass over "the toilsome stretches of common life," and it would be given. The inner man would be renewed from day to day, so that they could mount upon wings like eagles in ecstatic flights of joy, "run," or "walk" at will, and never grow "weary or "faint."

But I said in a former article that I could give many examples of the efficacy of prayer. I have had many such in my own life, my prayers being almost instantaneously granted. And a dear niece of Mr. Wince's living in Oklahoma, says she has had the same experience.

I will give but one instance in my own case. One summer evening several years ago, the afflicted nephew who has lived with me almost since babyhood, took a sudden notion to go and visit my foster-daughter, whose home is ten miles away. It was growing dusk when I missed him. I had not milked my already stabled cows, but hastily snatched my sun-bonnet. I started, hoping to overtake him, and coax him to come back, and delay his visit until I could go with him. I had gone but a quarter of a mile when some kindly neighbors persuaded me to return home, as the night was pitchy dark, there being no moon. I did so.

Only those placed in like circumstances can imagine what my feelings were when I reached that barn. I was all alone. There was no human arm to lean on. I went to God. I said, "O heavenly Father, you know I am in trouble, you know how helpless I am, you know poor Omar's danger should he be sick all alone in the dark, please help me, please turn him back."

At rest, trusting that he would deliver me, as he has so often delivered others who have called upon him in the "day of trouble." I milked my cows, turned them out, and took up my pails and lantern to go to the house, and there stood Omar! He must have turned around at the very instant I was praying, judging from the distance he had gone.

Unbelievers may laugh if they want to, and say, "He would have turned anyway," but he never turned around before, and he never has since. It was God who turned him.

Omar's experience as to the efficacy of prayer must come next, for, before his mind was injured by his terrible disease, he had implicit faith in God. One year, when he was still a little boy, the cold, wintry storms came on much earlier than usual. Day after day it stormed. His boots had given out. He came to me in great trouble, "How can I get up town Auntie, to get a new pair of boots?" he asked.

I said, "Go to God Omar, and ask him to please make the weather clear and warm enough for you to go." Off he rushed to his bedroom and prayed. The storm stopped. The sun came out, and the coveted, greatly needed boots were soon in possession. The next day it stormed again, and not for weeks was there another half day when the little fellow could have made the journey to town for those red-topped boots.

Not to this day has he forgotten that swiftly answered prayer.

"Nothing very wonderful in that," again the unbeliever will say, "We often have bright, sunny days in early winter; days

that are only omens of on coming storms." We all know that is true, but why should that day happen to be the bright, sunny day? Why should the little boy's prayer happen to be made that day? There was no happen about it. Omar was his child, and God knew he needed the boots and gave him the chance to get them.

And how often in the lives of missionaries have they found there was efficacy in prayer. Quite a large party of these were once making their way from one part of their mission field to another. At a certain point some government officials were to meet them and pilot them onward, but when they reached the spot no one was there, and as they could not cross the rain-swollen river without a boat there seemed no way but to go through the tiger-infested jungle just before them. But their leader rode away by himself to wait upon the Lord. Quickly the answer came. "Go to the Godavery River and you will find succor there." He rode back to his friends and gave them the message he had received but still they persisted in saying, that "they would push on through the jungle." The leader went away again and prayed and the same answer came: "Go to the Godavery River and you will find succor there." And I think this was repeated the third time, and this time he set out for the river, his unwilling friends accompanying him, and when they reached it there were men with two vessels of some sort, vainly trying to get to the other shore, very much frightened because they thought the missionaries were officers of the government and that they would be punished for going where they had not been ordered to go. "The torrent drove us across," they said. "We could not help ourselves." They little knew that God had had a hand in that driving but those missionaries knew, and were thankful.

He who takes thought even for the sparrow had taken thought. Wait upon the Lord, dear ones, every day, and all the days, and he will give you the desire of your hearts. No work, small or great, can be successfully done for him by individual, by church or by nations, unless somebody prays, and God takes a hand in the matter.

Pray in secret. Pray at the family altar. Pray collectively.

The little girl, whose sister was carrying her down stairs to receive her mother's last good-bye, begged to be let go at the foot of the stairway that she might go into the closet alone for just a few moments.

All the while before this she had been crying, "O, my mother must not die! My mother must not die!" Once alone she said, "Dear Father, I am here, I have done just as you told me to. I have come into the closet and have shut the door. There is no one here but you and I. Please don't let my mother die." Then at rest she ran to her mother's bed, and said, "My mother will not die, and the mother, clasping her little Abbie in her arms, fell into a quiet, refreshing sleep, much to the astonishment of the doctor. The crisis was past. She was given back to her little Abbie in answer to her prayer, "Don't let my mother die till I have confessed Christ," and lived, not only until her child had done so but two happy years beyond that time, five in all.

This happened in Bristol, England. George Mullen, head of the Orphans' home there, having taught Abbie to pray the prayer of faith as she sat one day on his knee.

Pray! You can have renewed strength, soaring wings, clearer vision, understanding hearts, unity of faith, wise leaders, deeper, more perfect love, more converts, more frequent showers of blessings if you take everything to God in prayer.

### "BREATH OF LIFE" AND "LIVING SOUL"

Carrie Nile Chambers, Blackwell, Oklahoma

**G**ENESIS 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man (the very thing he formed or made) became a living soul." What kind was it? "A living soul."

Here God gives an account of the building up of man, or the assembling of the different parts or elements of which man is composed. How many were there of them? God gives us but two, and can we make any more of them? The statement telling us of man's creation, occurs at the close, or is the closing work of the sixth day of creation. In Gen. 1:27 are these words: "So God created man in his own image, in the image of God created he him: male and female created he them."

These two simple texts, or references, comprise all the historical record we have of the origin of man. But when we know that he was made by the Lord God, the work of his hands, there can be no doubt to the perfectness of the work. As to how God was pleased with his work, we read: Gen. 1:31, "And God saw everything that he had made, and behold it was very good." He certainly was well pleased with his work or he would not have said, "it was very good."

First. Man was created in the image, or likeness of God. Second. He was formed of the dust of the ground, which made the form complete, but inanimate, without life. Third. The Creator "breathed into his nostrils the breath of life." It took, or needed, something from the Creator more than the mere handling of the inanimate form of clay, or dust of the ground, that was made into the form he wanted, directly from the Creator's person, to make an animate creature, or man. It had to come from God, from his person, from life, to give life. What did he do? or how was it done? or where did he place it? He did it by breathing into his nostrils. What was it? An immortal soul? No. The word of God says, "God breathed into his nostrils the breath of life." Job calls it "the spirit of God." Fourth. The result of that breathing. "And man became a living soul." If God had made an immortal soul of the dust of the ground, and wanted us to believe it that way, he would have said so in language clear and plain, that we could understand it. But he says, "and man (the object he made from the dust of the ground) became a living soul."

If the being God had created became a living soul, and he called it man, had been given immortality when he was created, what did God mean when he said to Adam and Eve, Gen. 3:3, "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it,

neither shall ye touch it, (Why?) lest ye die." A positive statement by God himself, that if they ate of it, or touched it, they would die. God said what he meant, and meant just what he said.

When the devil or satan talked to Eve by the tree of knowledge of good and evil, is when he began to teach or say, man is immortal, when he told Eve, "Ye shall not surely die." He is still teaching the same lie.

Had they been in possession of immortality, which means never-dying, God would not have talked to them as he did in reference to the tree of knowledge of good and evil. Eve's desire for knowledge, (and it brought death) to "be as gods," and "not surely die," with curiosity, caused her to yield to his temptations, and curiosity often causes, or helps us to yield to them, as well. Death was lurking in that tree, if they ate of its fruit, or touched it. Doing what God told them not to do made them sinners, and he says, Ezek. 18:4, "The soul that sinneth, it shall die." In Psa. 146:3-4 we read, "Put not your trust in princes nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Just the same two elements as at his creation, earth and breath. Both elements go back to their original place. 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." God positively says the man he made shall return to the dust. Eccl. 12:7. "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." God doesn't take any more than he gave—"the breath of life." When we are through using that "breath of life" it "returns to God who gave it," so he keeps or takes care of it till we need it again, at the resurrection. Psa. 104:29. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust." Job. 27:3. "All the while my breath is in me, and the spirit of God is in my nostrils." When God takes what he gave to man—our breath—it leaves us, we cease to think, "in that very day his thoughts perish."

Nothing but a resurrection can bring that man back to his place among thinking, living, active beings. The "breath of life" is not confined to man, or he is not the only thing that has it. For we read in Gen. 7:15, "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." The very same principle that was breathed into Adam, "breath of life." Gen. 7:21-22. "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land died." The different species of animals are named and all have the same "breath of life" as that given to man. God has just this one "breath of life" which he gives to all the animal creation, and is possessed by man and beast alike. Solomon says in Eccl. 3:19-20, "For that which befalleth the sons of men, befalleth beasts: even the one thing befalleth them: as the one dieth, so dieth the other: yea, they have all one breath; so that a man hath no pre-

eminence above a beast: for all is vanity. All go unto one place: all are of the dust, and all turn to dust again."

England's writer, John Milton, who wrote Paradise Lost, said on this subject, "Man is a living being, intrinsically and properly one individual, not compound and separable, not, according to the common opinion, made up and formed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul, man: that is to say, a body or substance, individual, animated, sensitive, and rational."

### SIN IN THE FLESH

R. C. Railsback, South Bend, Indiana.

**I**F THERE is sin in the flesh, how and when did it get there? We find that when man was made he was good. Solomon says that man was made upright. Joseph was said to be a good man. Barnabas was said to be a good man. Timothy is called pure. We might tell of Samuel and others. Christ set a little child up as an example of purity and innocence.

The fact is, we are not sinners because Adam sinned, and are not sinners until we do our own sinning. But we are all under the effect of Adam's sin, which is death. Christ did not die to redeem us from the sin of Adam, but from our own sins, so there could be no sin our flesh until we put it there by sinning. We die the first death on account of Adam's sin, but if we die the second death it is on account of our own sins. From that death we find no promise of a resurrection. Malachi says that they shall be as though they had not been.

Christ did not have sinful flesh, but being born of a woman who was under the effects of Adam's sin, must needs die. But "in him was no sin." When children are born into the world, there is set before them good and evil, and if the child does not choose good, it is largely the parent's fault. David said, "Bring a child up in the way he should go when he is young, and when he is old he will not depart from it."

There is so much sin in the world that it takes earnest, prayerful watching to get their young minds well fortified against evil. We should be careful to set them a good example. Show them kindly and solemnly that the straight and narrow way has the best ending. Now is the day of salvation for us. God will save the righteous, but all of the wicked will he destroy. Let us all watch and pray that we enter not into temptation.

DO not run to this and that when you are in trouble, but bear it.

Be uncomfortably quiet.

Be uneasily silent.

Be patiently unhappy.

—Sel.

NO HABIT is acquired with more difficulty than that of acknowledging one's errors, and yet this habit is the best feature in an amiable character, and the strongest proof of a sound understanding.—Sel.

A DROP of honey catches more flies than a hogshead of vinegar.—Sel.

A PAWNED opportunity is seldom redeemed.—Sel.

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

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## Editorials and Church News.

### THE PROSPECTUS

We will soon be at work on The Prospectus announcing the Illinois Bible School and Conference. As an inquiry has been received about presenting in it the cuts of those who have attended the school in previous years, we will say that we shall be glad to do so, but such cuts will cost about \$3.00 this year. You will need to attend to this matter soon, either by sending us a photo or having a cut made and sent us.

Also, we wish to request here that all who live outside the state of Illinois who plan on coming to our school this year, send us their names and addresses at once so that we may get some idea of the number we will need to print. DO IT NOW!

S. J. Lindsay.

## Obituary.

### Jans D. Murra

was born in Emden, Germany, June 3rd, 1834, and died near Litouka, Iowa, Thursday P.M., May 5, 1921, at the age of 86 years, 11 months and 2 days.

The diseased was married to Catherine Meyer in 1865, and in 1869 he and his wife came to the United States, and lived in

this community the rest of their lives. Ten children were born to this union, five of whom survive, two girls and three boys: Etta Krull, Litouka, Iowa, Fim, Mendota, Ill., Richard J., McDavid, Fla., Everett, Adeline, Ill., and Lennie Mullen, Adeline, The mother died Aug. 28, 1900.

The deceased was reared in the Luthren faith in Germany, and in this country attended religious services of various beliefs as he had opportunity. For a number of years, he, with his family, were regular attendants at the German Baptist church, of Baileyville. He had a deep religious faith, and was a constant reader of the Bible, and a man of private prayer.

During his declining years he lived alone in Adeline, as was his desire, and where his needs were looked after by his children. A little over a month ago he was taken to the home of his eldest daughter and her husband, at Litouka, Iowa, where he was tenderly cared for and where he died. He had no disease, and enjoyed his meals within a few days of his death. He died of old age.

Father is now at rest for which he longed so patiently, to await the trumpet call of the "Life Giver."

The foregoing is the obituary of a faithful, life-time friend of the writer. As a boy on the farm, we worked shoulder to shoulder with him for many seasons on the old home farm. Were all employees as faithful to duty as he, there would be no need of labor unions and there would be no such feeling between labor and capital as today exists. While he was not of the same religious faith as we, yet we feel that there is due him from us this tribute of praise. It was his request that we be called to speak words of comfort at his funeral which was held in the U.B. church at Adeline on Saturday, May 7, after which he was laid by the side of his wife in the cemetery near by.

Jans Murra was regarded, by many who knew him, as just a plain, poor German, but those who were associated with him in the hard duties of of life knew him to possess a faithful fidelity that was unusual among men.

S. J. Lindsay.

### Lewis B. Cochenour

was born Jan. 4, 1846, near McCutchenville, Wyandotte County, Ohio. He came to Kosciusko County, Indiana, with his parents in 1861. Here he was married to Miss Emma Chaplin in 1869, and to them were born five children, two of whom have preceded him in death.

He had a wide experience. He first lived in Kosciusko County for nine years and then removed to Starke County. After a stay of four years he went into the mercantile business in Culver, Ind., but in less than a year sold out and went to Kansas. After an absence of four years he returned to Starke County and settled on the farm where he resided for the last thirty-five years. He has been very active both in mind and body. In early life his mind was engaged in religious thought and he has always taken a keen interest in the Church and its work. He was baptized by Elder Carter and united with the church of God of the Abrahamic faith. He had much to do in the establishment of the Eagle Creek church, by giving the ground where it stands, sawing the lumber for the building,

and having control of its construction, and has been one of its leading officers ever since.

He served with honor, as trustee of Washington township for six years, and also served the people as Justice of the Peace, several years ago when that office was of considerable importance in jurisprudence. In all his official business and as a citizen, he gained the respect of all for his high degree of integrity and honor. In his church work he rendered valuable service in the singing and was always ready to teach and instruct those about him. He had made a careful study of the Scriptures and was well informed in the doctrines of the gospel.

A light stroke of paralysis overtook him about eighteen months ago, which was later followed by an attack of the Flu, which left him so weakened that he had no vitality to resist disease. He quietly and peacefully died at 12:45 Sunday morning, May 1, 1921, at the age of 75 years, 3 months, and 27 days.

He leaves his faithful companion, three children, Mrs. Leslie McDonald, of Kankakee, Ill., Frank, and Miss Nora, at home, one brother and one sister, to remember his life of kind service and love. He also leaves five grandchildren, three great grandchildren, and many other relatives. He will be missed by many friends and neighbors who knew him from far and near.

Funeral services were held at the Eagle Creek church, Tuesday, May 3, at 2 o'clock P.M. Here were gathered in the "Little Church in the Wildwood," a beautiful grove he had donated, the friends and neighbors and brethren to pay a tribute of respect to his memory. Many floral tributes showed the esteem in which he was held. We spoke from the 15th chapter of 1 Cor., on the theme of the Resurrection which was of great importance in the thought of Bro. Cochenour while living, to this eager and attentive audience. We then laid him to rest in the adjacent cemetery to sleep in Jesus till the morning of the resurrection.

D. E. VanVactor.

National Military Home, Marion, Ind.  
Dear Bro. Lindsay:

Your good friend, my wife, Emma Powell, passed away Apr. 29, 1921, at 1 P.M. after long illness, occupying her bed but ten days before her demise, aged 59 years, and 4 months. Her death was quiet and peaceful, and she left a smile of relief to her many friends. Please send the Herald to some worthy friend of yours for the rest of the year.

With love,

R. Jay Powell.

The foregoing is the only information we have of Sr. Powell's death. Our acquaintance with her was somewhat limited, but we know that in conversation and in her letters to us there was breathed an atmosphere of faithfulness in an unusual degree. She sleeps awaiting the call to resurrection glory.—Editor.

### REMITTANCES

Dr. Samuel Metheny; Miss Azalia Winfrey; Mrs. H. S. Bell; Mrs. J. A. Swihart; James H. Case; Murphy Bros., Miss Leota B. Hanson; Mrs. Wallace Woolf; Mrs. Mary

Hunt; S. J. Wilson; Mrs. Isaac Fish. John F. Williams; Mrs. Mary Renner.

**EMERGENCY FUND.**

Miss Azalia Winfrey 2.30  
Mrs. Mary Renner 1.00

**Notices.**

Dear Bro. Lindsay:

The Lord willing, we hope to begin a special meeting at Gallimore Gap, six miles east of Hendersonville, N.C., May 25, to continue over the 5th Sunday. The brethren have remodeled the old church house and we expect to use it. Will those interested in these meetings please take notice.

J. H. Anderson.

The Annual May Meeting of the Church of God at Fontheil, will be held the last Sunday in May. The meetings will be in charge of brothers F. E. Siple and F. L. Austin, and will be opened with an evening service at 8 P.M., Friday, May 27th. There will be Bible study Saturday morning and afternoon, with regular service in the evening at 8 P.M.

On Sunday there will be Sunday School at 10 A.M., sermon by Bro. Siple at 11 A.M. Communion at 12, noon. Immediately after the morning service, basket luncheon will be served in the basement. Song Service will be held at 2:30 P.M., with sermon by Bro. Austin at 3 P.M. At the close of this service, opportunity will be given to those wishing to address the congregation. 5 P.M., basket luncheon in the basement. 6:30 P.M. the Young People will conduct a service, followed by a Song Service at 7 P.M., and sermon by Bro. Siple at 7:30.

The Sunday Services will be held on fast time.

Yours very truly,  
Arthur Gilbey, Sec'y.

**Reports.**

**Report of Work for April**

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April 7-14, Koszta,	8
April 17, 21, 24, Waterloo,	5
April 28-30, Stanhope,	3
<b>Total</b>	<b>20</b>

I am giving herewith a report of our work during April. I have endeavored to place the gospel truths before the people in such a way that the greatest good might result. As to our success, our Father only knows the result. Our hearts desire and prayer to God is, that the brotherhood may see the necessity of faithful service, based upon the gospel faith, as revealed in the Scriptures.

Is it possible for the church to be of the same mind? Paul so teaches. There is no excuse for divisions, absolutely none. It is not necessary for division among us in order that we may grow in grace. If so, why did Paul exhort for us to be of the same mind? Think on these things.

T. A. Drinkard.

Kennard, Nebraska, May 9, 1921.

Dear Bro. Lindsay:

We wish to thank the Iowa brethren for making it possible for Bro. Drinkard to be with us again. He came Monday, May 2, and held meetings until the following Thursday.

He preached four sermons which were enjoyed by all present, especially the ones on "Signs of the Times" and The Appointed Time."

The attendance was good and the brethren from Blair were with us for each meeting. We hope to have Bro. Drinkard with us again in the near future, and may God's blessing rest upon him in his work.

Laura Bates.

**Letters.**

Dana, N. C., May 5, 1921.

Dear Bro. Lindsay:

We wish to drop a few words to the Herald in regard to our church house. The old house that Bro. E. M. Anderson, the father of Elder J. H. Anderson, preached in thirty some odd years ago, the advocator of our Abrahamic faith, went down until it was not fit for use so Bro. J. H. Anderson requested us to repair the old house so we went to work on it and if there is no providential hindrance it will be ready by our May meeting. That is the fifth Sunday in this May.

Your Bro. in the one faith,

J. Manning Case.

**The Sunday School.**

By Alta King.

**CHRISTIANIZING THE WORLD—No. 1.**

Lesson 9 May, 29, 1921.  
Lesson Text: Luke 10:25-28.

Golden Text: Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.—Rom. 13:10.  
Memory Verse: Luke 6:31.

**For Study**

Christianizing is the process of making Christian. It is a process of reformation. It is a reforming of a person, in mind and body, so that he will conform to the image of God's Son, Jesus the Christ.

Any true and lasting reformation of the world must begin with the individuals of the world and spread, in ever widening circles, to community, nation and world. It will be in this way that Christ's kingdom will accomplish the reformation of the world and bring it into harmony with God. Present governments and institutions, headed by fleshly minded men, cannot accomplish the salvation of the world because of their inability to reform the individual. Their many and varied attempts at reformation are not reformation. They are restraint of the activities of sin—all that God purposes to accomplish through present day governments.

The church is a body of people in the process of Christianization, or reformation. Rom. 8:28-30; Eph. 4:11-16.

This body of people, fully Christianized and developed into the kingdom body of people and visibly united with its Head, Christ, will be the source of Christianiz-

ing influences over individuals until the whole world is filled with the knowledge of God.

In our last two lessons we studied the activities of this body of people during the period of their reformation. We found that Paul compared their activities to the activities of the human body in which each member, or organ, contributes to the well-being of the whole body. This same activity, spreading in an ever widening circle, through the influence of the kingdom, spells reformation—the salvation of the world.

In this activity we find the practical working out of loving God with all the heart, soul, strength, and mind, and thy neighbor as thyself, which Jesus says results in eternal life, salvation.

Study Luke 10:25-37 and note that the lawyer had the knowledge necessary to make him an heir of eternal life—a Christian. He lacked the application. He asked a question to justify himself, by this we can see that he considered that the Jewish attitude of Jew toward Jew was fulfillment of that part of the law which referred to loving neighbors. His implication is this: "Is not the Jew my neighbor? I have done all that the law requires me to do for a Jew." But Jesus shows this interpreter of God's law, who a neighbor really is and to what extent the love spoken of in the law, serves. There was no written law that required the Samaritan to thus serve a man who was probably a Jew. The Samaritans had no written law at all from God. Nevertheless he was obeying God's basic law of love.

"Which proved neighbor unto him?" The question with which the lawyer started out was, "Who is my neighbor?" The question which Jesus has him face is rather, "To whom are you a neighbor?" That is the practical question for each of us.—Sel.

Show that the parable of the Good Samaritan does not teach that good works alone will save? To whom was Jesus talking—a man who did not know God, or who, knowing him, refused to acknowledge belief in him? Did Jesus say that the Good Samaritan would be saved by his works? What is eternal life? John 17:3. Must we not conclude, then, that the same Samaritan, in order to receive eternal life, would have to be brought to know and acknowledge God, and, being already a lover of men, he would, of course, be a lover of God since God loves men?

Acts 2:44-47 shows the practical application of this principle of service in the early church life. Note that the application suited the then present circumstances and conditions. The brethren were few and in one place. Evidently many were poor. They were all in great danger of persecution. All this would influence them to employ the communistic system of serving one another. Why was this system practical and safe for them then? Why is it not safe now? The lesson for us to learn from their early system of service is that nothing that would serve the common good of all was held back for selfish service. The members manifested the "same care one for another."

Consider our present day system of service. Does it, or does it not, manifest the same care one for another?

What effect did this spirit of service among themselves have upon outsiders?



What was the power that drew and held them together? See the first part of Acts 4:32.

The following is condensed from Peloubet's Notes:

Other Bible Teachings on Neighborliness: The evil of slander.—Prov. 25:15. The false witness shall perish (Prov. 21:28), but often not before he has, like a mace or a hammer, bruised; or like a sharp arrow, pierced his unfortunate neighbor.—R. F. Horton, D.D.

Neighborhood truth and justice. Zech. 8:3-5, 16, 17. This is an immortal picture, old men and old women sitting in the sun, boys and girls playing in all the open places.—Geo. Adam Smith. (It is also a kingdom picture.—Ed.) Their peace and happiness were to be based on truth, justice, and kindness. Every man was to speak truth to his neighbor. No man was to imagine evil in his heart against his neighbor. These are still the pillars of all sound social living. (This comment takes the view that this Scripture refers to Israel in the past. It is really a prophecy of Israel in the future.)

Neighborhood burden bearing.—Rom. 15:1, 2.

Neighborhood virtues.—Eph. 4:25-32. Paul's list of neighborhood virtues furnishes a severe test for any community. It includes truth telling . . . meekness, the willing and swift forgetting of even just causes of anger, going more than half way to meet Peace. It includes honest payment of debts of neighborhood borrowings, of tradesmen's bills. It includes industry. . . . and it includes brave, pure, and God-fearing speech in neighborhood conversations.

The neighborhood commandment.—Mark 12:28-30; Rom. 8:1-3, 10.

The Golden Rule of Neighborliness.—Luke 6:31.

Scripture Readings: Luke 10:25-37; Acts 2:44-47; Prov. 25:28; Zech. 8:3-5, 26, 27; Rom. 15:1, 2; Eph. 4:25-32; Mark 12:28-31; Rom. 13:8-10; Luke 6:31.

The Children's Lesson: From the unusually simple parable of the Good Samaritan even a child may understand the great principle of Service which is the simple remedy for all the wrong conditions in the world.

Men's hearts are failing them for fear of what is coming upon the earth. They are seeking vainly for a way of escape—through intricate and extensive systems of law. The disease of sin has become serious and complicated and they look for the same kind of a remedy, and all the time the remedy, so simple that it is within the comprehension of a child, is within reaching distance. The remedy is loving service to God and man.

#### For Class

Discuss "Christianizing the world" as to meaning and method.

Discuss the activity of a person who has been Christianized, using the Good Samaritan as the basis of discussion. How would you show that this parable does not teach that good works apart from belief will save?

Discuss the manner in which this spirit of service was manifested in the early church. What lesson in this for us?

Is it practical for the church to attempt

to manifest this spirit now, through exactly the same system of service? If not, what would you suggest?

Choose a Scripture which bears upon the subject of service. Read or quote it, and comment upon it.

St. Louis, Mo., Apr. 1, 1921.

To all the Saints and Servants in Christ our Hope:

I am penning these lines for the fortification of those who are willing to sound the alarm to the people, Job 2:1, 2. Blow ye the trumpet in Zion (Children of God), sound an alarm in my holy mountain (among Christian nations), let the inhabitants of the land tremble for the day of the Lord cometh, it is nigh at hand. A great people and a strong there hath not been ever the like, neither shall be any more after it.

Dear brethren, this is giving us to understand the articles of daily print is the fulfillment of what God has spoken is certainly sure upon us. Deut. 28:49-50; Hosea 8:1-4.

The St. Louis Post Dispatch, Feb. 27, 1921, states as follows: "New horrors planned for the next war by the great powers in race are in preparation, devastation on vastly greater scale than world ever dreamed of. Navies will fight on three planes—on the water, beneath and above, death defying aviators will sweep down and plant bombs on the decks of battleships. Squadrons of planes laden with gas bombs will swarm to the attack of great cities, villages and centers of population; defending airmen will give them battle in the air, with the lives of all in cities at stake. Gas will be showered upon the enemy from shells and sent rolling upon him in clouds carried by the wind. There will be sneezing gas, crying gas, gases that kill. Huge tanks, land battleships, will move in columns to the attack, of terrifying spectacle, or singly range the field of battle to pit their concentrated mechanical might against human masses of the foe. Great guns will easily be moved to points of vantage by caterpillar tractors. Armed planes with machine guns and cannon, will battle in the air, liquid fire will sweep the enemies troops and also civilian homes and lives to the ground. Leaving out the account of the German's long range gun which proved valuable only for its effect on civilian morale, and considering only, the developments in the three fields of aviation, gas and tanks, one needs but slight imagination to picture a warfare that will engulf both troops and civilians in a tremendous inferno of destruction.

In this same daily paper there is another article:

Anglo Japanese treaty menaces U. S. Refuted.

Another article by Neol Billing, member of the British parliament: The Irish question may plunge the whole world into war.—St. Louis Star,

These things published in our daily papers are not placed there in vain, but we are to take them as a warning that the prophecies are being rapidly fulfilled. Of course, when the political men of the world make these statements, they place them always with a lie. For instance. The article of the Anglo Japanese treaty menacing the U. S. They say this is not true that it's only propaganda. Dear brethren,

this is what the prophets of God say will be the very lie which God condemns. Therefore, because thy prophecies smother things, saying, Peace, when there is no peace, we looked for peace but no peace came.—Jer. 6:14; 8:11, 15.

Ezek. 7:24. Wherefore I will bring the worst of the heathen, and they shall possess their houses, destruction cometh and they shall seek peace, and there shall be none.

Ezek. 25:7. Behold, I will stretch out mine hand upon thee and will deliver thee, for a spoil to the heathen. Verse 4: I will deliver thee to the men of the east for a possession (Kings of the east.—Rev. 16:12.)

Some of the Bible teachers believe this prophecy applies to ancient Israel. Ezekiel's whole prophecy applies to the nations of the end of the Christian age, for in ancient times there was no overflowing rain in great hailstones of fire and brimstone, and call for a sword throughout all his mountains. (His mountains are the many Christian nations to whom his precious gospel has been proclaimed, and his disciples mainly are taken from among these nations.)

Ezek. 38:8, 9, 11, 12 makes it very plain that America is the land where the great trouble will come and be upon, mainly. The storm and cloud coming upon the people that are dwelling in a land which has been always waste, and is gathered out of many people. They dwell safely, all of them. The whole American land has been lying waste for five thousand six hundred years. It was inhabited and established by our fathers who have fought for religious freedom. Their words were: We have a church without a pope, and a kingdom without a king. These people were safe, dwelling without walls, having neither bars nor gates, this desolate land is now inhabited by people that are gathered out of the nations and have gotten to be a rich nation. There are rich Germans, Englishmen, Irishmen, Frenchmen, Italians, Austrians, and many other nationalities, including South Americans. This very prophecy is now at hand to come upon our people, no wonder Ezekiel 2:8-10 shows us a roll of a book written within and without, and therein written lamentations, mourning and woe. This roll is Revelation. If we read Rev. 9 we will have the exact understanding of it after we read the St. Louis Post Dispatch.

Oh, dear brethren, let us give earnest heed to our beloved Lord Jesus and seek refuge of none but him. No wonder he says (Lu. 21:36), See so ye are counted worthy to escape all these things coming upon the earth. The league of nations, and Christian denominations, that is, the religious and political power will be bound by a covenant. Then the trouble will come. Even as Amos 1:12: I will send fire upon the places of Bozrah. (Those that restrain religious liberty to worship the only true God.) Therefore the curse is upon them because the church and state combine.

Isa. 22: All the rulers are fled together; they are bound by the bow." (This same bow is that of Rev. 6:2, for the power (crown) was given him to go forth conquering and to conquer. By this bow a covenant which upholds the league will come. These nations will carry the church woman for a very short period before her destruction comes. Rev. 17:7. This is the

beast that carrieth the woman. This is that thing we are commanded to watch, and understand, Mark 13:14, that thing called the abomination of desolation standing where it ought not. The nominal church system is the abomination that makes spiritual things desolate and if we see this abominable thing stand within the league and covenant of the earthly rulers, then comes that one hour that shall try every man that dwelleth upon the earth. Rev. 3:10. To this Mark 11:4-20 warns Christians to leave their homes and cities and go into the mountains, (not mountain), and to pray that it is not in the winter time, because then there is no food nor place to keep warm, for such as are warned to flee are the tribulation class. These are they that dwell in tabernacles out in the woods and forests. Hosea 12:9. I am the Lord thy God, from the land of Egypt I will yet make thee to dwell in tabernacles as in the days of the solemn feasts.

We understand the Israelites celebrated besides the feast of the passover, three more feasts. Deut. 16:16. The feast of tabernacles, the feast of weeks and the feast of unleavened bread. These three feasts are to be celebrated by the great tribulation class. The feast of tabernacles will be celebrated at the time when they obey the orders of Mark 13:14. No man will escape destruction unless by faith in obedience to him. He says to flee into the mountains. This tabernacle feast is the year, or time, of release, when the time for all people shall come to appear before the Lord and learn the law of God. See. Deut. 31. They kept it with joy on the return from Babylon. The primary design was a harvest feast kept in autumn bowers and suited fairly to represent camp life in a desert, and this is to be fulfilled in the time of trouble in the keeping and saving the lives upon earth through God's protection those of Rev. 7: 9, 14. A great multitude came out of a tribulation. These are to witness the prophecies of Hosea 12:9. This is their seal of their settlement in a permanent inheritance. It is their passing over from one form of life to another; from the closing of the sinful age of man's reign to the opening of the restitution age. Surely, they have a great blessing even that they witness the sorrow of Job. Please read Ezek. 14:12-23. And understand that three classes will see the opening and ending of the two ages. Noe class, which I believe are the saints of the Most High. The Daniel class, which I believe to be the ancient Worthies. Read in connection with this, Dan. 12:13. The Job class, which I believe to be the tribulation class.

Oh, dear brethren, if we search his blessed words and seek to it with the spirit of his love, he surely will do as he has promised. John 16:11-15. Of judgment I have yet many things to say. He will show you things to come. He shall take of mine and show it unto you. I thank him for his great love and mercy toward us, whom he has called for his own. Yea the spirit searcheth the deep things of God. Without a doubt, Japan is the ax in God's hand to hew down the wicked, so called Christian nations. The Chinese league delegates warn that Japs are preparing for war on America. Advise U. S. to build undersea giants to combat the yellow foe. Struggle may come in 1924. These are the head-

lines of Dec. 1, 1920, Denver Times. If the readers of the Restitution Herald would enjoy to have some light and understanding as to the great sea-monster with the two-fold meaning and double use God has in the Levithian, read Isa. 27:1; Job 41: 1; Psa. 104:26. These are the things which unravel, or solve, the mystery of God that is furnished in the voice of the seventh angel. Rev. 10:7.

With my earnest prayers to be ready at his coming.

Yours for him,

Mrs. Emma Boerger.

### IS THE WORLD GROWING BETTER

Glenn M. Birkey

**I**N writing in this subject it is my purpose to consider it from a Bible standpoint. I have every reason to believe that all who read this article believe that the Bible is the inspired word of God, and not some collection of writings conjured up by a few old Jewish Rabbis, who had some rambling thoughts, which they put in writing and called it the Bible. (This seemingly being the idea of the modernist.)

Many ministers are preaching on the subject, "Is the World Growing Better," and strange to say they generally reach the conclusion that it is. Now let us turn to the word of God and see what is said there concerning world conditions just preceding Christ's second advent. Here are Christ's own words in the 24th chapter of St. Matthew:

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

Turning back to Gen. 6:5 we read what conditions Christ was referring to. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart were only evil continually."

Christ is here comparing what is to come with what has taken place. Does anyone, especially a believer, doubt Christ's authority in making this prophecy?

The prophet Isaiah in the 24th chapter portrays the conditions we may expect to find in the last days: "The earth mourneth and fadeth away, the world languished, and fadeth away, the lofty people of the earth do languish. The earth also is polluted under the inhabitants thereof." And then he gives the reason. "Because they have violated the statutes, broken the everlasting covenant." Do these words infer that the world will grow better as the millennium draws near? There have recently been movements under various names among the leading religious sects, whose motives were to make new world conditions and usher in the millennium by their efforts.

While all efforts to combat sin are commendable from the Christian's standpoint, yet when leaders in any movement plan to bring in the millennium in any way other than that plan which we find in God's word, we will do well to thoroughly investigate before supporting such movements.

If you will open your Bible to Daniel 2, you will find Nebuchadnezzar's dream and the Prophet Daniel's interpretation of it. This shows that nations will grow weaker as evidenced by the iron and clay in the toes of the image. If the people in the world were growing better would not na-

tions grow stronger instead of weaker? Nations are only groups of individuals under a certain form of government. As you read your daily paper, you can see what is happening at the present time to the nations of the world. The literal fulfilling of the interpretation of Nebuchadnezzar's dream.

Note what Paul has to say in 2 Timothy concerning the last days. Does he say the world will be better in the last days? Does he say the people will be lovers of God rather than lovers of pleasures? Will they be humble? obedient to parents? Will they think less of money than they do of pleasing God? Will they control themselves? Will they love good rather than evil? Do you think the Apostle Paul's forecast compares with present conditions in the world? I leave the decision with you.

In Daniel 12:1 we read: "And there shall be a time of trouble, such as never was, since there was a nation even to that same time. Then comes the blessed promise for the faithful: "And at that time thy people shall be delivered, every one that shall be found written in the book." Then mark this: "And then many of them that sleep in the dust of the earth (not in heaven or hell) shall awake, some to everlasting life, and some to shame and everlasting contempt (or abhorrence)." We also read, "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

May our great ambition be to turn many to righteousness and the truth so that at that great day we may hear the words, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

The earth grew more wicked in the time of Noah. The Bible teaches it will grow more wicked in the last days. God purified the earth the first time with water. If we are to believe our Bibles he will purify it the second time with fire, and God is faithful to his promise.

Rochelle, Illinois.

### AN INQUIRY

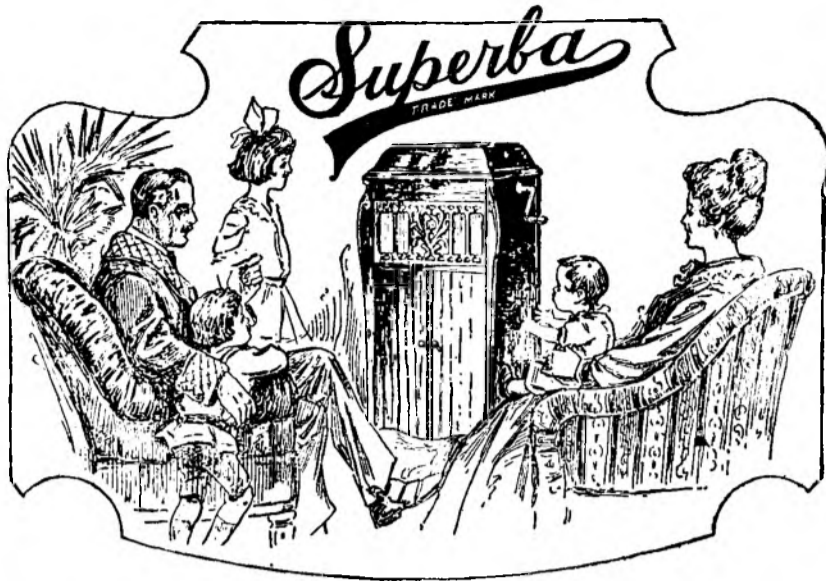
Now that the Jews are moving towards Palestine, "that glory of all lands," what do the readers of the R.H. believe about it, for "salvation is of the Jews." Is this the return promised by Ezekiel in Chapter 20: 33:44. With a mighty hand and with a stretched out arm and with fury poured out, or is this only the introduction to that wonderful gathering or is that to come after the resurrection of all the mighty millions of the Israelites promised in Rev. 20:5. We know that the "times and seasons, God hath kept in his own power." We question, with the foolish one, How are the dead raised and with what body do they come? Each seed its own body. The seed of the first Adam will bring a natural body, but the seed of Christ will be a spiritual body. There is a wonderful fund of information in Paul's answer, "How can all these things be." We must be born again by a regeneration, for the Lamb of God takes away the sin of the world that kills the race without mercy. How do the readers of the R. H. understand these things?

Fraternally,

S. J. Wilson.

A GREAT blower cools friendship.—Sel.

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THE FRAGRANT PRESENCE

THOSE who have Christ in their home do not look like other people. There is a radiance of sunniness about them when they come out that tells of an unworldly source of joy. There is something about their speech, too, that lets out the secret; they cannot help talking about their Guest. Fragrant flowers cannot be concealed, and there is fragrance about Jesus that always reveals his presence. Light cannot be hidden, and there is so much light in him that it shines out at every window, and through every chink and crevice of the house where he abides. Love itself is invisible, but wherever it dwells it produces such effects that its presence soon becomes known. It makes people gentle, kindly, thoughtful, unselfish, and fills them with new desires to do good, and to serve and bless others. And wherever Christ is, love is, in all its persuasive, transforming influence.—Sel.

THE mind has more rooms in it than most people think, if they would but furnish the apartments.—Sel.

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# THE RESTITUTION HERALD.

Volume 10.

Oregon, Illinois, May 24, 1921

Number 34

## 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.  
104 South 7th St.,

### THE STORY OF A MAN WHO HELPED Luke 10:25-37; Acts 2:44-47

WHEN Jesus was preaching in Judea his enemies tried every way they could think of to make trouble for him. They would ask him questions that they thought he could not answer, hoping that the people who heard would no longer believe in him. But Jesus was wiser than they thought, and they usually felt rather foolish after he had answered them.

One day a lawyer came to Jesus. This lawyer thought he surely had a question Jesus could not answer. He said, "Teacher, what shall I do to gain eternal life?"

Jesus said, "What does the law tell you to do?"

The lawyer knew the law well and he repeated a part of it to Jesus. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Jesus said, "You have answered right. If you do those things you shall have eternal life."

The lawyer then asked another question. "Who is my neighbor?"

Instead of answering the question, Jesus told him a story. This is the story: "A man who was walking from Jerusalem to Jericho was attacked by robbers. They took all his clothing and his money, and beat him until he was nearly dead, and then they left him lying beside the road.

"Not long afterward a priest chanced to go over the same road. He saw the man lying helpless by the roadside, but he only gathered his robes more closely about him, and walked on. Sometime afterward a Levite, who was a sort of preacher, too, came over the same road. But he walked past on the other side.

"Then there came a Samaritan over the same road. The Samaritans are called dogs, and they are hated more than any other class of people. Had the injured man met the Samaritan on the road, he probably would not have spoken to him. The Samaritan knew this, but when he saw the man lying there bruised and bleeding he was very sorry.

"He took some healing medicine that he had with him and cleansed the sores. Then he bound them up in clean bandages. He

## MY TASK



PROBE my depth of soul and curb my will,  
To yield me to my elders and be still,  
To fairly play my part—  
And strive when fails my heart—  
This is my task!

To curb my tongue, set on my lips a seal,  
To keep within my soul the things I feel,  
To gentle be—not curt—  
And smile away all hurt—  
This is my task!

To forget my wrong, think of the pain I give,  
To generous be and free from envy live,  
To lift up those who fall,  
And kindly deal with all—  
This is my task!

To love all men, yet hold no one too dear,  
To keep my faith when injuries appear,  
And none too loudly laud,  
But live my trust to God—  
This is my task!

To make this world through love a bit more glad,  
To give myself in service for the sad,  
To lighten doubts and fears  
And learn to dry the tears—  
This is my task!

To live these things above with all my might,  
To face success and failure every night,  
To bravely then repair  
And smile against despair—  
This is my task!

To love my Christ more dearly every day,  
To let him guide my steps along the way,  
To smile when evening falls  
And answer when he calls—  
This is my task!

—Sel.

helped the man onto his donkey's back, and he walked beside it to the nearest inn. The man was put to bed and the Samaritan cared for him that night.

"The next day the Samaritan went on his way. But, before he left, he went to the inn-keeper and gave him some money and said, "Take care of him. If you spend any more, I will repay you when I come again.

"Which of these three, do you think was neighbor to the man who was robbed?"

The lawyer answered, "The one who was kind to him."

And Jesus said, "You go and be kind to people, as this Samaritan was!"

This was the thing that Jesus always taught his disciples—to love and be kind to everybody. After he had gone into heaven, all his disciples lived close together. They sold what they had and put all the money together in one common fund. If some one was ill, they took money from the fund to care for them. Or if a widow had no clothes for herself and her children, they bought some for her. And each one of them had just what they needed.

## NO PROFITEERING IN BIBLES

MAKING Bibles costs two and one-half times as much as it did before the war. Books that cost \$185,000 to print in 1915 cost \$468,000 in 1920, according to the report of the Board of Managers of the American Bible Society, presented at the Annual Meeting today. But in order to keep the Bible within the reach of even the poorest person the prices of Bibles were not increased to cover the advance in cost. A loss of over \$35,000 was voluntarily sustained by the Society, which is a non-commercial organization whose sole purpose is the circulation of the Scriptures without note or comment.

In 1920 the Society issued nearly 4,000,000 copies of the Scriptures. Yet some of its agencies had empty shelves much of the time because sufficient books could not be furnished them. The demand for Bibles is greater than ever before, in spite of the increase in cost.

The annual report of the Board of Managers shows that the total issues of Scriptures by the American Bible Society since its organization has been 140 million—enough to furnish one to every man in a procession that would take sixteen years to pass a given point at the rate of one a second, marching eight hours a day and six days a week.

## PRACTISING MERCY

HOARDING mercy is like money that is never used—a treasure hidden in a napkin. All should remember the words, "He shall have judgment without mercy that hath showed no mercy." The heavenly Father is plenteous in mercy, and must have his followers like him. If God is merciful unto the unthankful, we should also seek to overcome evil with good. Mercy is the activity of love, without which love becomes a stagnant pool. It may also be called one of the richest clusters of the branches receiving life from the vine. God will forgive us if we minister mercy to others.

God works in us when we work out his salvation for others. He keeps the reservoir full, if we are abundant in our benevolence, our tender mercy, gentle compassion and loving-kindness.—Sel.

ANY life which is so busy as to have no room for meditation and devout affection, any life which spends all its energies in external work, without ever rallying or recollecting itself at its source, is certainly not the life of the Spirit.—Sel.

HE that pelts every barking dog must pick up a great many stones.—Sel.

A SLIP of the tongue is more serious than a slip of the foot.—Sel.

CHARACTER is a perfectly educated will.—Sel.



No. 20. PRAYER  
By, J. W. Williams

**T**HE need for prayer in connection with all our purposes and activities is evident from its use by the prophets and apostles and preeminently in the life of our Savior. Hence we wish to impress it upon you as a parting word in relation to our efforts under this series of articles, now closing.

We regret that some of our brethren have in the past held that prayer and miracles ceased in the church together, believing that all prayer is a request for miracles to be performed. We hope that idea is not now prevalent. In this line it is often asked, Does prayer change God? No, surely not. He is unchangeable, and if he were changeable how could he grant the conflicting behests of the flesh that float from earth upward? But changing God is not the only alternative. For we may well retort, Does not prayer change man? Has it not so changed him as to secure many a blessing he would otherwise have missed had he not put himself in a recipient attitude by prayer? If I wish to catch a raindrop, sent alike on the evil and the good, must I not hold out my hand to receive it in its fall? If I look no farther than the clouds as the source of rainfall will I be grateful to the true Giver and show it by service to my neighbors? The only difference regarding the reception of rain by the just and the unjust is not in their fields but in the men. Prayer did not bring the one rain and leave the other in drought. But thanksgiving to the Giver by the one will cause him to share his crust with the starving, putting treasure in heaven when the other put his crop in the bank. So, like the Sabbath, prayer was made for man, for the Father does not need to ask for anything, since all is his already.

When Moses was chosen to go to Egypt he preferred that his brother go, since he was more ready to talk. And when Jesus said, "The harvest truly is great," and wished his followers to pray for missionaries to be sent out to the reaping, one might have prayed regarding another, "Here is Philip, Lord, he is a good speaker, send him," but that was not his purpose, as is evident from a similar case in Isaiah's day. For then when the Lord asked Isaiah whom to send he replied, "Here am I, send me." So perhaps the seventy were sent out because they prayed as did Isaiah. The lesson is, If we would be useful in service, pray. Pray for our own service, not lazily, to shift it to the shoulders of the willing worker.

So prayer preceded the sending out of the missionaries in Acts 13, as it did of the seventy.

"The prayer of the upright is his delight." For he delights to give good things to those who ask him.

The praying Peter and the praying Cornelius were brought together by him who hears, and the first fruits of a great Gentile harvest that includes you and me, resulted. Prayer also brought Saul of Tarsus and Ananias together.

Hannah's prayer for a son was answered by a praying son, who often interceded successfully for his people.

Zacharias was praying in the temple at the same time the people were praying

outside, and the answer was a man who turned many to God in repentance, preparatory for the Lamb of God to bear away their sins.

The one hundred twenty were praying on Pentecost at the same time the Son was praying the Father as he promised in John 14:16. The answer revealed a fuller gospel, confirming it by healing the sick and raising the dead, and gave us the books from Matthew to Revelation.

Peter in prison and the church at Rhoda's home prayed at the same time, and the answer was a miracle too great for the praying Peter or the praying church either ones to believe at first.

Paul and Silas also prayed in prison and in the stocks and the answer shook down the prison and helped to convert the jailer without a sermon.

Daniel prayed and received the interpretation of a symbolic prophecy that is especially interesting to us just now. The prophecy of the seventy weeks was an answer to another of his prayers.

Israel were repeatedly delivered by the judges the Father sent in answer to their cries of distress.

Manasseh's prayer restored him his throne.

Hezekiah's added fifteen years to his life, but many of us have not time to pray.

Jonah could pray in a very uncomfortable situation, without waiting for the hour of prayer at 3 P.M., or going to the house of prayer.

The church prayed with Peter and John after they were whipped and forbidden to preach, and the result was in power that shook the house with holy spirit that gave such courage to all that their next imprisonment ended in deliverance without prayer.

Paul praying in the temple saw a vision. Jesus praying at Jordan saw heaven opened and the holy spirit fell on him in greatest fulness ever received by mortal. At another time when he was praying, he gave in answer to the disciples' request, the model prayer recited the world over and called "the Lord's prayer." When you repeat it remember his own praying was the occasion for them to say, "Lord, we would like to pray like that."

At another time he was praying when Peter made his good confession in the coasts of Caesarea Philippi in answer to Christ's question following his prayer.

The transfiguration scene followed another of his prayers.

He prayed also when he blessed the heads of the infants brought to him. Are our children hallowed by his benediction? Are they safe without it?

Prayer was even necessary to the working of miracles, for Jesus told the disciples the reason they failed on one occasion was from lack of praying and fasting. He himself prayed in connection with miracles. Paul prayed and Publius was healed. Peter prayed and Tabitha woke to life. Elijah prayed before the widow's son lived again and so did Elisha in quickening the Shunammite's son.

Solomon praying at the dedication of the temple was assured he was heard and that Israel should be remembered in exile when they repented and turned toward that house of prayer.

Moses interceded for Miriam, and for Israel in the plagues of fire and serpents,

and saved their lives. Likewise, Abraham for Abimelech, and their affliction was removed. And Moses in Egypt interceded for Pharaoh and his people and the plagues vanished.

The deacons, in Acts 6, the elders, in Acts 14:23, and the Apostle Matthias, were set in office under prayer. Are our leaders consecrated by heavenly petition or hurried into office by election alone?

Jesus said to the twelve on the eve of their courage being tested by his arrest, that they should watch and pray to avoid entering into temptation, but they went to sleep. He often prayed through sleepless nights on a mountain alone. Do we ever stay awake to pray? He left word for the church to watch and pray always, just before his return in glory, as he bade the twelve. Are we heeding better than they?

Paul prayed for the churches and asked them to do as much for him. Are our sermons and articles seasoned with that grace? Are you praying for your leaders whom you consider going into errors? Do you wait till they stray before you pray?

There are in Scripture, Psalms for our joy and pleadings for our sorrow. "In all thy ways acknowledge him and he shall direct thy paths."

Prayer enabled the Christ to go to the cross. What if he had not prayed? What if he had grown weary before the third repetition, discouraged by the faithlessness of his best friends?

Since prayer filled so large a place in his life and the lives of the women and men of God in Bible days, can we afford to neglect so important, so indispensable a matter?

"Lord, teach us to pray" also.

#### IS IT TRUE?

By Rufus A. Curtis

**I**S IT true that the language addressed to Abraham, prior to his demise,—“And thou shalt go to thy fathers in peace,”—proves the continued conscious existence of the selfhood or personality of Abraham, expressed by the pronoun “thou”? Gen. 15: 15.

I have heard that portion of the text quoted, omitting the latter half of the text, to prove that Abraham and his ancestors were deathless, and that at death, they would meet in heaven, as disembodied souls. There are several serious objections to that view however, that I wish to present in this article.

If the pronoun “thou”, in the above quotation, represents an immortal soul, then immortal souls can attain “old age”, pass down into “death”, and “be buried”; for we read in the text under consideration, “And thou shalt go to thy fathers in peace: thou shalt be buried in a good old age.”

If Abraham had been possessed of immortality, the Bible could not truthfully chronicle “the death of Abraham”, neither would “an hundred three score and fifteen years” express the duration of Abraham's life, if that life were an endless one. Gen. 25:7-8. We are further informed that Abraham's “sons, Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife. And it came to pass after the death of Abra-

ham, that God blessed his son, Isaac; and Isaac dwelt by the well of Lahairoi."—verses 9-11.

It is useless to talk about Abraham's deathless nature. "Abraham is dead."—John 8:52, 53. Abraham's faith "was imputed to him for righteousness."—Rom. 4:19-22. He was called "the friend of God."—James 2:21-23.

Now I submit the statement that it would be an utter incongruity, that Abraham, "the friend of God," should go to spend eternity in heaven (or anywhere else) with his wicked ancestors, they were idolaters! "They served other Gods."—Josh. 24:2. "Idolaters" are barred out of the "kingdom of God."—1 Cor. 6:9, 10. Abraham cannot meet with them there. The place where idolaters will be congregated will be just as unsuitable a place for Abraham, "the friend of God," for they "shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev. 21:8. Do you imagine there would be much "peace," for righteous Abraham to be gathered, at death, in a conscious state, with "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars," and all of them doomed to "the second death"?

A proper exegesis of the text (Gen. 15:15) will not array one portion of the Bible against another, neither will it cause anyone to stultify their "reason". 2 Cor. 1:18-20; Isa. 1:18. Abraham "was gathered to his people" "in peace," just as Josiah, the king, was gathered, but the gathering place was not heaven, but the "grave", and their condition was not one of life and consciousness, but death and forgetfulness. "Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered (not into heaven, but) into thy grave in peace."—Gen. 25:7-10; 15:15; Isa. 63:16; Psa. 88:10-12; 2 Kings 22:20.

We read of Ishmael, that he "died, and was gathered unto his people."—Gen. 25:17. Concerning Isaac, we are informed that he "gave up the ghost, and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him."—Gen. 35:29. Jacob "was gathered unto his people" in the realm of death. His last request was, "Bury me with my fathers in the cave that is in the field of Ephron the Hittite."—Gen. 49:29-33.

In fact we read of a whole "generation" (good and bad alike) being "gathered unto their fathers."—Joshua 2:10. The Bible statement that "All go unto one place; all are of the dust, and all turn to dust again," is verified almost daily before our eyes. Time is fleeting. Infidelity is boastful. Men are dying. The truth can dispel error and make men free. John 8:32, 36.

I append the following stanzas from Charles Mackay:

"Men of thought, be up and stirring  
Night and day.  
Sow the seed, withdraw the curtain,  
Clear the way.  
Men of action, aid and cheer them  
As you may.  
There's a fount about to stream;  
There's a light about to beam;  
There's a warmth about to glow;  
There's a flower about to blow;  
There's a midnight blackness changing  
Into gray.

Men of thought and men of action,  
Clear the way!

Once the welcome light hath broken,  
Who shall say  
What the unimagined glories  
Of the day?  
What the evil that shall perish  
In its ray?  
Aid the dawning, tongue and pen;  
Aid it, hopes of honest men;  
Aid it, paper; aid it, type;  
Aid it, for the hour is ripe;  
And our earnest must not slacken  
Into play.  
Men of thought and men of action,  
Clear the way!

Lo! a cloud's about to vanish  
From the day;  
Lo! the right's about to conquer—  
Clear the way!  
Many a brazen wrong to crumble  
Into clay.  
With that right shall many more  
Enter smiling at the door;  
With the giant wrong shall fall  
Many others, great and small,  
That for ages long have held us  
For their prey.  
Men of thought and men of action,  
Clear the way!

#### FUTURE PROBATION

To the Brethren scattered abroad:

In the Restitution of April 5th there appeared an article denying any probation for anyone in the soon coming age of Restoration. We think the picture is rather narrow for the plan of salvation. So we thought we would offer a little amendment to it for the consideration of the brethren. The purpose of the present law, or Bible, is to take out both of Jew and Gentile a people to help to rule the nations during the thousand years reign and little season of Rev. During this rule by the great king and his bride, they take out another class as subjects of the kingdom under a different law or gospel that is to go forth from Jerusalem. This class will come in, not through baptism or circumcision, but by a new way to get eternal life not in the Bride class, but in the Subject class. This class comes from the ignorant class, both dead and alive, through the times of restitution. The Jews lost the ruling power by their unbelief and the Gentiles were grafted in for the High Calling, but not for subjects, and if we don't make our calling and election sure, we get nothing and stay in the ground always. But the ignorant class comes up for a hundred years probation. See Isa.

We don't believe in a second chance, but we believe the saints will have the power of life and death and will or can call all of their loved ones to life that never heard the truth, and give them a chance to accept or reject. If they accept they get life, as a subject, not a ruler. If they reject they get the second death to die and remain in the earth always. What would be more joy to the saints than to see their friends alive again and on the place where they could educate and prepare themselves for a better time to come if they so desired. But we don't believe the people of Sodom and Gomorrah and the people in the wilderness will ever see life again, but the

people that did the best they could with the light they had but never heard the truth. We would like to hear an answer.

They never complied with the conditions to entitle them to be in the cabinet, and they never were bad enough to stay in the grave, and by so many chances as God gave the Jews, if all of these millions of ignorant Jews don't come up to probation, we think God is a little partial in his plan of salvation.

The Church of God is on probation now, but when it comes to a test she will be lucky if she tests out. So it will be with the people on probation. They will forget sometimes as we do and be rejected. When justice is laid to the line and judgment to the plumb, it will take the real thing to pass in examination. We often now get the old Adam and the new Adam mixed up by our actions, and faith and works are both dead when you separate them. There is so much in the future for the ever-comer that it is all foolishness to think we will step in and get the prize without a good-sized sacrifice. This is where we are liable to get caught. So that is the reason we are commanded to watch and pray, but our prayer will not avail unless the acts are in harmony with the conditions laid down by the Holy Spirit which is the Bible.

Some people think they must have the guidance of the Spirit, but if they do as the Bible directs them they have no need of any further instructions. Let us all try as best we can and if we do our best there is no danger, but we will get an entrance into the kingdom. But if we don't we are blind and can't see afar off.

In Daniel we read that some are raised to everlasting life, and some to shame and contempt. One of these classes is the royal family, or bride of Christ, the other class up to probation, and if they be obedient to the law or gospel of that age they will finally get everlasting life. You don't suppose that God would bring this class to life just to have the pleasure of killing them the second time? No! No! We feel thankful we have a loving God, not willing that any should perish.

In conclusion I will say that all people will have a chance for their life, but no second chance for anyone. Every man shall die for his own sins. So you see man was responsible for death at the start, and will be at the finish, so man has the chance to accept death or life. God is not responsible. Let us try the best we can for a life in the kingdom. Then I think we can be instrumental in getting our friends in as subjects. I hope so.

Your sister in the one faith,  
Mrs. J. W. Gamble,  
Bartley, Nebraska.

WORDS are little things, but they strike hard. We utter them so easily that we are apt to forget their hidden power. Fitly spoken, they act like sunshine.—Sel.

THERE is a time for some things, and a time for all things; a time for great things, and a time for small things.—Sel.

THE measure of self-denial is not what we give, but what we have left.—Sel.

NO matter how high we rise in life, we cannot view our own destiny.—Sel.

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S. J. Lindsay, Editor and Manager.

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**THE RESTITUTION HERALD**

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a 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? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD,  
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## Editorials and Church News.

We have received a splendid likeness of Bro. and Sr. A. M. Scroggs of Walnut, Calif. They are about to leave this place for Washington and Oregon for the summer to see if the change of climate will be beneficial for their son, Austin.

A good sister (for her personal safety her name is withheld) has sent us a paper from Los Angeles, Calif., in which is described the cyclone, or windstorm, which razed to the ground twelve homes. This is, of course, "unusual", but it is the unusual that hits hardest.

Clyde, the little son of Bro. and Sr. Claude Graham, Fredericktown, Mo., is still a very sick child. The disease has developed into malarial fever.

Bro. Thomas Wilson of Quincy, Ill., died Monday, May 16, as a result of the stroke he recently had. We hope to give obituary later.

Sunday, May 15, we spent with friends in service at the Hemstock schoolhouse about twelve miles from Oregon, at which place we had fair sized audiences both morning and evening. This is an Advent Christian community, so we found several already in sympathy with our teaching.

We hope to return to them at an early date.

We have received announcements to the effect that Sr. Alice Siple, Hammond, La., and Miss Sibyl Cooper, Fredericktown, Mo., and Mr. Byron Hemphill, Rensselaer, Ind., will graduate from high school this spring. This, together with the fact that our own son, Ward, too, will graduate, reminds us how fleeting is time. Only a short time ago these were but little children. We rejoice with them that they have fought the battle of life so well thus far.

On Tuesday evening, May 17, members of the church at Oregon, Ill., worked off a neat little surprise on one of their number who is soon to leave Oregon to make her home in Clinton, Ia. We refer to Sr. Cecile (Cross) Scott, who has been for so long our faithful and accomplished pianist. Cecile has been faithful to the church and the truth it stands for in rendering a talented service. Wherever she may go, the love of the brethren and their prayers for her success will follow her. May God's richest blessings attend her.

We left on Thursday, May 19, for Bosworth, Mo., for a few days' meetings. A report will be given later.

We are planning to publish one thousand copies of Uncle John Wince's tract on The Resurrection. About \$45 is provided for this purpose, but we find by our experience with the Berean Outlines that we shall need in all about \$75 for the work unless we are to put the tract out at a loss. Who will help to make good the \$30 needed for that purpose? It is a tract that should be at work.

### REMITTANCES

Mrs. Bert Greene; Mrs. Mede Logan; Mrs. Azora Scroggs; Milton Long; J. M. Railsback; J. C. Nixon; J. Middlekauff; J. G. McGinty; Mrs. Charles Stauffer; Mrs. Verna Wassung; Glenn Birkey; Mrs. James G. Adams; A. M. Jones; J. W. Wilson.

### EMERGENCY FUND.

Milton Long 1.00

## Notices.

Elder S. J. Lindsay:

I shall, the Lord willing, go from Galimore Gap, N.C. the 5th Sunday afternoon, to Travellers Rest, S.C., for meetings from the 5th Sunday evening to Thursday. Will the brethren of N.C. and S.C. please take notice.

The brethren, under the leadership of Brothers J. W. Garrett, of Travellers Rest, and A. W. Durham, of Williamston, S.C. have erected a nice building for service, near Travellers Rest. This is the place where 14 were baptized last summer.

J. H. Anderson.

### THE PROSPECTUS

We will soon be at work on The Prospectus announcing the Illinois Bible School and Conference. As an inquiry has been received about presenting in it the cuts of those who have attended the school in

previous years, we will say that we shall be glad to do so, but such cuts will cost about \$3.00 this year. You will need to attend to this matter soon, either by sending us a photo or having a cut made and sent us.

Also, we wish to request here that all who live outside the state of Illinois who plan on coming to our school this year, send us their names and addresses at once so that we may get some idea of the number we will need to print. DO IT NOW!

S. J. Lindsay.

The Annual May Meeting of the Church of God at Fonthill, will be held the last Sunday in May. The meetings will be in charge of brothers F. E. Siple and F. L. Austin, and will be opened with an evening service at 8 P.M., Friday, May 27th. There will be Bible study Saturday morning and afternoon, with regular service in the evening at 8 P.M.

On Sunday there will be Sunday School at 10 A.M., sermon by Bro. Siple at 11 A.M., Communion at 12, noon. Immediately after the morning service, basket luncheon will be served in the basement. Song Service will be held at 2:30 P.M., with sermon by Bro. Austin at 3 P.M. At the close of this service, opportunity will be given to those wishing to address the congregation. 5 P.M., basket luncheon in the basement. 6:30 P.M. the Young People will conduct a service, followed by a Song Service at 7 P.M., and sermon by Bro. Siple at 7:30.

The Sunday Services will be held on fast time.

Yours very truly,

Arthur Gilbey, Sec'y.

## Reports.

The Board of Management of the Illinois State Conference, met May 7, in Lanark, Ill., for the forthcoming annual Bible School and Conference.

A fair sized audience, including the officers and four members of the board were present.

Reports were given, after which the building proposition was taken up. It was finally decided to go ahead at this time and build the proposed addition to the conference hall.

The Prospectus will be gotten out again this year as a means of advertising.

Brothers Lindsay and Siple will teach the Bible School, Aug. 2-10. Thursday, Aug. 11, is the date for the National Berean Conference, this to be followed by the Illinois State Conference, Aug. 12-14. An excellent opportunity for growth in the knowledge of the truth is here presented.

Good speakers will be provided to assist the home talent during the conference.

The general subject for conference is, "The Signs of the Times." A committee has been appointed to subdivide the subject, giving each speaker his allotment of the work.

Sunday, May 8, was an ideal day, and eleven automobile loads were in evidence from a distance, two coming from Oregon, Ill., one from Dixon, one from Mekin, three from Adeline, one from Mt. Carroll and three from E. Plum River.

Bro. J. E. Cross taught the Sunday School Class, after which Bro. M. W. Perrine gave

a sermon, text, John 5:39.

At 2:30 P.M., Bro S. J. Lindsay addressed a large and attentive audience, paid loving tribute to Mother, it being Mother's Day, then delivered a sermon on "The Name of Jesus Christ."

At 7:30 Bro. F. E. Siple gave a very interesting sermon on "The Former and Latter Rains."

Thus ended a day well spent.

Almeda Glotfelty, (Sec'y.)

## Letters.

Galva, Illinois.

Dear Bro. Lindsay:

I enclose some clippings that I would like to see in the Herald, as I think they are very good. They were taken from "The Wellspring", and "Bible Society Record". The article on penmanship is timely. I have read your requests to those who write for the Herald to be more careful and write plainly.

If we would just stop and think how we would like to spend our time trying to decipher modern hieroglyphics, that are ten times more difficult to understand than the Egyptian ever were, maybe we would start a campaign against it that would result in making the "editorial staff" so joyous, that, like a schoolmate of my sister's, they would earn the name "Perpetual Grin".

I for one, resolve, that henceforth, my manuscript shall be easily read, if I have to print it.

Then there is the other plea to "Be brief", "Boil it down". As I look over what I have written I realize I'd better stop, or that shoe will pinch my foot.

Lillie H. Willis.

Beechville, Ont., May 9, 1921.

Dear Bro. Lindsay:

Enclosed find two dollars (P.O. order) one dollar for emergency fund and one dollar for tract fund. There have been some good articles in the Restitution Herald of late. Some may think some of them were too long. Bro. Hammond's article was none too long for such an interesting subject. A little difference of opinion at times does not seem to do very much harm.

Yours in the one hope,

Milton Long.

Bear, Arkansas, May 14, 1921.

Dear Bro. Lindsay:

May 3rd was David's birthday. He was the first of three of our dear boys to go to "his long house". Eccl. 12:5. Age, 13 years, 3 months, and 15 days.

So the Herald of May 3, reminded us of our lonely David, Daniel and Gabriel. Daniel, our "first born", Micah 6; 7, etc., was 16 years, 11 months and 21 days of age. Gabriel was 12 years, 11 months and 21 days of age. And the Herald did cheer us much.

The most pleasing to us for that date, begins on page 245, entitled, "Then Cometh the End", by Sr. Ernest Crundwell, on to page 247. The two closing articles by Brothers J. W. Williams and John W. Burget are excellent. Yes sir, it makes a difference what we believe. Some of us were born and raised in ignorance of God's will, and taught by mortal man, Job 4:17, so contrary to it (God's word). We have

had to strive to enter God's kingdom. See Luke 13:24 and Matt. 25:34.

So May 10th has come and reminds us of "a faith messenger" that is spoken of in Prov. 25:13. The Herald for May 10th gives us good doctrine, especially on pages 250 and 251. Then we move over to "The Desert", page 253, where we find an excellent lesson on "Our Aims" and we heartily say, Amen! See Luke 12:40-44; 19:17, etc.

So how were they, the church, to keep it up? See 2 Tim. 2:2 for an answer.

Sr. Alta King, for May 10th in the first column, page 254, gives us inspired direction, so carefully calling attention to Acts 6:1-6. Amen! So we must watch as well as pray. See 2 Tim. 3:6 and Jude 4. So the creepers have come as in Acts 13:7, 8, 38-41. So may our conversation be a Godly one, "an example". See 1 Tim. 4:12 and Heb. 13:5, 7. "Considering the end of their conversation, Jesus Christ, the same yesterday, today, and forever." The period should not be put after "conversation" as it is in the 4th verse, thus making it and verse 8 of Heb. 13 out of harmony with the Scriptures. Luke 2:52 gives us a sketch of his natural life. 1 Cor. 15:20-46. So may we by our holy walk and conversation, 1 Peter 1:15; 2 Peter 3:11-18, hold up Christ as a pattern, or model, not ourselves. See 2 Cor. 10:10-18 please.

O, what a privilege to be in that body spoken of in 1 Cor. 12:26, where all are governed by one spirit!

"No second class on board this train—  
No difference in the fare;

I think she'll make a little halt

To wood upon the line,

And give you all a chance to go,

But yet, she'll make her time!"

So good-bye. Your Bro. in hope,

R. A. Humphreys.

P.S. Bro. Lindsay:

Please bear with my scribbling again for Jesus' sake for he has been so gracious to us. And you may put my name in the "Directory" in the Restitution Herald, if you will to do so.

I have received a letter recently from Coldwater, De Soto Co., Miss, near where I was born. I weep no more. One family desires to obey, in baptism, the gospel of Christ. They are poor people in this world's goods so we ask an interest in the prayers of God's people. Heb. 4:16.

Yours truly,

R. A. Humphreys.

## The Sunday School.

By Alta King.

CHRISTIANIZING THE WORLD—No. 2

Lesson 10

June 5, 1921.

Lesson Text:

Isa. 32:1-8.

Golden Text: Righteousness exalteth a nation, but sin is a reproach to any people.—Prov. 14:34.

Memory Verses: Prov. 14:34; Psa. 33:12.

### For Study

The term Christian was first applied to the followers of Jesus by men. The thought they expressed by applying this term to them was that they were believers in, and followers of Christ.

The same thought is expressed when we speak about Christianizing the world. The idea is to make the individuals in the

world believers in, and followers of, Christ. As has been stated this can be done only by Christianizing individuals.

With what group of people is God now working to this end? Acts 15:14. What change is being wrought in this people and how? Rom. 8:27-30. What is their final perfection? Eph. 4:11-16; 2:21, 22; Phil. 3:20, 21.

Note that this final perfection is attained by all individuals working together as organs work in the human body and under one Head.

We have no assurance in God's word that whole nations of people will ever be given this final perfection of Christianity, but we do have assurance that whole nations of people will be brought to believe in and obey Christ and that thus individuals of whole nations will work as members of one body, under one Head, each member having the same care one for another, even as the "called people" should now be working, and must be working, if its individuals are to attain the perfection designed for them. This "one body" idea under one Head is the secret of the World's salvation, for in this system of working together we find love to God and man in practical operation. The basis of national and world salvation is the same as the basis of salvation for the comparatively small group—God's "called" people. The basis is love to God and man manifested by harmonious working with each other and with God.

Study the following Scriptures concerning the first nations that will be thus saved:

Ezek. 20:35-44; 34:22-31; 36:22-38; 37:22-28; Isa. 62; 65:17-25. Note the evidence of repentance and of working peacefully together under one Head. What all-important truth does this saved nation realize? What evidence that its saving influence goes out to individuals of other nations? In connection with this thought read Zech. 2:10-13; 8:13, 23; Isa. 61:8, 9. When does the salvation of this nation take place, under present governments? Matt. 23:37-39.

Is it wise to expect national salvation for any nation under present governments? Is there any harm in harboring such expectations? On the other hand, should those who have come to realize the hopelessness of such expectations refuse to support and encourage present forms of governments so long as the hour has not come for Christ's kingdom to be set up?

Do not fail to get this one fact, at least, from the lesson: The salvation of a nation rests upon the salvation of its individuals. And just as the individuals in the "called" group of people must reach perfection which God has designed that it should reach ("the stature of the fulness of Christ"), by working together in "one body," under one Head, "edifying itself in love," just so must a nation reach the salvation which God has in store for it. It, too, must realize that the individuals comprising it are placed here by God as members of "one body" each having a function to perform in service to all. And as nations realize and live in accordance with this simple fact, the world, too, will enter into its salvation.

The salvation of a nation is a simple matter, but far beyond the power of man to accomplish. God, and God alone, through



his Son Jesus as reigning king of the earth, has the power to make the world realize this truth.

Isa. 32:1-8. Isaiah's prophecy. This famous passage is a picture of the ideal commonwealth, as Isaiah saw it in his vision. "A perfectly just and beneficent government will be established, kings and nobles alike being endowed with virtues necessary for their office, and yielding protection to the poor (verses 1, 2). Public opinion will also be enlightened and purified; the people will be no longer misled by false and superficial judgments, but even the most ignorant will be gifted with the faculty of sound moral discernment (verses 3, 4). The consequence of this will be that the aristocracy of birth and wealth will be replaced by the aristocracy of character. Men will find their proper level and be estimated at their true worth (verse 5).—Cambridge Bible.

Scripture Readings: Ezek. 20:35-44; 34:22-31; 36:22-28; 37:22-28; Isa. 62; 65:17-25; Zech. 2:10-13; 8:13, 23; Isa. 61:8, 9.

The Children's Lesson: Tell in simple language the salvation of the people of Israel as a nation. Condense the story from the above Scripture readings and others. Call attention to the Jews as they are living today and contrast with their prophesied future, a righteous nation through which God will work to cause all nations to be come righteous. Show that this righteousness consists in working together in one body in love to God and one another even as the family should now be working.

#### For Class

Read and discuss various Scriptures concerning the salvation of the nation of Israel. Get the vision of the salvation of this nation spreading to other nations. Is the salvation of a nation of people any different from the salvation of the "called" group of people? What is the common basis for either group of people?

#### THE RESURRECTION AND THE ASSEMBLING OF ISRAEL

**T** O US this is a very important subject. There are two resurrections spoken of in the Scriptures. Viz., (1) The saints who are asleep and the living when Jesus comes for his jewels. (2) Israel to a national resurrection and assembling. These two are distinctly different. Israel cannot be called until there has been a manifestation of the sons and daughters of God who have proved themselves worthy during their trial period in the gospel age. After the events recorded in Zechariah, 13th and 14th chapters, the Lord will declare himself Lord over the covenanted land (Caanan) and her previously chosen people. Acts 15:14-18. This is prophetic and must be applied to Israel in the kingdom age. God at that time has ceased to call from the Gentiles a people for his name. This will be followed by Jehovah's returning to his ancient people, Israel, for the purpose of restoring them again to his favor. He will build again the kingdom of David which has been in an overturned condition since the days of Zedekiah the wicked prince of Israel. Ezek. 21:25-27. When the rightful one shall come it (the kingdom) will be given to him. He will have

judged his saints and distributed his rewards. His work then will be to set up his kingdom by building up Zion. When he shall build up Zion he will appear in his glory. Psa. 102.

In our investigation of this subject we must keep in mind that there are two appearances of Jesus. ( ) The secret, thief-like coming for his pearls of great price, the sleeping and living saints. The world will be but little disturbed for a brief period after their disappearance. We are but little disturbed after the disappearance of our neighbor.

(2) The appearing to Israel will be with trumpet sounds that will attract the nations of the world. The resurrection of Israel to a national life is taught so plainly in Ezekiel that it is strange that any Bible student should fail to understand it. The prophet is carried to a valley which was full of bones. He is directed to pass by them round about. The prophet saw until bones came together, bone to his bone, and flesh came upon them, and the skin covered them above. Then the breath came into them and they lived, and stood upon their feet, an exceeding great army. It is there recorded that this is the whole house of Israel.

The prophet is then directed to proclaim to Israel, **O my people, I will open graves and bring you into the land of Israel, and you shall know that I am the Lord, when I have opened your graves and brought you out of your graves. I will put my spirit in you and you shall live and I will place you in your own land: Then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.**

None but Jehovah can perform it. The spirit that animates Israel today is of the flesh and selfish. They believe that their tribulation is past and that when they possess the land it will be a peaceful possession.

**O blinded Israel, When you are brought into Jacob's trouble (Jer. 30:7) you will see the weakness of the flesh. But the one who has never broken a covenant will bless you as you have never been blessed.**

This chapter is full of the glad news of the kingdom. The two houses are made one and David shall be king over them. This is when the Lord has put his spirit in them. Then will they be able to stand on their feet in the strength of the Lord over the whole earth. Then shall they dwell in the land that I have given unto Jacob my servant wherein your fathers have dwelt: they shall dwell therein forever and their children with them. When this comes to pass, the covenant land and a redeemed people will be a fulfilment of the everlasting covenant.

In the investigation of this subject we must be able to rightly divide the prophetic word. The above plainly teaches that **the spirit that now directs Israel is of the flesh.** They hope to possess the land under the protection of human governments. When they begin to realize peace they will know that there is no peace. Then sudden destruction will befall them. But a third part will be tried and purified. This will constitute the remnant seed. This seed will have the spirit of the Lord in them and will be sent out as missionaries to call their dispersed brethren to the land covenanted to them through their fathers. Isa. 66:19-22.

Please read the Scriptures as given above as we have labored to give them in an orderly manner.

We now wish to present a different phase of the gathering of God's ancient people. It is written, I will make an end of all nations, but of thee I will not make an end, but will correct thee.—Jer. 46:28.

The remnant that was tried and purified in the Armageddon battle will be the means to persuading many to come up to the land and learn of the Lord. This is plainly taught in Ezek. 20. As I live saith the Lord God, surely with a mighty hand and with an outstretched arm and with fury poured out I will rule over you. I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, and I will bring you into the wilderness of the people, and there will I plead with you face to face. I will cause you to pass under the rod, and will bring you into the bond of the covenant. I will purge out from among you the rebels, and them that transgress against me. They shall not enter into the land of Israel. Ye shall know that I am the Lord.

Those persuading this subject should remember that the different phases of God's dealing with Israel is in a disconnected condition. His saving them out of Jacob's trouble is the first, and very important. It furnishes the seed vitalized by the spirit of God which will be able to accomplish the purpose of the Diety.

Here I think we may apply what Matthew says in the 24th chapter. Two men were in the field, one will be taken and the other left. Two women grinding at the mill, one is taken and the other left. This is God's plan of selecting the fittest. As the seed have been tried and purified so must the called from the nations be tried and purified. In this process God will be able to put his laws in their inward parts, and write it in their hearts. They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more.—Jer. 31:33, 34. These conditions will be followed by a scene given by Isa. 2:2-6. The kingdom has been set up and the Lord is disciplining the nations through redeemed and purified Israel.

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; he will teach us 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. He will judge among the nations, and shall rebuke many people.

Please observe the result of his ruling: They shall beat their swords into plowshares, and their spears into pruninghooks. Nation shall not lift up sword against nation, neither shall they learn war any more. Then will come peace on earth and good will to man.

These conditions can never be brought about by human governments. Note the struggle that the nations are making today. No disarmament of army nor navy. Billions of treasures are being wasted because of the spirit of distrust among them. The following is applicable here:

Come, behold the works of the Lord,

what desolations he hath made in the earth; He maketh wars to cease unto the ends of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in fire. Be still and know that I am God. I will be exalted among the nations, I will be exalted in the earth.—Psa. 46:8-11.

The nations are having a controversy today that is fast bringing about conditions when the above Psalm will be wrought out in its entirety. No spiritual interpretation of the above Scripture will relieve the situation. The nations are fast approaching that stage when the last great battle will be fought from which a sixth of the Gog power will survive. Ezek. 39:2-8.

The greed of the labor element is causing discontent and suffering. Men are forced to beg for labor and food. Scarcely a city but what has a bread line. Means of dispensing charity are being multiplied and hearts are bleeding because of present conditions. Industries are heartless, grinding labor into atoms. The labor of the husbandman is without a reasonable compensation.

Brethren, in the language of James we admonish you, Be ye patient until the Lord comes.

Your brother,

D. C. Robison.

#### THE LITERAL RESURRECTION OF THE DEAD

By S. Roxana Wince

SOME time ago a Sister Horn questioned the literal resurrection of the dead.

She did not question but that Jesus came out of the tomb with the same body that went into it, with only this difference, that henceforth "death could have no more dominion over him," but imagines that we are raised when we are freed from death in sin, or from being dead in trespasses and sins "having been made alive in Christ." But such reasoning will not hold good.

We are dead in trespasses and sins just as long as we continue living in the practice of sins because the penalty for such rebellious conduct is certain and immediate death, not the Adamic death, that all, good and bad alike, must pass under, but a cutting off from future life, a loss of ones self. A death from which there is no promise of restoration.

"Thy dead men shall live, with my dead body shall they arise" tells the story of the resurrection.

Where does Sr. Horn think she will get her future body from if she is not to get back the one that went down into the grave and was in reality the veritable Sr. Horn that her friends and acquaintances now know and love?

Or does she expect to be an eternal ghost of a being, such as our orthodox friends describe—"A million of which can dance on the point of a cambric needle"?

But look here, Sr. Horn, when Abraham offered up Isaac (in a figure), believing that God was able to raise him from the dead, did he not look for the same Isaac to be restored to him, that the sacrificial fire would consume? He certainly did.

In all the miraculous restorations to life of dead persons it has been the restoration of the very persons who died, corruption having already begun in the case of

Lazarus. "If the dead (persons, men and women) rise not, then is Christ not raised." "All that are in their graves shall hear the voice of the Son of God, and they that hear shall live."

It is the corruptible that puts on in corruption, the mortal that puts on immortality.

"Flung to the heedless winds,

Or on the waters cast,

The martyr's ashes watched,

Shall gathered be at last."

And so shall our ashes, though the scattering of that dust be world-wide. I expect to enter the kingdom, if worthy, as my own individual self, not as a newly created being. I expect to rise, should I pass under the power of death, just as Jesus rose, with the same voice, hands and feet that I now have, glorified, as Jesus was glorified.

"We shall be like him! O beautiful thought! Well may the soul into rapture be wrought! After the sorrow, the woe and the tears, We shall be like him when Jesus appears!"

"I shall be satisfied when I awake with thy likeness."

#### THE DAY OF JUDGMENT

W. R. Peterson, Jacksonville, Florida.

THE Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide, neither will he keep his anger forever.—Psa. 103:8, 9. Rejoice, young man, in thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know this, that for all these things, God will bring thee into judgment.—Ecc. 11:9.

Just go ahead, follow your own desires, but don't forget, you will have to give account for your actions. For God shall bring every work into judgment, with every secret thing, whatever it be, whether good or bad.—Ecc. 12:14. You may think your deeds are hidden, you may fool man, but you can't fool God, for he reads your secret thoughts and keeps a record of them.

But I say unto you, that every idle word man shall speak, he shall give account thereof in the day of judgment.—Matt. 12:36. Be not deceived, God is not mocked, for what a man sows that shall he also reap.—Gal. 6:7.

Do not think because punishment does not fall at once, you will escape, for God has declared reward will be given and surely be meted out in the day of judgment. Because he hath appointed a day in which he will judge the world.—Acts 17:30, 31.

God raised Jesus Christ from the dead as an assurance to all men of his purpose and by the right doing or obedience of Jesus the world will be judged in the day God has set.

When will that day be? I charge thee therefore before God and the Lord Jesus Christ, who will judge the quick and the dead at his appearing and his kingdom.—2 Tim. 4:1.

Then it is at the appearing of Jesus that the judgment takes place.

What kind of a day is it? 2 Peter 3:7. But the heavens and the earth which are now, by the same word are kept in store reserved unto fire against the day of judgment and destruction of ungodly men.

What will happen that day? 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 deeds.—Matt. 16:27. To them who by patient continuance in well doing seek for glory, honor, and immortality, eternal life. But unto them which are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath.—Rom. 2:7, 8. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up to meet the Lord in the air.—1 Thes. 4:15-17.

We shall be changed in a twinkling of an eye at the last trump.—1 Cor. 15:51-54. These are the righteous.

Of the wicked we read: When the Lord Jesus shall be revealed in flaming fire, rendering vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of God, and the glory of his power.—2 Thes. 1:7-11. But the day will come in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up.—2 Peter 3:10.

Nevertheless we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness.—2 Peter 3:13.

Thus we see, God has appointed a day of judgment, in which man must face his deeds, and receive the reward accordingly. That day is not a long period of time, but a day of 24 hours. Jesus says it is like the day when Sodom perished.—Luke 17:29, 30.

To the righteous is promised eternal life. To the wicked eternal destruction. This present heaven and earth will burn up in the fires of the last day but God promises a new heaven and earth, upon which the golden city of God will come down to be the capital for eternity, and God will dwell with men.—Rev. 21:1-4; 22:3.

How to enter the golden city is stated in Rev. 22:14; John 6:40.

#### WHAT PERSEVERANCE MEANS

ONE of the finest definitions of perseverance was once given by a colored preacher, who said:

"It means, firstly, to take hold; secondly, to hold on; thirdly and lastly, to nebbber let go!"—Sel.

IT is possible for every one of us to make our life a song, and to set to music the common happenings of every newborn day.—Sel.

Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy.—Sel.

IF YOU are happy, let your face show it. It may help some weary soul to bear its burden.—Sel.

OLD age is never respected in debts or promises.—Sel.

CARELESS youth fills age with cares.—Sel.

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Any others desiring to have their addresses entered here please notify us.

REVIEWING THE DAY

ONE of the maxims of Plubius Syrus is—it is better to learn late than never.

Nowadays, it is possible to learn something every minute, so full of all sorts of things is life and living.

The stumbling-block in the way of our learning is, all too frequently, mental laziness. Experience and observations and bits of knowledge all too easily come and go, without being retained in the mind, which should be used like a camera film receiving impressions continuously.

Five minutes spent every evening in reviewing the day—its incidents, its conversations, the things that went wrong and those that went right—will result in a surprisingly large fund of knowledge of practical and constant value. It is a very simple way to learn.—Sel.

TRUST in Christ brings us within the charmed circle of victory.—Sel.

ARE you a better Christian today than you were yesterday? If not, why not?—Sel.

# THE RESTITUTION HERALD.

Volume 10.

Oregon, Illinois, May 31, 1921

Number 35

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.  
Marshalltown, Iowa.  
104 South 7th St.,

### WHY A NATION SHOULD BE CHRISTIAN Psa. 33:12; Rom. 13:1-10

FATHER, why do they put men in prison?" asked Carl Burke one evening as they sat by the living room fire. His father had just been reading aloud an account of three men who had been sentenced to prison for fifteen years.

Mr. Burke laid down his paper and settled deeper in his chair, for when Carl began to ask questions he knew it would take some time to answer them.

"Most men are sent to prison because they are bad, my son," he explained.

"But," argued Carl, "I think the folks who send them to prison are bad, too, I wouldn't like to do that."

"No, I should not like to have to do that, either, my boy," said Mr. Burke. "But suppose these men had lived here in town. Suppose they had broken into several houses and taken money and hurt the people. Should you like to let them keep on doing this until they reached our house?"

"Oh, no! I should tell the policeman," exclaimed Carl.

"Of course," laughed his father. "And after you had told the policeman he would watch the men, and arrest them next time they did wrong. And after a while some people called a jury would listen to a story of all that the men had done and they would say: 'These men are too wicked to live with good people. They will hurt someone else if we let them go. They must be shut up in prison for a while and perhaps they will learn to do good while they are there.'"

"So these men are shut up in prison where they cannot teach others to do such bad things as they do."

"What makes men be so bad, papa," asked Carl, after a pause.

"That is hard to answer, Carl, but I think the greatest reason is that they do not love God. And, if they do not love God, they of course cannot love each other as much as they should. It has always been true that the nations who do not believe in God and obey him come to harm sometime."

"So long as the nation of Israel obeyed the laws of God, they grew stronger and richer for God helped them always. But some of their kings were too proud to obey the laws the Lord had given them and

## THE WORLD'S BIBLE

**C**HRI<sup>ST</sup> has no hands but our hands to do His work today;  
He has no feet but our feet to lead men in His way.  
He has no tongue but our tongue to tell men how he died;  
He has no help but our help to bring them to His side.

We are the only Bible the careless world will read;

We are the sinner's gospel, we are the scoffer's creed.

We are the Lord's last message, given in deed and word;

What, if the type is crooked? What, if the print is blurred?

What, if our hands are busy with other work than His?

What, if our feet are walking where sin's allurement is?

What, if our tongues are speaking of things His lips would spurn?

How can we hope to help Him and hasten His return?

—Annie Johnson Flint,  
in "East and West."

they made some laws of their own. This was very foolish, and some of them were so wicked that they made images for the people to worship. It was not long before other kings made slaves of some of the people, and had taken many of their cities away from them.

"We have nations in the world now who do not believe in the true God. Some of them make idols of stone and some worship their ancestors."

"What are ancestors?" asked Carl, who had been listening carefully to all that his father said.

"Your ancestors are your father and mother, and their father and mother, and grandfathers and grandmothers just as far back as you could guess. There are some nations, as I said, who worship their ancestors. Other nations have been taught that the life, or soul, as they call it, goes from a man when he dies, into a bird or an animal: so, of course, they worship birds and animals. Then there are many of the heathen who worship the sun, the moon, fire, water, and many other things that we know are very wrong."

"Nations and people who do this, no not grow larger and richer as the nations do who believe in the true God. They are more cruel in their behavior to each other and to strangers, too, than the Christian nations are. And so when people wish to move from one country to another, they usually choose a Christian country to move into. This helps the Christian countries to grow, you see."

"The folks moving out of the bad countries would make those countries smaller, too, wouldn't it?" questioned Carl.

"Certainly," agreed Mr. Burke. "But there is one important thing for us to

remember. We must obey the laws of our own land and be loving and kind to every one we meet. Else our officers must punish us. Paul tells us always to obey our officers and the laws they make, because God wishes us to do so. And if we love God and love each other, we never need fear our rulers."

And since Carl could think of no more questions the lesson ended for that night.

## A TRUE LOVE STORY

THERE are many in the Bible. But of them all there are none more fascinating than that strange adventure in another country, with its "absent treatment" wooing, that culminated in the marriage of Isaac and Rebekah. If one wishes a delightful glimpse into the Oriental life and customs of that far-off time, he cannot find a happier rendering of it—and all in a fascinating love story—than in the twenty-fourth chapter of Genesis.

A feature that differs widely from love narratives generally, is the recognition of an overruling Providence. Abraham's servant, who, in harmony with early Eastern custom, was entrusted with the delicate mission, was devoutly worshipful. And all the parties concerned are equally devout, and recognize the hand of God in the unfolding story.

When the servant, by ingenious Oriental methods, had determined his choice of a damsel who should become the wife of Isaac, he then presented his plea to Rebekah's kindred. Here, too, a favoring Providence had prepared the way. Laban, Rebekah's brother, Bethuel, her father, responded: "The thing proceedeth from the Lord; we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken."

Though sorry for the loss that was coming to them, these typical Orientals of the long ago discerned a divine leading. "The thing proceedeth from the Lord." Our modern life, love-making and all, would be richer and better if shadowed and permeated with a like recognition of the hand of God.—Sel.

## WHAT'S THE USE?

WHAT'S the use of worrying,  
Of hurrying and scurrying;  
Everybody flurrying

And breaking up their rest;  
When everything is teaching us,  
Preaching and beseeching us  
To settle down and end the fuss,

For quiet ways are best?—Sel.

IT is better to fail in a high ambition than to succeed in a low one—for the only real failure is that which dims the soul and stains the spirit, which wins the temporal by the sacrifice of the eternal.—Sel.



## THE INTERNATIONAL JEW

W. L. Crowe, Chanute, Kansas.

**T**HE series of articles under the above heading, published in the Dearborn Independent, Dearborn, Mich., and on sale in pamphlet form for 25 cents, postpaid, are well worth a careful reading by every student of prophecy.

I do not believe that the writer was prompted by any Jew hatred or religious prejudice to encourage Jewish persecution, but only, as he says, to put important facts before the people, and the facts he presents show a marvelous fulfillment of ancient prophecy.

Documents called, "Protocols of the Learned Elders of Zion" revealing a long worked out program for world rule by the Jews, are quoted in part, and placed side by side with much evidence of this Jewish world control already achieved.

To us, who believe that the kingdom of God must be Jewish in origin, and destructive to the whole present world order, like the all conquering armies of Joshua and David, and the kingdom of heaven soon to be established, is the ancient kingdom of Israel restored, it matters not whether the publisher hopes by publicity to thwart God's foretold program or not. What we should want are the facts.

The International Jew, only includes the great leaders of Jewry, the diplomats of all nations, the statesmen, the great financiers, the intellectual leaders of the inner circle of Judaism, who are in touch with all world policies and world movements of nations, and who continually keep one another informed on all international matters in order to turn them to their own advantage, and for the ruin of all Gentile systems, religious, political, industrial, and financial. That the century long plot of these leaders has secretly been to undermine all Gentile authority and financial power, and to supplant all the world order by a Jewish autocracy or monarchy, with "the king of the Jews," or their Messiah ruling the whole earth from the ancient throne of David in Jerusalem. To this end, the protocols, and many facts show, that these "wise men of Zion" have by their agents in every nation on earth, encouraged democracy, socialism, bolshevism or anarchy, or whatever would demoralize Gentile cohesion and unity and power.

What matters it to us if this is put out as "a great Jewish Peril" since we know from the prophecies that the Jewish nation are to be God's chief agent to punish Gentile nations for their sins, to chastise all their oppressors, and to overthrow the present heavens and earth order, and later to accept of our Christ and to become a world blessing. Jer. 30; Ezek. 36; Zech. 8; Rom. 11.

As to the authorship of "The Protocols" I feel like I do about the authorship of the books of the Bible, the internal evidence is all that is of importance to me, and they certainly show a most complete and marvelous program for world domination.

As the Ford writer says: "The Protocols speak for themselves, of what has been done, what is being done, and what is yet to be accomplished. Nothing like them in completeness of detail, in breadth of plan, and in deep grasp of the hidden springs of human action, has ever before been known.

They are verily terrible in their conscientiousness of world mastery already largely achieved, and with all plans and purposes merged into the future of Israel, which, it would seem, can only be triumphant through the breakdown of the whole present Gentile world systems."

The Protocols, like The Talmud, seem to have been accumulated traditions of thousands of years by master Jewish minds, on all great world movements, during the Jewish dispersion, as secrets only for international Jewish intellectuals who were the business watchmen of Zion, whose mission was to hold the Jews together as one body, however widely scattered, to watch over their political and financial interests, as a sanhedrin or supreme Jewish cabinet, to keep their world statesmen and financiers informed as to every anticipated world war, new laws, new tariffs, new world policies, or whatever would promote the interests of Jewish bankers, diplomats or merchants.

The Protocols were first published in Russia in 1905, by Prof. Nilus from manuscripts picked up by diplomatic officers in all countries of the world.

Later they were published under the supervision of the Department of Justice in London, England, by the official government printers, in 1919 for official investigation, which caused some anti-Jewish feeling in Britain.

The first Jesuits and the first Masons were Jews, so that these Jewish leaders might know of the secret political and financial intrigues of both the Papacy and of Masonry, and also of every secret order among Gentiles everywhere and in all capitals of the world, and in all big trusts and monopolies, Jews are always among the leading minds. The writer shows especially how by complete control of the world money, the world press, and the world moving pictures and stage, the Jews make the Gentile world see, and read, and believe largely what the Jews want them to believe in order to their final downfall.

Baron Montefiore said: "What are you prating about? As long as we do not have the Press of the whole world in our hands, everything you may do is vain. We must control the papers of the whole world in order to blind and deceive the people."

The Protocols emphasize the stupidity of the masses of the Gentiles and of how they accept words for actions, and are prone to waste time in folly and in shallow literature. Hence to quote a few extracts:

"To prevent them from really thinking out anything themselves, we will deflect their attention to games, amusements, pastimes, excitements and people's palaces. Such interests will distract their minds completely from questions on which we might be obliged to struggle with them. For that reason we will direct their thought into all the intricacies of fantastic theories, new and supposedly progressive. Surely we have been successful in turning the witless heads of the Gentiles by the word, 'Progress.'"

"People of all opinions are at our service, restorers of monarchy, demagogues, socialists, communists, and other Utopians. We have put them to work. Every one of them from his point of view, is undermining the last remnant of authority, for the overthrow of the existing order. . . . Note the success we have arranged in Darwinism, Marxism, and Nietzscheism. The demoralizing effects of these doctrines on the minds

of Gentiles should be evident at least to us."

The Ford writer then shows how Jewish children are, as far as possible, kept from being influenced by the follies that Jewish leaders encourage in the Gentiles.

The fifth Protocol reads in part: "A world coalition of Gentiles could cope with us, temporarily, but we are assured against this by roots of dissension among them so deep that they cannot be torn out. We have created antagonisms between the personal and national interests of the Gentiles by arousing religious and race hatreds which we have nourished in their hearts for centuries."

In the ninth Protocol we read: "The division into parties has placed them all at our disposal, inasmuch as in order to carry on party struggles it is necessary to have money, and we have it all."

The writer then gives evidence that this "Invisible," or "Supergovernment," is even now above all Gentile powers, so that kings and statesmen must first consult these "kings of finance" and "kings of journalism" before they can go to war or make any big national move.

Here we see fulfilled these wonderful prophecies:

"Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings."—Isa. 60:16. And: "Thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee."—Gen. 49:8-12.

Theodore Herzl said: "We are a people—one people. When we sink we become a revolutionary party; when we rise, there rises also our terrible power of the purse."—A Jewish State. pp. 5, 23.

Lord Eustace Percy is quoted thus: "Not because the Jew cares for the positive side of philosophy, not because he desires to be a partaker in Gentile nationalism or in Gentile democracy, but because no system of Gentile rule is anything but distasteful to him."

The worldly Jew wants a wise worldly monarch; the religious Jew, a king controlled from heaven.

Mr. Cohen is quoted thus: "Without exaggeration, it may be said that the great Russian revolution was accomplished by Jews."

The publisher adds: "When Lenine and Trotsky make their farewell bow and retire under the protective interests of the capitalists of the world, it will be seen that only Gentile capital has been destroyed, and that Jewish capital has been enthroned."

The Protocols represent the Gentiles as sheep and as clay, and the Jewish nation in its solidarity as iron, and this is worthy of our thought as to whether this nation is not the stone cut out of the mountain without hands that destroys the symbolic image of Gentile rule. (Dan. 2). This idea is strengthened by the prophecy that Israel is God's battleax to destroy nations and kingdoms. (Jer. 51:19, 20). The stone is not the rock or mountain from which it is taken, and it does not come from heaven, as Christ does at his second advent, but is cut out of the mountain, or earthly kingdom, without hands.

In this age neither Christ or the saints use force, or war with carnal weapons, even though both use force in destroying enemies of God after the kingdom is established. (Psa. 2:6-10; 149:5-9; Rev. 2:26-

29). But the work of the stone begins before the image is destroyed, or before the Gentile times fully expire, and the kingdom of God, or the kingdom of Israel restored, begins its growth on earth after the present evil world is destroyed. Hence the stone seems to represent the armies of Judah and Israel in the antitypical work of Joshua and David in destroying the enemies of the new monarchial order or kingdom of God. And since God will save the tents of Judah first (Zech. 12:7), we do well to study "The International Jew."

### "BREATH OF LIFE" AND "LIVING SOUL"

Gen. 2:7

Carrie W. Chambers, Blackwell, Oklahoma

AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man (the very thing he formed or made) became a living soul."

What kind was it? "A living soul." Here God gives an account of the building up of man, or the assembling of the different parts or elements of which man is composed.

How many were there of them? God gives us but the two, and can we make any more of them? The statement telling us of man's creation occurs at the close, or is the closing work of the sixth day of creation. In Gen. 1:27 are these words: "So God created man in his own image, in the image of God created he him; male and female created he them." These two simple texts, or references, comprise all the historical record we have of the origin of man.

But when we know that he was made by the Lord God, the work of his hands, there can be no doubt to the perfectness of the work. As to how God was pleased with his work, we read (Gen. 1:31), "And God saw everything that he had made, and behold it was very good."

He certainly was well pleased with his work, or he would not have said "it was very good."

First, man was created in the image, or likeness of God. The Creator took himself as the model, and the result, or product of his creative work, was an image, or likeness of himself. Therefore man was honored above the rest of earth's creation, to be made in the image, of likeness of God.

Second. He was formed of the dust of the ground which made the form complete, but inanimate—without life.

Third. The Creator "breathed into his nostrils the breath of life." It took, or needed something from the Creator, directly from the Creator's person to make an animate creature, or man.

It had to come from God, from his person, from life, to give life. Something more than the mere handling of the inanimate form of clay, or dust of the ground, that was made into the image he wanted.

What did he do? or how was it done? and where did he place it? The Bible says he did it by breathing into his nostrils.

Was it an immortal soul that God put into his nostrils? No. The word of God says, "God breathed into his nostrils the breath of life." Job calls it "the spirit of God."

Fourth. The result of that breathing—"and man became a living soul." If God had made an immortal soul of the dust of the

ground, and wanted us to believe it that way, he would have said so, in language clear and plain, that we could understand it, but he says, "and man (the object made from the dust of the ground), became a living soul." If the being God had created that became a living soul, and he called it man, had been given immortality when he was created, what did God mean when he said to Adam and Eve (Gen. 3:3), "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, (Why?) lest ye die."

A positive statement by God himself that if they ate of it, or touched it, they would die. God said what he meant, and meant just what he said.

When the devil, or satan, talked to Eve by the tree of knowledge of good and evil, as there was no other place where he could tempt her, is when he began to teach or say, Man is immortal, when he told Eve, "Ye shall not surely die." He is still teaching the same lie.

Had they been in possession of immortality, which means never-dying, God would not have talked to them as he did in reference to the tree of knowledge of good and evil.

Eve's desire for knowledge (and it brought death), "to be as gods," and "not surely die," with curiosity, caused her to yield to his temptations, and curiosity often causes, or helps us to yield to them, as well. Death was lurking in that tree if they ate of its fruit, or touched it. Doing what God told them not to do made them sinners, and he says (Ezek. 18:4), "The soul that sinneth, it shall die." In Psa. 146:3, 4 we read, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Just the same two elements as at his creation, earth and breath. Both elements go back to their original place. (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." God positively says that the man he made shall return to the dust. (Eccl. 12:7) "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

God doesn't take any more than he gave—"the breath of life." When we are through using that "breath of life" it goes, or returns to God who gave it, so he keeps or takes care of it till we need it again, at the resurrection.

Psa. 104:29—"Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust."

Job. 27:3—"All the while my breath is in me, and the spirit of God is in my nostrils." When God takes what he gave to man—our breath—it leaves us, we cease to think, "in that very day our thoughts perish." Nothing but a resurrection can bring that man back to his place among thinking, living, active beings.

The breath of life is not confined to man, or he is not the only thing that has it. For we read in Gen. 7:15. "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." The very same principle that was breathed into Adam—"breath of life." Gen. 7:21, 22—"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of

beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land died." The same "breath of life," placed in the same place—nostrils. The different species of animals are named, and all have the same "breath of life" as that given to man. God has just the one breath of life which he gives to all the animate creation, and is possessed by man and beast alike.

Solomon says (Eccl. 3:19-20), "For that which befalleth the sons of men, befalleth beasts: even the 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."

England's writer, John Milton, who wrote "Paradise Lost," said on this subject, Man is a living being, intrinsically and properly one individual; not compound and separable, not, according to the common opinion, made up and formed of two distinct and separate natures, as of body and soul, but the whole man is soul, and the soul, man; that is to say, a body or substance, individual, animated, sensitive and rational.

### PRACTICAL EFFECTS

THE effect of the cross on the characters of the disciples was most marked. It gave them victory in their lives over the power of sin, and the joy of those who once had been captives but were now free.

It added a new motive to right living, since the church came to realize that the crucifixion of Christ was not an act months or years away, but that every unkind word and failure to perform a duty was

"One more flint upon his way,

Another thorn about his head;

Another mock by where he tread,

Another nail, another cross."

Experience also brought the knowledge that all the sacrifice necessary to bring in the kingdom of God on earth was made when Christ hung on the tree. The Christian had to know the "fellowship of his suffering"; the cross had to be made vivid, and the reality of its powers shown by men freely taking up their crosses and daily going to their Calvaries.—Sel.

### GOOD ADVICE

THE subtle allurements of other positions and the novelty and charms of other activities are distracting at any time, but in these days of high prices they are fascinating. The old ways seem monotonous, and the old job dull and gray.

The rainbow is always painted in brilliant colors and there is always, so we are told, a pot of gold at the end. So, many a heartsick fellow plunges after it, only to gain disappointment and regrets. We all need to reassure ourselves, as Maeterlinck has put it, that the bluebird of happiness is not here nor there, but that it sings in our own hearts.—Sel.

LET us have faith that right makes might, and in that faith let us dare to do our duty as we understand it.—Abraham Lincoln.

IF WE could have a little patience we should save a lot of mortification.—Sel.

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S. J. Lindsay, Editor and Manager.

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## Editorials and Church News.

At this time of the year many young people are at the "Commencement" of life in so far as that term may be related to them in an educational way. If in entering upon the duties of life they were to adopt the principle that they are upon the stage of action to do all the good they can rather than to get all they can, the world would soon take on entirely new conditions.

Punctuality is a valuable habit. In all appointments, no matter of what nature, punctuality is the mark of distinction of a true yoke-fellow. The one who is always tardy is nearly always a prude or a sloven in his habits.

Thrift consists not so much of how much we earn as it does of how much we save. Thrift cannot exist where envy leads one at two dollars a day to strive to ape the life and habits of another at ten dollars a day.

Sr. Keturah Rogers is moving from Cape Girardeau, Mo., and may now be addressed at Marehouse, Mo.

### REMITTANCES

T. J. Stinnette; R. A. Humphreys; Fim

Murra; Mrs. Bessie Skiles; E. Howard; J. W. Williams; Chas. Williford; Mrs. Sam Huffmon; Mrs. G. W. Briggs; J. T. Brotherton; Ira T. Ritenour; Mrs. E. Tomlin; H. M. Slack; Mrs. Diana Murphy; R. V. Gardiner; Miss Elta Fitz.

### EMERGENCY FUND.

Sam Huffmon 2.00  
H. M. Slack 2.00

## Obituary.

### Olive Jane Watson

was born at Carterville, Williamson County, Illinois, March 7, 1869, and lived in Illinois and Missouri until the age of fourteen when she moved with her parents near Attica, Kansas.

February 2, 1888, she was married to Abner M. Oliver, and moved to the home farm west of Attica, where she spent the rest of her life.

She was the mother of seven children, six by natural birth and one by adoption: Ruth Steadman, of Alva, Okla., Cecile Faulkner, of Wellington, Kansas; Howard, of Sharon, Kansas; Letha, who is teaching in Frederick, Okla., and Mildred, of Attica, Kansas, all of whom were present. Hazel, who is teaching in Sequim, Wash., and distance would not permit to be present; and Ralph, who died in France, Feb. 22, 1919, while in the service of his country.

She leaves, besides these, a husband, three sisters: Mrs. A. T. Bernard, of Cherokee, Okla., Mrs. D. W. Brown, of Sharon, Kansas, and Mrs. J. H. DeBard, of Douglas, Arizona, all of whom were present, and two brothers, Otis and Curtis Watson, who reside in Seattle, Wash., and were unable to be present, and a host of relatives and friends.

She accepted the truth about the age of twenty-five and has continued firm in the faith of a literal resurrection from the dead.

She departed this life at her home on Thursday morning, April 28, 1921, at the age of fifty-two years, one month and twenty-one days.

The funeral services were conducted at the Christian church in Attica, Kan., Sun., May 1, at 2 o'clock, P.M., by Professor Lew Dervage, of Lamont, Okla.

For the basis of his remarks he read the account of the Master stilling the waves on the stormy sea. He drew a lesson of life from this showing how the Lord will, on his return, still the great storms of life by which humanity is now being dashed to and fro. He spoke of the hope of eternal life being held out to the race even from the expulsion from the garden. Of the hope of the good man of Uz when he said he would wait all the days of his appointed time until his change came. The Lord would call and he would answer. He spoke of the faith of Mary and Martha as they went weeping to the Master and said, "If thou hadst been here our brother had not died." He spoke of how the Master, weeping, went to the grave of Lazarus and called with a loud voice and Lazarus came forth. Of how he promised them that the works he did they should do and greater works. He spoke of how Jesus, through the power of God, broke the bonds of death and himself came forth conquerer over

death, the firstfruits of them that slept; of the great change to be brought about by the literal return of Jesus and his works in the Restitution Age and of the results of that work in securing dominion over the earth and its restoration to the Edenic state when the tree of life, whose leaves are for the healing of the nations, will once more be accessible.

May God, in his mercy, heal the broken hearts of the bereaved family. Great has been their sorrow. Only a few months ago Bro. Abner Oliver suffered the affliction of losing a son in France. Now the companion of his life is gone. Lord, hasten the day when "Thy Kingdom come and thy will be done on earth as it is in heaven."

Lew Dervage.

### Thomas M. Wilson

was born in Brown County Illinois, April 13, 1846 and died at his home in Quincy, May, 17, 1921, aged 75 years, 1 month, and 4 days. He was married in 1872 to Martha J. Price who preceded him in death 31 years.

In November 1889 he married Martha Kendrick who survives. He has four children living, Mrs. William Fredlin, Mt. Sterling; J. W. Wilson, of Gravette, Ark., W. E. Wilson, Quincy, and Mrs. Lewis Lindsay, Oregon, Ill. One daughter, Mrs. Rosa Adams, died in 1907. He leaves one sister, Mrs. Elizabeth Kendrick, of Mt. Sterling, Ill.

He was baptized by Bro. Austin in 1898 and has lead a useful, Christian life. He studied the Bible daily and lived close to its teachings. He died firm in the hope of living again when Christ comes to establish his kingdom.

Funeral services were held in Mt. Sterling and he was laid to rest in the cemetery there, waiting the resurrection.

## Notices.

### Michigan Conference and Bible School Announcement

The Annual Conference of the Church of God of the Abrahamic faith in Michigan will convene at Dutton, June 23-26 inclusive. Conference will be followed by the usual week of Bible School.

The Board has obtained the services of Bro. Frank E. Siple as speaker from away.

A cordial invitation is extended to the Brethren and friends in other states as well as in Michigan to attend this gathering.

Plan to take your vacation at Dutton June 23-July 3.

Mildred N. Heise, Secretary.

## Reports.

Bro. Arthur Young, of Seattle, while in Los Angeles on business, looked up some of the brethren and also the little chapel on 42nd St., near Moneta Ave., and gave the brethren a very interesting talk on his faith and experience in the work.

Sr. Victoria Dunn, of Concord, Calif., her husband and daughter, were recent guests of the Los Angeles church.

How it cheers our hearts to meet those of like precious faith, from other places

and learn what they are doing for the cause of truth and righteousness. I hope every one read Bro. Lindsay's excellent article in the Herald of May 10th. We can never do effective work where selfishness and jealousy exist. Certainly our one desire should be to glorify God and to work effectively for him and do good unto all men. Let us each examine ourselves and be sure we are shewing forth the fruits of the spirit. We must study the Scriptures and then put them in practice in our daily lives. For this is the love of God, that we keep his commandments.

Believing as we do, that the time is not far distant when Christ will come in his kingdom, what manner of men and women ought we to be, that we may be accepted of him? Let us be faithful and diligent that we gain that glorious inheritance.

Submitted in love,

Ella H. Wyman.

## Letters.

Plymouth, Indiana.

Dear Bro. Lindsay:

Recently somebody asked for letters of information and friendly interchange of work and success in church doings and as there has been a dereliction in duties by the one that should report I will speak for the Plymouth church.

Our church is a branch of the old Antioch church, with a membership of about 140, though with a working membership of a dozen to twenty. Our members are scattered far and wide but the little band that keep life vibrating are as zealous as though we were a numerous band.

I have some good news to report in that recently there was added to our little band two young sisters, Evelyn Kelley and Hazel Smitte, by baptism and are of the Sunday School pupils that have received their teaching, much of it, under our direction and makes us zealous for the cause and showing that results do not always depend upon numbers.

Again, an unreported death took from us our loved Sr. Ora Shafer, who having heard the truth preached at old Antioch in her girlhood, a year before her death put on the all saving name and died in the hope of more abundant life, leaving an aged husband and one grown daughter.

Bro. D. E. VanVactor preaches for us each fourth Sunday and evening and we have Sunday School and are striving to ever be ready to give a reason for the hope that is in us. I give the greeting of the church to the brethren wherever this may be read.

F. M. McCrory.

## The Sunday School.

By Alta King.

CHRISTIANIZING THE WORLD.—No. 3  
Lesson 11, June 12, 1921  
Lesson Text: Isa. 11:1-10

Golden Text: The earth shall be full of the knowledge of Jehovah as the waters cover the sea.—Isa. 11:9.

Memory verses: Psa. 72:8, 9, 11.

For Study

In our last two lessons we discussed the meaning of "Christianize" and the process by which such work is accomplished, particularly as regards individuals and nations. Summarize these two lessons.

The following Scriptures show the world actually passing through the Christianizing process. Study them carefully, noting the time, the particular organization through which the work will be conducted, the one great leader and the various methods used.

Isa. 2:1-5. The center of learning and government for all the world. By this we know that education and government will have their part to play in this work.

Isaiah 11:1-10. The one Head—his fitness for such position over the world. By this Scripture we see that the "one body" idea finds its application in the process of world salvation just as it now finds its application in the process of saving the "called people." The whole world will be organized under one Head and will therefore be "one body," not a number of bodies each one working independently of the other and very often contrariwise, such as we find the nations of today to be.

Isa. 60:1-3 also shows this "one Head," "one body" method of working. There being one Head over all nations and this one Head being righteous, having love to God and man, each and every nation will serve the common good of all other nations just as each organ in the human body serves the common good of all other organs. "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isa. 11:5. The girdle was used by Orientals to bind up the loose, flowing robes to permit more freedom and strength of action. Unerring righteousness will be the source of the absolute strength and freedom of action with which the Head will act. Faithfulness to this righteousness will guide the reins by which he will control the affairs of nations.

What two verses in Isa. 11:1-10 portray, very strikingly, the peaceful conditions? Why will there be no "hurting or destroying" under this one Headship?

Isa. 32:1-8. The power to render clean-cut judgments will prevent the calling of black, white, or white, black.

Isa. 66:19-24; 61:5-6, 9; Zech. 8:20-23. The Israelites as missionaries drawing all to a common worship of God in Jerusalem.

Psa. 72 gives a beautiful picture of the world as it will be after it is "Christianized" by Jesus in his kingdom.

World wide brotherhood: "Was there ever a day when, not for all men, one by one, for the wants of their individual homes and hearts, but in one great mass of want, the world's need of Christ was so sharp and imperious as it is today? Who, but Jesus Christ can ever bind this torn and discordant world together? We tried to do it with trade, and it could not be done. We tried to do it with diplomacy, but diplomacy failed. We have tried to do it with secular education, but secular education has been unequal to the task. There is only one way in which the world can ever be united in one: "And I, if I be lifted up from the earth," said Jesus Christ, "will draw all men unto me." In the one Head of all humanity, the one Shepherd of the whole flock of every race and every people, and every tongue,—only there can any hope of human unity ever be found.

In a day when we are weary of strife, and hatred, and war, the need of the world for Christ protests against any abridgment of our will and purpose to share him now with all the life of men."

—Robert E. Spear.

Scripture Readings: Isa. 2:1-5; 11:1-10; 60:1-3, 12; 32:1-8; 66:19-24; 61:5, 6, 9; Zech. 8:20-23; Psa. 72.

The Children's Lesson: Help the children to realize their own need of Jesus. With this realization they will come to realize, also, something of the world's need of Jesus, for the world's need of Jesus is merely the sum total of individual needs of Jesus. And each individual needs him, first and foremost, because it is through him, and him alone, that we may learn to know and love our Creator, Nature may, and does teach even children, that there is one Supreme Power, but the nature and character, the personality of that power, can be known only through Revelation and Jesus is that Revelation.

For the Class

Read and discuss "Scripture Readings," or other Scriptures which bear upon the work of Christ's kingdom. Merely reading them will cause us to realize that the salvation of the world is bound up in the coming of Jesus and his kingdom.

## 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 Few of the Many Expressions of Love and Appreciation Received by the Social Correspondence Committee.—Anna L. Perrine, Chairman.

"How glad I was to hear from you and I am always glad to hear from one of like precious faith. It brings us so near together, yet we are so far apart in miles. I think this writing to the members is such a blessing to all, perhaps more so to us isolated ones. I have received so much help from the different members I cannot thank them so I thank God that he ever put it in the minds of his dear children."

"Being isolated from Church fellowship and social converse, I am always glad to get kind letters, books, tracts, leaflets, etc., which the kind Berean Society has helped along in the desert of isolation."

"Thanks, thanks to the Bereans. I believe Christ, your rewarder, is at the door to give rewards according to deeds to all his faithful followers—bless the Lord for his unfailing promises."

"Your letters are a comfort to me."

"It surely does cheer us lonely ones to know that the dear ones of like precious faith think and love us dearly, and write to us. May God bless you in your good work. Go on cheering the lonely ones, it won't be long."

Once More

Among the chief things for which the National Berean Society stands is UNITY. And to promulgate this it has urged attendance at its annual conferences of



delegates from all states where Berean work is carried on. To make this possible and fair the Society has assisted in equalizing railroad fare of those from long distances, or paying transportation one way for a distant delegate. Evidently from this fact a report has been circulated that Berean officers have their fares paid to the different meetings. As has been stated heretofore, this is not true. No Berean officer, as a Berean officer has ever had his or her expenses, in full or part, paid to any place whatever. The officers have paid their own way to these meetings and sometimes at a very great personal sacrifice. No remuneration of any kind is received by them for the time and labor expended, so if you meet one of those nefarious rumors please deal with it as it deserves.

By order of The Executive Board of the National Bereans.

### ELIJAH THE PROPHET

**E**LIJAH was a prophet of God and God loved him. The Israelites were becoming so wicked that at last God punished them. He would not send them any rain or dew for three years. Every thing dried up and there was a famine. But God took care of Elijah. He sent him to a little brook called Cherith, and every morning and evening God sent two ravens to bring him bread and flesh and he drank of the brook. After a while the brook dried up and God commanded Elijah to go to Zarephath where a widow woman would sustain him. So he arose and went to Zarephath. When he came to the gates of the city he saw the woman gathering sticks. He asked her for bread and water. And when he was told that she had nothing for herself and son but a handful of meal and a little oil he still insisted that she give him first, "For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth."

When the woman heard this she believed him and did as he had commanded her. And the barrel of meal wasted not, neither did the cruse of oil fail. One day the widow's son feel sick and died; and she was grieved for him and said to Elijah "What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?" But Elijah took the child into his room and prayed and God had mercy on the widow and gave the child life again. Elijah took the child to his mother and she believed and praised God.

The Israelites kept on getting more wicked. They wanted to worship Baal instead of the true God. There were four hundred prophets who worshipped Baal and the prophet Elijah was the only one who worshipped the true God.

Elijah called all the people to Mount Carmel and said they should see who was the true God. The prophets of Baal were to build an altar and Elijah would build an altar. They should each offer a sacrifice and each pray to his God, and the God that sent down fire to burn the sacrifice would be the true God.

The prophets of Baal tried first. They built their altar and put wood on it and killed a bullock. Then they prayed to Baal their God to send fire down. But no fire

came. They prayed from morn till noon and then Elijah mocked them and said, "Cry aloud: for he is a God; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awakened." So they cried aloud but still no fire came.

Then Elijah made his sacrifice. He had them fill four barrels with water and pour it on his altar. He had them do this the third time. Then he came near and prayed that the Lord God of heaven should show his power. Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

All the Israelites fell on their faces and cried, "The Lord, he is God; the Lord, he is God." So God had mercy on them and sent them rain again.

But King Ahab's wife, whose name was Jezebel, was a wicked woman and she was very angry with Elijah, and sent men everywhere to find and kill him. Elijah had to flee to the wilderness. He was so sad that he prayed for death. Then he went to sleep, and an angel touched him and bade him "Arise and eat." He looked and beheld a cake and a cruse of water. He ate and drank and lay down again. And the angel of the Lord came again and said, "Arise and eat; because the journey is too great for thee." And he arose and did eat and drink, and he went in the strength of that meat forty days and forty nights unto Horeb, the Mount of God. And there he went into a cave, and a voice came and asked, "What doest thou here Elijah?"

Then he told how the Israelites had forsaken their God and killed the prophets and "I, even I only am left," he said, "and they seek my life to take it away."

Then God showed him his wonders. First, a strong wind came rushing by—but the Lord was not in the wind. Then there was an earthquake. And after the earthquake a fire—but the Lord was not in the fire. And after the fire a still, small voice. Then Elijah wrapped his face in a mantel, and stood in the entrance of the cave to see what God would say to him.

God told him he was not all alone, as he had thought, for there were many others who had never deserted their God. God sent him back to his work among the people of Israel.

Elijah did many great things, but the time had come when God was about to call away his great prophet, Elijah. And Elijah said unto Elisha, "Tarry here, I pray thee; for the Lord hath sent me to Bethel." And Elisha said unto him, "As the Lord liveth, and as thy soul liveth, I will not leave thee." So they went to Bethel. Again Elijah asked him to leave him but he would not, so they went on to Jericho. And yet again when they came to Jericho Elijah asked him to leave him but he would not. So they came to Jordan and Elijah took his mantel, and rolled it up and struck the waters of the stream with it, and they parted, and left a way for Elijah and Elisha to go over dry-footed.

Then Elijah said, "Ask what I shall do for thee, before I be taken away from thee." And Elisha said, "I pray thee, let a double portion of thy spirit be upon me." And while they were talking, there came a great wonder from heaven; a chariot and horses of fire; and Elijah went up in

a whirlwind unto heaven.

Mary E. Senff.

### FAITH

Mrs. Bertha Smith, Altamont, Illinois.

**W**HAT is faith? The Bible tells us that faith is the substance of things hoped for: the evidence of things not seen. It is a constant reaching forth to a higher, fuller life.

If we have just a grain of faith, God is so good and kind that he will give that little grain much power that it may overcome great difficulties.

If in a dead human heart we could plant one grain of faith in Christ, what a change occurs in that heart. It is like a seed planted in good soil, it grows and grows until a new life is put into that heart that it has never known before.

Faith is to believe in Christ and to believe that he is able to, and will fulfill all of his promises. It seems impossible to think that anyone could doubt him and not have faith in him, but I am afraid that sometimes we are like Peter when he was walking out on the sea. When the storms of life are raging around us, and sin and temptation seem to almost overcome us, we begin to loose faith, forgetting that God is standing by us, holding out a helping hand if we would just grasp it.

And then, again, in helping others to bear their heavy burdens, we may loose sight of ourselves. Paul warns us against this. So let us examine ourselves and see if we are standing steadfast in the faith.

Jesus says, "By faith are ye saved," and there is no other way. Let us not forget that the easiest way to keep our faith is to pray. To hold communion with God.

When we read our Bible God is talking to us. When we pray we are talking to him. And remember, it is not the length of our prayer, or the eloquence with which it is said, but the simple prayer from the heart, that God hears and answers.

Is it not a friend indeed to whom you can take every joy and trouble, no matter how great or how small? What a great battle we are fighting! How we need to watch and pray lest at a moment of carelessness the enemy will come in and win the victory!

### PEACE

By J. W. Williams

**A**FTER the roaring and rattling of guns and the groaning and more ominous silence of the victims, how welcome the news of peace! And after hearts are wrung with strife and the air has been filled with harsh words, how blessed the hush of reconciliation. If it is not too late for some of the combatants to enjoy it. For the slain soldier dies with ears filled with the din of battle. Realizing the unprofitableness of war, nations are seeking international peace. If carnal man has learned such a valuable lesson shall not the children of the God of peace take heed to the gospel of peace?

For the greatest and longest conflict of earth is that between sin and truth, and it is reconciled by the blood of the cross. Being justified by faith we have peace with God. And he that loves God cannot hate. So when the purposes of God shall run their course to consummation, nations shall cease to battle and the Prince of Peace shall reign in a world of peace

with God and man and beast and even the elements shall cease their storm and violence. But must those who are at peace with the Father wait for his kingdom before they cease contention? Then how could they enter that kingdom, with Paul's words warning us that strifes cannot inherit that dominion of peace?

Both the nations and the church would do well to consider a fundamental principle which underlies all success in peace-making. It is this: Righteousness precedes peace, and without righteousness there can be no peace. No peace in the heart, in the home, in the neighborhood, or nation, and no peace among the family of God.

That principle is evident from the few following Scriptures among many:

James says the wisdom which is from above is first pure before peaceable and that the fruit of righteousness is gathered from a seeding of peace also. So then righteousness brings peace and that peace produces more righteousness yet. Can the babes in the family be reared to refrain from quarreling when their elders are in continual contention? An atmosphere of strife is not conducive to righteousness.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

"When a man's ways please the Lord he maketh even his enemies to be at peace with him."

"To be spiritually minded is peace."

"There is no peace, saith my God, to the wicked." Here he gives also a striking figure for the wicked: They are like the troubled sea, whose waters cannot rest, but whose waves dig down deep in an old corruption which had been buried deep and forgotten when there was calm, but now they cast it up and defile the shore with their mud-slinging as far as arm can reach. But a mud-sling is not the weapon with which the Christian soldier should fight, neither does the enemy consist of his brethren.

"Melchizedek" means "king of righteousness." This man was also king of Salem, and "Salem" means "peace." The author of Hebrews tells us that he was first Melchizedek before he was king of Salem, thus arguing that righteousness precedes peace.

Jesus said to his people that he left peace with them and gave his own peace to them. Later he told how: It was by means of the "things I have spoken unto you." For it is "the gospel of peace." Peter says that grace and peace are multiplied to believers by knowledge of the Father and the Son who also said that though we have tribulation in the world yet in his sheltering refuge we may find peace from trouble.

So we are exhorted to follow peace with all men and holiness without which no man shall see the Lord, watching diligently to keep down old roots of bitterness, which so often spring up after years of dormancy even as the slime at the bottom of the peaceful sea is dug up by the waves in a storm.

So Paul exhorts us that if it be possible and as far as lies in us, to be at peace with all men.

Even in the coming kingdom the way peace is to come about is by the working of the principle of righteousness as is evident from the following words of Isaiah and David: "And the work of righteous-

ness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

"The mountains shall bring peace to the people, and the little hills, by righteousness . . . In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."

For how natural that since when his "judgments are in the earth the inhabitants of the world will learn righteousness," it follows that out of the world-wide righteousness will come universal peace.

James tells us that church wars and fightings come from our lusts in our members, just as national conflicts do. Debate is not highly commended in the Scriptures. May the Lord keep us "from the strife of tongues."

### JERUSALEM, THE MOTHER OF HARLOTS

Rev. 17

By E. O. Stewart

I DON'T wish to startle anyone by this Mystery, Babylon, and the man of sin, in 2 Thes. 2 is the key to the book of Revelation. In Rev. 17 John says, And there came unto me one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto you the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. Now let us quote the 4th verse. "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having in her hand a golden cup full of the abomination and filthiness of her fornication: and upon her head was a name written, Mystery, Babylon The Great, the Mother of Harlots and abomination of the earth. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs and of Jesus: and when I saw her I wondered with great admiration."

Now, I will prove that Jerusalem is the mother of harlots, the abomination of the earth, and in her will be found the blood of Jesus, the prophets, and all that is slain.

Let us turn to the 16th chapter of Ezekiel and get a few thoughts. The word of the Lord came unto Ezekiel, saying, Son of man, cause Jerusalem to know her abomination. Let us read, beginning at the seventh verse, which I am persuaded has reference to the future condition of Jerusalem, as the Jews are now returning to Palestine to build up that country and make it so beautiful that people will wonder with great admiration as John did. It reads, I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: and thy breasts are fashioned, and thy hair is grown whereas thou wast naked and bare.

This naked and bare condition shows Jerusalem as it has been for centuries past. Now read verse 14. And thy renown went forth among the nations for thy beauty . . . which I had put upon thee. But thou didst trust in thine own beauty, and play-

ed the harlot, because of thy renown, and poured out thy fornication, and every one that passed by; his it was. Verse 16: And of thy garments thou didst take and decked thy high places with divers colors, and played the harlot thereupon.

Now listen to what God says to the harlot, verse 35, Whereupon, O harlot, hear the word of the Lord. Because thy filthiness was poured out, and thy nakedness discovered through thy whoredom with thy lovers, . . . Behold I therefore will gather all thy lovers with whom thou hast taken pleasure, all of them that thou hast loved, with all of them that thou hast hated; I will gather them around about against thee. And I will judge thee as women that break wedlock and shed blood are judged, and I will give thee blood in fury and jealousy.

As we just quoted, God said he would judge Jerusalem, as women that break wedlock. The Pharisee Jews thought when Christ was here, that all the blessings promised Jerusalem belonged to them, because they were the literal descendents of Abraham. Just so it will be with the Jews who are going back to Palestine when that nation increases with glory among the nations of the earth, and is supported by the beast with seven heads (seven governments) they will think they are still the chosen of God and will boast saying, I sit a queen and am no widow, and shall see no sorrow.—Rev. 18:7. Therefore shall her plagues come in one day, death, mourning and famine, and she shall be utterly burned with fire; for strong is the Lord God that judgeth her. Verse 8. And the kings of the earth who have committed fornication with her shall bewail her and lament for her. Now read verse 24. And in her was found the blood of the prophets, and of saints, and of all that were slain upon the earth.

Now I will prove that verse 24 refers to Jerusalem. Christ wept over the city, and said, O Jerusalem, Jerusalem, thou that stonest the prophets, and killest them that are sent unto thee. Here it is plainly stated that Jerusalem killed the prophets, and when Christ was before Pilate, the Jews cried, Crucify him, his blood be upon us and our children. Again, Christ in talking to the Pharisees, said, Therefore said the wisdom of God, I send them prophets and apostles, some of them shall they slay and persecute, that the blood of all the prophets which was slain from the foundation of the world, may be required at the hands of this generation or people. Luke 11:49, 50.

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.—Zech. 14:1. This will be making the harlot desolate. Then the call will come to come out of her my people. The faithful remnant will escape through the Mount of Olives, and be seen to stand with Christ on Mt. Zion. This is the class of Israel that the promises are to, and not to the wicked Jews who are now gathering to Palestine. They are going here to commit fornication with the kings of the earth. In my next article I will show the work of the anti-christ in conjunction with the harlot.

(To be Continued)

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To the loved ones scattered abroad, Greeting:

In Rev. 22:17 it reads: And the Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will let him take of the water of life freely.

In Matt. 25:31 it is found: 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.

Dear brethren, it is high time for us to wake out of sleep. The coming of the bridegroom draws near; the night of sin is nearly spent, yet we do not give heed to the coming morning.

In this 22:17 of Rev. it says so much about "Come." Are we the bride giving the warning to others outside the household of faith. In James 5:20 is reads, "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.

We do not know the time of the Lord's second coming, therefore it pays to be ready. Soon we may behold the coming of the Son of Man in the in the clouds of heaven with power, and great glory. We are giving too much of our time over to the pleasure of life and I am afraid that the day of the Lord will come and we shall not be ready. Soon the seventh week will begin, and the summer, or gospel age, will be ended and we shall not be saved.

May God help us to get ready, and, dear brethren, please take the warning from me in due time and get ready. Hoping to hear from all the loved ones, I am your brother in Christ,

Ora L. Worley.

MAN was made dependent; not independent. God treats man as a dependent being whose life must be sustained. Man, as other living beings, is sustained not by one thing alone. He needs a balanced ration. The figure of eating is an oft used illustration in the spiritual realm. We need balanced spiritual rations.—Sel.

EACH one to his work, and with a united loyalty, by God's blessing, great things can be accomplished.—Sel.

GOD'S best gifts are for those who have laid their all at his feet.—Sel.

TO say "NO" at the proper time is better than great eloquence.—Sel.

# THE RESTITUTION HERALD.

Volume 10.

Oregon Illinois, June 7, 1921

Number 36

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.  
Marshalltown, Iowa.  
104 South 7th St.,

### SOMEBODY DID IT

LONNY was a very pleasant little boy except for one thing. He had a bad habit of blaming "Somebody" for every thing that went wrong.

If he stumbled over a stick, he would say, "Somebody left that stick lying in my way!"

Now you may be sure that the other boys and girls became pretty tired of hearing Lonny blame "Somebody" for everything that happened.

One afternoon Lonny went into his playroom and saw his toys lying all about the floor. Now the fact was that Lonny himself had left them scattered about, but he did not think of that. He only said, "Somebody has scattered my play things all over the floor!"

He did not feel like picking them up. So he lay down on the couch under the window and closed his eyes so that he wouldn't see how badly the room looked.

Pretty soon he heard a little voice saying very sternly, "Lonny Brown, look me in the eye!"

He opened his eyes and there, perched on the back of a chair at the foot of the couch, sat the oddest little fellow. He was very small and slim, and he had a little face that would have looked very jolly if it had not looked so much displeased about something. He had on a tight coat and trousers of brown that looked all shiny like autumn leaves, and his brown shoes and cap were long and pointed.

The queer little chap perched up there on the back of the chair with his legs crossed and one elbow on his knee. He looked at Lonny very sternly, shook a long forefinger at him and said,

"Look me in the eye, young man! Are you not ashamed of yourself? Here you are telling all sorts of stories about me every day."

Lonny blinked in surprise. "Why what do you mean? I am sure I never said anything at all about you. I never saw you before."

"Of course you never saw me before," answered the little fellow. "That makes it all the worse for you to say the things you do about me. I am 'Somebody.' There isn't a day that you do not blame me for a lot of things for which you yourself are to blame. This morning you accused me of hiding your cap, and you found it under a tree in the orchard, right where you had

## WORK TODAY

**B**ARK! the voice of Jesus crying,  
"Who will go and work today?  
Fields are white and harvest waiting;  
Who will bear the sheaves away?"  
Loud and strong the Master calleth,  
Rich reward he offers thee:  
Who will answer, gladly saying,  
"Here am I; send me, send me!"

If you cannot cross the ocean,  
And the heathen lands explore,  
You can find the heathen nearer,  
You can help them at your door.  
If you cannot give your thousands,  
You can give the widow's mite;  
And the least you do for Jesus,  
Will be precious in his sight.

If you cannot speak like angels,  
If you cannot preach like Paul,  
You can tell the love of Jesus,  
You can say he died for all.  
If you cannot rouse the wicked  
With the judgment's dread alarms,  
You can lead the little children  
To the Savior's waiting arms.

Let none hear you idly saying,  
"There is nothing I can do,"  
While the souls of men are dying,  
And the Master calls for you.  
Take the task he gives you gladly,  
Let his work your pleasure be;  
Answer quickly when he calleth,  
"Here am I; send me, send me."

—Sel.

thrown it. Just now you said I had scattered your play things about the room, when you know you did it yourself. Now, isn't that true?"

"I g-g-uess so," admitted Lonny, slowly.

"Guess? Don't you know?" snapped the little fellow angrily.

"Yes," answered Lonny, feeling very much ashamed.

"The next time you say anything about me that is not true, I shall punish you for it."

Lonny was feeling so ashamed that he could not look the little fellow in the eye any longer. He closed his eyes just a second, and when he opened them his visitor had gone. There sat the chair, but there was no sign of "Somebody."

"I'll have to be very careful what I say after this," thought Lonny.

He got off the couch and went down in the yard to play. There was a place where the path was smooth and icy, just right for sliding. By taking a good run for it, he could slide ever so far. He was having a splendid time all by himself, when he stumbled and almost fell. "Somebody pushed me!" he cried before he remembered.

Then Lonny saw a flash of shining brown, and Somebody did push him! Somebody gave him such a sudden and hard push that he fell his whole length on the hard ice, and his head went "Crack!" against it.

Lonny opened his eyes, feeling of his

head and crying a little with the pain. Then he stopped crying, sat up and looked about in surprise. He was not on the ice at all, but on the hard floor in front of the couch!

"I must have been dreaming and have fallen off the couch!" he exclaimed to himself. "But one thing is sure, I shall never, never tell any more stories about Somebody!"—Mirian Berry, in "Little Learners' Paper."

## "WHERE IS THY GOD?"

TO SAY that God is everywhere is an orthodox and a common acknowledgment, but it is a much more important matter to know of some place in your own life where you meet him. What part has he in your days, your business, your scheme of existence? There are many who accept God's omnipresence theoretically who never think of him as really present in any of the comings and goings, the joys and sorrows of their own busy days. They make no room for him, and forget that in one way or another he will surely make room for himself. God is everywhere, but do you know where to find him in the hour of temptation, in the time of trouble?—Westminster Teacher.

## PRAYER

ALMIGHTY GOD, who in the former time didst lead our fathers forth into a large place, and set their feet in the ways of freedom; give thy grace, we pray thee, to us their children, that we may always approve ourselves a people mindful of thy favor and glad to do thy will. Defend our liberties; preserve our unity; save us from sloth and indifference, from discord and confusion, from pride and arrogance, and from every evil way. Fashion into one people the multitude drawn hither out of many kindreds and tongues. In the time of prosperity temper our self-confidence with thankfulness, and in the day of trouble suffer not our trust in thee to fail. Through Jesus Christ our Lord. Amen.

—Sel.

MAN is dissatisfied with all earthly governments. The world-kingdom is to be transferred to our Lord and his Christ. There has already been more than one transfer of sovereignty. There is approaching a final transfer of sovereignty. The dominion will be world-wide. Hasten, blessed day, when the perfect kingdom shall be here and there shall be no more transfer of sovereignty.—Sel.

WHOEVER helps us to think kindly of another aids the coming of the kingdom of heaven.—Sel.

ONLY to one who prays can God make himself vivid.—Sel.



## IS IT TRUE?

By Rufus A. Curtis

**I**S IT true that "the inner man," spoken of in Scripture, is an immaterial, immortal soul, in which personality inheres? The advocates for the inherent immortality of the human race, being hard pressed for proof of their dogma, sometimes in their desperation, refer to "the inner man," mentioned in the Pauline epistles, as proof of their contention. We are told that the "outward man" is but an appendage, of little worth, soon to be sloughed off by death, and "the inward man," being thus freed from its prison house of clay, like a bird released from its cage, will soar to worlds on high. For such rhapsody we have little sympathy. One direct Bible proof is worth a thousand assertions unsupported by proof. More proof and less declamation is needed in these strenuous times. The person who would have settled convictions of truth, should discriminate between rhetoric and logic, between assertion and proof.

We are told that "He that is first in his own cause seemeth just; but his neighbor cometh along and searcheth him."—Prov. 18:17. "Beloved, believe not every spirit but try the spirits whether they be of God: because many false prophets (or teachers) are gone out into the world."—1 John 4:1; Jer. 29:8, 9.

The divine standard should be strictly adhered to, "If any man speak, let him speak as the oracles of God."—1 Peter 4:11; Jer. 23:21, 22. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."—Jer. 23:28; 2 Cor. 2:17.

If the "inward man" is an immortal soul, with all the vigor of an endless life before it, it is somewhat strange that it would need to be "renewed day by day."—2 Cor. 4:16. Can immortality be "renewed"? There must be a mistake in the popular exegesis of this subject.

By "comparing spiritual things with spiritual," let us try to arrive at the meaning of the Spirit in the use of such expressions as "the outward man," and "the inward man;" "the old man," and "the new man," not four different men, however, else our census enumeration would be far from correct. 1 Cor. 2:13.

To look upon the above expressions as proof of inherent immortality for the race, is to lean upon a man of straw, for support. "The inner man," or "new man," is never, in a single instance, applied to the wicked, but to Christians exclusively.

Let us consider Paul's statement in his epistle to the Romans. "I delight in the law of God after the inward man." "So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. 7:22, 25.

In this instance it can be readily discovered that Paul's "inward man" was his "mind," serving "the law of God." "For which cause we faint not; but though our outward man perish, yet the inward man (mind—Rom. 7:25) is renewed day by day."—2 Cor. 4:16. "That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to com-

prehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. 3:16-19.

In his epistle to the saints at Ephesus, Paul wrote "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another."—Eph. 4:22-25.

To the saints at Colosse, Paul wrote: "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge, after the image of him that created him."—Col. 3:9, 10.

For the Christian to have "the inner man" renewed day by day, is to "let the word of Christ dwell in you richly in all wisdom." Col. 3:16; Eph. 1:17-21. It is to "let this mind be in you, which was also in Christ Jesus." Phil. 2:2, 5. It is to "have the mind of Christ." 1 Cor. 2:16. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12:1, 2. If your "inner man," has been thus renewed, you have "Christ in you, (by faith, —Eph. 3:17) the hope of glory."—Col. 1:27; Gal. 4:19.

The inherent immortality of the soul is an arrogant assumption, unproved and unprovable. For "mortal man," whose life, at best, "is even a vapor, that appeareth for a little time, and then vanisheth away," to arrogate to himself, a life that will run parallel with that of his Creator, is presumption in the extreme. Job. 4:17; James 4:14. What hollow mockery for such a frail creature to say, "I live forever." Psa. 39:4, 5; Deut. 32:40; Psa. 89:48.

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5:11, 12; John 3:14-16.

It is for each reader to make the final decision in this matter. Deut. 30:19. We can accept Christ and "have life through his name;" or reject him, and "perish." John 20:31; Acts 13:41; Rom. 6:23.

WHO WILL HAVE ALL MEN TO BE  
SAVED

By T. A. Drinkard

**W**E NOTICE that the following text is given as proof of a probationary period for the wicked dead: "Who will have all men to be saved and to come unto the knowledge of the truth."—1 Tim. 2:4.

I suggest that our brother re-read our article treating on this question. There is misunderstanding of our thought as presented, by our brother, and because of this the truth is not permitted to shine as it should.

The above text does not in any sense teach eternal salvation for every individu-

al. That is not the thought at all. I have not advocated future probation for the wicked dead. Don't muddy the water, please, but grapple with the simple, plain facts as given. I am only pleading for a universal application of that principle which you and I have free access to now, the principle of truth. The text under consideration needs no further analysis than Paul gives. No, brother, it will not give a universalist any consolation to go there, for they claim all will, sooner or later, be eternally saved, and Paul is in no sense advocating such an idea. Far from the thought.

Don't get frightened, I am not going to affirm universalism. Come, let us take another look at the beautiful scenery that Paul brings before our mental gaze. Let us draw it off so you, one and all, can see.

(1) Who will have all men to be saved, and (2) to come unto the knowledge of the truth.

The expression, "Who will have", simply shows us that God has determined to bring about the fulfillment of his plan. I realize that it is very difficult to bring conviction to the minds of those of our brethren who will not accept universal resurrection. You can't retain your views on the limited resurrection, and entertain the truth which I shall present on the question under consideration. If it were not for the fact that a number of our brethren have construed our thoughts I would refrain from speaking farther than I have.

This salvation which Paul refers to is one in which "all men" will be participants, not eternal salvation, but as Jude says in the 3rd verse, "The common salvation". This "common salvation" carries the same thought that Paul advances in 1 Cor. 15:21, wherein it is written, "For since by man came death, by man came also the resurrection of the dead."

The "common salvation" refers to a salvation that is common to all. Let me bring forth Numbers 16:29, and in that verse we read, "If these men die the common death of all men." Here is a "common death" that is common to "all men." Is there a "common death"? Is there not also a "common salvation"? Can you not see the beauty of God's plan, in that he determines all men will be saved from this "common death" by and through the "common salvation" in which "all men" will be participants? If not, why? Also let me invite your attention to 1 Cor. 15:22 which says, "For as in Adam all die, even so in Christ shall all be made alive." Are you still unconvinced? If you, in the place of accepting these plain, simple statements, go about to show that only those who are Christians get a resurrection from the death state, you mar the beauty and face of the same.

Brethren, the question was raised that God's plan and purpose was to leave un-resurrected countless millions of people, including even children, who know not the truth that saves. I am glad to shoulder the responsibility of defending this class of people that needs our sympathy and love. Not one who believes in the limited resurrection has been able to answer our arguments based upon Scripture. If those Scriptures promising a resurrection for the children are no good, how can it be proven that we have any hope. No wonder we meet many who scoff at our efforts to get

people who have opportunity to accept the gospel. I am only trying to point out to you the fact that Christ tasted death for every man, Heb. 2:9, and as he tasted death for every man, does not every man have God's given promise that they "shall all be taught of God."? John 6:45. Why not? Will God change? The idea is given in John 3:15-17, showing that Jesus was given that the world might be saved. Not that the world will be, but as indicated elsewhere, many will be destroyed in the second death. I believe, as taught in Scripture, that a second death awaits those who will not accept Christ. I am not a universalist, because the Scriptures forbid it. That line of thought which I have herein presented does not teach that those who have an opportunity in this age to be saved, reject the gospel, will be brought up and given a SECOND chance.

That is the wrong thought. These are reserved unto chains of darkness, to be punished in the day of judgment.

Now if you don't understand, write me, but don't ask me to take Webster instead of Christ and the apostles, as I can't do so. If you have an opportunity of salvation now and you turn it down, I pity you. I leave the matter with you. I think the brethren should be willing to look into these questions in a good spirit, and for this reason I have endeavored to retain the spirit of Christ.

#### Beware

Sadie Skeels, Brumfield, Kentucky

PAUL warns Timothy, "But evil men and seducers shall wax worse and worse, deceiving and being deceived."

The above warning following a list of sins only indicated to Paul that they were only "having a form of Godliness, but denying the power thereof." But Paul never intimates that his former instructions were too strict for the perilous times, but adds, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." And to the Ephesians Paul writes, "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind." "But ye have not so learned Christ if so be that ye heard him, and have been taught of him, as the truth is in Jesus: that ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lust, and be renewed in the spirit of your mind."

Again, "Be ye therefore, followers of God, as dear children; and walk in love as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints, neither filthiness, nor foolish talking, nor jesting which are not convenient: but rather giving of thanks. For this know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."

Hear Paul's admonition, "Let no man deceive you with vain words; for because of these things cometh the wrath of God up-

on the children of disobedience. Be ye not therefore, partakers with them, for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

Some would say, The Christian being dead to sin, is neither responsible or guilty concerning any of these sins. But Paul's earnest, and oft repeated admonitions and entreaties, were to those who were in the Lord, as shown by the following:

"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." "And have no fellowship with the unfruitful works of darkness but rather reprove them, for it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest and arise from the dead, and Christ shall give thee light. See that ye walk circumspectly (after they have light), not as fools, but as wise, redeeming the time, because the days are evil, wherefore be ye not unwise, but understanding what the will of the Lord is."

To the Romans Paul writes, "The night is far spent, the day is at hand: let us therefore cast off darkness and let us put on the armor of light. Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof."

To the Galatians, Paul, after giving a list of the works of the flesh, writes, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." That is the way to bear one another's burdens, and fulfill the law of Christ.

But if the admonished man "thinketh himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work." The reason given is that, "Every man shall bear his own burden." The warning following is, "Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap, for 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." "Though hand join hand, the wicked shall not go unpunished."

There seems to be but one course for the erring brother and that is to return to the fold, or God's way. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him: and to our God, for he will abundantly pardon." "Let him know, that he which converteth, (or turneth) the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Remember, brother, it reads, "From death." "Let no man deceive you with vain words," for the wages of sin is death.

Therefore, brethren, let us watch and pray that we may be accounted worthy to stand before the Son of man when he comes.

#### THE GOOD SAMARITAN

WE have been requested to give the type value of this parable as it appears to us. Luke 10:30 will reveal the text.

We will give in parallels, briefly, our view of it.

A certain Man, . . . . Adam.

Jerusalem to Jericho, (went down). Transgression.

It is down hill from Jerusalem to Jericho.

Overtaken by a thief . . . . Satan.

Robbed . . . . . Robbed of life.

Priest and Levite, . . . . . Law with all its system could do nothing.

Good Samaritan . . . . . Jesus clothed him with his garment.

In other words, Jesus conveys here the thought of man voluntarily entering a downward course and in so doing being undone by the adversary. The law with its vast machinery did nothing and could do nothing, but Jesus stooping down and giving his life can clothe us with everlasting life, thus undoing satan's work.

Make this a study. Read the text carefully and you may find still more in it.

S. J. Lindsay.

#### "THE LAW AND THE PROPHETS WERE UNTIL JOHN."

Luke 16:16

By J. W. Williams

NOT all the law ended with John the Baptist, for by Col. 2 the shadows in the law did not end till Christ's death.

And not all prophecy was fulfilled with the coming of John, for Christ's death and resurrection were prophetic predictions, as well as many prophecies still unfulfilled in our own time.

The whole matter is explained in Matt. 11:12, 13. The law and the prophets "prophesied" until John, then a new message came. What did the law and the prophets prophesy? The first coming and the mission of Messiah, Acts 7:52; Rom. 3:21. The kingdom of God to come, Acts 28:23. But John, when he came, said the one to come was then present, John 1:26, hence, that line of prediction, in both law and prophets, then was fulfilled, and hence it ended, for Jesus had come, and the new message then proclaimed was that kingdom which by Acts 28:23 both law and prophets predicted, for then both Jesus and John preached, "The kingdom of heaven is at hand." Not coming, but present. Present in the form of miracles which made kingdom conditions then present.

Hence we need not discard all Scripture except that from Matthew to Revelation.

Neither need we cling to those shadows of the law which showed forth the death of Christ, for in so doing we would argue he has not yet come and offered for our sins.

DON'T believe that a dead man knows more than a living man, when the Bible declares, "the dead know not anything" (Eccl. 9:8); "for a living dog is better than a dead lion." (Eccl. 9:7).

SUCCESS without difficulty, or achievement without effort is robbed of most of its triumph.—Sel.

THE only life worth living in the long run is a life of love an service to others.

—Sel.

NOTHING rejuvenates an old joke so much as finding a new listener.—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.

Upon our return from Bosworth, Mo., we find so many letters of a personal nature that we shall attempt to answer only such as absolutely require an answer.

Our short series of meetings at Bosworth was one of the best attended we have ever held there. The brethren at this point are always hungry for a meeting when conditions make one possible.

The brethren of our Salem (Ill.) church are repairing and painting the church building.

Word comes to us of the serious condition of Bro. Wm. Davis, Moriah, Ill., as the result of a bursted blood vessel. We are indeed sorry and trust for the best.

### REMITTANCES

Ferd Winfrey; Mrs. S. V. Wood; T. A. Drinkard; B. F. Skeels; J. J. Bronson; J. W. Cooper; Mrs. Charles Stedman.

### EMERGENCY FUND.

Ferd Winfrey

200

## Obituary.

Lulu A. Wall,

beloved wife of Bro. J. H. Anderson, of Woodstock, Va., fell asleep on the 23rd of May. This sad news will bring heartache to many an admirer of our sister who was so loyal to her church, her friends and her family.

Her death was caused by the poisoning of her system by the refusal of the kidneys to do their work.

She was born Oct. 20, 1885, in Cherokee, S. C. Oct. 5, 1902, she was united with Bro. J. H. Anderson in marriage at Piedmont, S. C. She afterwards learned the truth and was baptized by Bro. A's father, Eld. E. M. Anderson. She was the mother of seven children, all living, and she had the pleasure of seeing four of them yield obedience and submit to baptism at the hands of her husband.

Funeral services were conducted in the home by Bro. J. H. Andrews. The large audience and the many flowers and flowing tears combined to express the high esteem in which Sister Anderson was held by her neighbors.

She was laid away in the cemetery at Maurertown, Va., there to await the coming of her Lord.

Bro. A. is broken with grief. Their love for each other had grown with increasing years. Except for the family he would have little to look forward to in this life.

When Bro. Anderson's announcement of her death came to us, it seemed to us as if one of our family had gone, because we have always held this family in the highest esteem.

Let our prayers go up for him and his family and let him know that you are in grief with him.

May God draw very near to them in their sad bereavement and bless them in such a manner that in the glad day for which we look there may be a joyous reunion.

S. J. Lindsay.

## Notices.

### Michigan Conference and Bible School Announcement

The Annual Conference of the Church of God of the Abrahamic faith in Michigan will convene at Dutton, June 23-26 inclusive. Conference will be followed by the usual week of Bible School.

The Board has obtained the services of A cordial invitation is extended to the Brethren and friends in other states as well as in Michigan to attend this gathering.

Plan to take your vacation at Dutton June 23-July 3.

Mildred N. Heise, Secretary.

### Indiana Notice

The building committee is anxious to push to completion the work on the conference building at North Salem before Bible School, July 5. Bro. Warren Burch has furnished and delivered enough porch ceiling to ceil the basement. This will need to be put on, painting and papering, and some minor things to be attended to.

Now if those who subscribed to a fund for this purpose last year will make their payments now it will be thankfully received by those who have the work in charge.

Committee.

Send your remittance to Leroy Austin, Plymouth, Indiana.

## Reports.

### Church of God, Bosworth, Mo.

Bro. Lindsay has just closed a series of meetings at this place beginning May 20 and closing May 25.

The attendance was better than usual and gave good attention.

We had the pleasure of having Bro. and Sr. Bray, of Mt. Leonard with us over Sunday. Hope it will be so they can stay for all the meetings next time.

We always enjoy having Bro. Lindsay with us. There are only two things we have to regret. One is, people will sit and listen to the lessons taught and made so plain anyone could understand and never make a move. The other is the short time the Bro. has to stay with us.

We are longing for the time when others of this place will step out and make a stand for the Truth. They know, if only they would obey.

Your sister waiting for the soon coming of our Master,

Frances W. Williford, Sec'y.

### Desert News

We make Arlington, fifty miles west, a regular appointment now, every four weeks. Some of us went there over the fourth Sunday in May. The writer went on the train on Thursday. School closed Friday and they were considerate to hold their exercises Thursday night, as we had previously announced preaching at the school house for Friday night, so we had nothing Thursday night. We went over Thursday because the train runs only three times a week. We stayed at a large ranch having an adobe house. These are built of sun-dried mud blocks. Most of the ranches have a home water system, a supply tank filled by a gasoline engine pumping from a deep well. Here there were several Mexicans and Indians working at the ranch, also some white men.

We frequently see squaws carrying water pots and other burdens on their heads, unsupported by hand. Occasionally we see one carrying her papoose Indian fashion. The settlers when they originally took the land suffered many desert hardships. Bro. and Sr. Perry know the sight and sound of a mountain lion. We heard a coyote Sunday morning, but of course the country is no longer wild except in the mountains and even there many go every summer when the valley is hot.

The Arizona desert country is said to resemble the Holy Land closely. The writer pulled off some pieces of thorn from the scrubby tree which is said to be the kind placed on the Savior's head for a crown. It is a grayish green brush, having no leaves, but thickly set, long thorns. Many desert plants have no leaves. Besides the cactus of many kinds there is the palo verde (green tree). It is a beautiful tree having fine sprangly twigs, and no leaves,

beautiful green from ground to tip.

There is much volcanic stone scattered over the country near Arlington. We picked up some pieces for paper weights. Arlington is near the edge of the desert at Hassayampa, the last stop on the coast road at the entrance to the desert. The Hassayampa is dry now, so you are safe to read this desert writing till it rains, at least. You remember the tradition that one drink from it disqualifies one from ever again telling the truth.

One young brother caught a live scorpion for us to see, as we had remarked the day before we had never seen one. They somewhat resemble a crawfish, but are lively as a spider to crawl. The tail curves up instead of down, with stinger in the end. People are frequently stung but it is seldom fatal. There is a large, beautifully colored lizard here called Gila Monster, the bite of which is always fatal. But bites by it are very infrequent. I have seen a man on the street handling them as a child would a kitten.

Mexicans frequently pass our house calling, "Hot tamales." They carry them in buckets and sell them at a nickel apiece. They are made from corn prepared in a hominy-like mush rolled into a layer with meat and chili preparation, rolled up jelly-roll fashion in corn husks. When eaten hot from the cooking they are pleasant to the taste.

Our Arlington members are all young married people and are very faithful, and good students of the Scriptures. To illustrate:

We spoke Friday night on Paradise, and did not think of the seeming contradiction between Isa. 65 and Rev. 21 about death spoken of in the one and no death in the other. We had referred to Rev. 21 as paradise because from 22:2 and 2:7 the holy city would be in the center of paradise. Hence the conflict above mentioned, since Isa. 65 and Rev. 21 both describe the new heaven and earth. Two or three members spoke of how I left the people a chance to find fault the very next time I saw these brethren at home. How do you explain the difficulty?

The other time I was over there one sister left her washing she had started the morning we were to return, and came over to talk about the sabbath before we left. Would all our sisters do that?

It is a great satisfaction to feed hungry people. At least all housewives and preachers say so. And another very pleasant thing is to have our needs so well supplied by brethren that we never take collections from the public. We seldom think of money in a public meeting.

Sunday night at the close, they were consulting the calendar and counting the weeks till we could meet again, which we hope to do June 17, 18 and 19. If anyone in reach can come you will be given a hospitable welcome.

At Phoenix our brethren are faithful also, and greatly enjoy our Sundays when we meet and consult on Scripture truths. Hardly a sermon passes but some make remarks and ask questions. We greatly enjoy such service.

J. W. Williams.

A MAN is cutting himself off from one of the elemental functions of human life when he denies in himself the tendency to pray.—Sel.

## The Sunday School.

By Alta King.

### JESUS, THE ANOINTED

Lesson 12,

June 19, 1921

Lesson Text:

Isa. 61:1-7

Golden Text: The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek.—Isa. 61:1.

Memory Verses: Isa. 61:1-2.

#### For Study

The Scriptures teach that the world will be saved only through God's kingdom, established here on earth, with Jesus as the central and controlling force in the kingdom.

What is God's command concerning this man in whom his plan of salvation centers? John 3:23. Note that he requires man to believe in the name of his Son, Jesus Christ. Mere belief that there was such a man as Jesus, who lived among men doing good, is not what he requires. He requires belief in his name, belief in what the name of Jesus stood for, and that Jesus was what his name stood for. John 6:29.

Study the meaning of "Jesus" and "Christ." From this it is evident that belief in Jesus means to believe that he is the Savior, the anointed of God. Belief that Jesus is the anointed of God is void of all meaning unless we know the purposes for which God anointed him.

Isa. 61 gives these purposes very definitely. This prophecy gives the true conception of Jesus' Christship perhaps as does no other Scripture.

1. Verses 1 and 2. What purposes are named here for Jesus' anointing? What does Jesus say about this phase of his mission, in Luke 4:18-21. Note that the primary idea is to preach, proclaim, certain things. How does this harmonize with what Jesus says in Luke 4:43, was his mission at that particular time? Can you show that preaching good tidings to the meek and proclaiming liberty to the captives, etc., was the same as proclaiming the Kingdom? What is meant by the last part of verse 1? See Matt. 4:14-16; Luke 1:78, 79; Heb. 2:15.

Was proclaiming the "acceptable year of the Lord and the day of vengeance of our God" the same as preaching the kingdom? or did Jesus really inaugurate the "acceptable year" and the day of "vengeance"?

What, in Jewish history, may have been prefigurative of the "acceptable year of the Lord" which Jesus proclaimed? Lev. 25:9, 10.

How is Jesus still carrying out the preaching, proclaiming phase of the mission for which he had been anointed by God?

Belief in the name of Jesus Christ means that we must believe in him as the preacher sent of God and believe the message he preached, for this was the first phase of the mission for which "Christ" stands.

2. Verses 3:11 contain another purpose for which God anointed Jesus. Read the verses carefully and note that it concerns Israel directly, and, through Israel, all other nations. Why did not Jesus say, that

this Scripture was fulfilled as he said concerning verse 1 and 2? Is this a prophecy concerning the preaching and proclaiming of the kingdom or is the actual establishment of the kingdom? Can you see any connection between verses 3, 6, 8, 9, 11?

Belief in the name of Jesus Christ means that we must believe in his mission to the nation of Israel and through Israel to the world. It is the mission for which the word "Christ" stands. For it is the mission for which he was anointed.

The Necessity of This Belief:

The church is God's called out body of people. To form (build up) this body of people they must first be called and then fitted together.

What fact does Jesus say is the foundation of this building—the means of calling them out and holding them firmly and distinctly separate from the mass of material from which they were called? Matt. 16:15-18. Does this mean that one must know every detail of Jesus' mission before God considers him one of the "called ones"?

What conviction was the means of calling out and separating Jesus' first followers from the rest of mankind? John 1:41, 49; Acts 1:36-41.

Jesus' one great work among the Jews was to convince them that he was the Son of God, the Christ of prophecy. This was also the one great work of the inspired apostles among the Jews. Jesus sought to convince his hearers of this fact, not by loudly proclaiming himself such, but by living the life of the Son of God, of one who was in perfect and constant communion and harmony with God, and by doing the works prophesied of the anointed one of prophecy.

When the apostles took up the work, preaching Jesus as the Christ of prophecy, their energies were bent upon preaching "Christ crucified" because the suffering and death of Jesus was what blinded the Jewish mind to Jesus' Christship. To get them to believe that Jesus was the Christ they must show from the Scriptures that the Christ must needs have suffered and died."

In presenting Jesus the Christ to the Gentile mind it was necessary to teach them that the one true God, the God of Israel, had sent a man into the world anointed for a certain mission and then teach them what this prophesied mission was. This mission is outlined in Isa. 61; 9:6, 7; 11:1-10; John 18:37; 1:29.

Scripture Readings: Isa. 61; 9:6, 7; 11:1-10; John 18:37; 1:37.

The Children's Lesson: Tell the story of how God anointed Saul or David to be king so they understand what anointing means—that it was a ceremony in which a man was set aside to a certain work. Teach the meaning of the word "Christ" and teach the great work to which Jesus has been set aside.

#### For Class

Belief in the name of Jesus Christ is the central idea of the lesson. What does it mean? Does this belief mean full and complete knowledge of all truth or is it the foundation from which one will grow and expand into all truth?

LOVE speaks kindly to all, and about all.

—Sel.



## Letters.

Williamston, S. C., May 23, 1921.

Dear Brethren:

Peter tells us to always be ready to give a reason for our hope when some one asks us why we believe in the sleep of the dead instead of the popular theory of receiving our reward by going to heaven for it at death. In reply let us cite them to the Scriptures. 1 Thes. 4:16 tells us the Lord himself shall descend for heaven to call the dead from their sleep. In Acts 1:11 the record says Jesus is to return in the same manner in which he was taken away. And in Rev. 22:12 the Revelator tells us he is to come and bring the reward with him, establishing beyond the shadow of a doubt that there is no need for us to go after it.

Paul says that if there is no resurrection of the dead then those that have fallen asleep in Christ have perished, and no one can fall asleep in Christ except they are Christians. So I have decided to await God's appointed time for tradition teaches that some people lost their lives trying to obtain the reward before the completion of the temple.

And I am looking for the return of him who has gone into a far country to receive for himself a kingdom and to return.

Submitted in love,

A. N. Durham.

### GENERAL CONFERENCE CALL Committee Meeting Report

The Committee which was appointed at Oregon, Nov. 12, to consider plans and methods for the establishment of a General Conference, and a central working body for the Church of God, convened at the home of Bro. and Sr. G. E. Marsh, Marshalltown, Iowa, Apr. 26 to 28, 1921.

Nothing had been done previous to this date by said Committee in the way of forming any definite plans for the accomplishment of the work placed upon them. Rather, the Committee at first reported the Oregon Meeting to the brotherhood at large, to the end that one and all might first have understanding of the efforts that were being put forth. The Committee deemed it advisable to await the judgment of the brotherhood, before taking any definite steps in this matter.

Said report was mailed on Feb. 18, 1921, with an urgent request that each and every one affiliated with the Church of God would give frank and full reply to the Secretary of the Committee, expressing individual judgment as to the propriety and advisability of the undertaking.

The Committee waited for two months for these replies. Not nearly all of the people responded, but of those who did respond more than nine out of every ten were in hearty approval of the plan to provide a General Headquarters and a Central Working Body for the people of the Church of God.

One unlooked for feature was that a few who were of adverse opinion, instead of favoring the Committee with a statement of their judgment, saw fit to announce same otherwise. In this manner the Committee was deprived to some extent, of the benefit of the sober judgment of all.

At the Committee Meeting each member of the Committee reported the sentiment of the people as found in their respective

fields of labor. Their report was that there was almost unanimous sentiment in favor of the effort. Others who had been solicited for report as to general local sentiment, reported likewise.

In view of the replies that had been received, both by correspondence and by voice, the Committee felt that they were expected to take steps as per request of the Oregon Meeting.

All members of the Committee were present, with the exception of Bro. J. W. Williams, who was unavoidably detained at home. (For this Meeting the Committee used no funds that had been contributed by others.) Inasmuch as opposition to, and misunderstanding of some of Bro. Williams' published articles had developed, Bro. Williams, in the interest of unity, and in harmony with his oft repeated expressions, tendered his resignation as chairman of the Committee. With a similar view to unity, the Committee accepted said resignation, and chose Bro. Jas. A. Patrick, of Eden Valley, Minn., as chairman of the Committee.

After carefully considering many of the questions that naturally arise in a work of this kind, the Committee decided to suggest to the brotherhood that we organize our efforts, with a view to carrying out aims and purposes as set forth in the following five articles of Policy.

#### Policy

(1) That the evangelistic work of the church be extended so it may better serve all needs of our people, and reach new fields of missionary labor.

(2) That publishing facilities may be provided, under special editorial supervision, for the issuance of all necessary literature, such as books and booklets, tracts and systematized lesson leaflets, either for sale of free distribution,—this not with the view to supplant any other established work.

(3) That facilities be provided to aid in the education of those desiring to prepare themselves for the ministry, Bible teaching, or other religious work.

(4) Our whole policy shall be conducted with a view to maintain unity of Christian spirit. With such unity we propose to unite in a common effort to affirm by print and voice the following Biblical truths, and such as are in harmony therewith, all of which are commonly accepted by the people of the Church of God.

- a. The oneness and omnipotence of God.
- b. The inspiration of Scriptures.
- c. The death, burial and resurrection of Jesus, as a means for the remission of sins and salvation.
- d. Immortality only through Christ.
- e. The resurrection of the dead.
- f. The second coming of Christ, followed by the establishment of the Kingdom of God.
- g. Belief, repentance and baptism for the remission of sins.
- h. A Godly life.

This General Assembly shall not encourage anyone in advocating a doctrine not commonly accepted and which tends to cause division.

(5) That a board of benevolences be organized to minister to individual needs as they may arise.

With a view to carrying out the foregoing aims, your Committee recommends that a General Assembly of the Church of God be convened and that said assembly shall

choose five of its number to constitute its Executive Board, the same to be aided by an Advisory Board made up by the addition of the Presidents of such several State Conferences as choose to co-operate in a General Conference work. Also that said five persons constituting the Executive Board, shall become legal trustees and body corporate for the purpose of carrying forward the decisions of said Assembly.

A constitution was drafted, to be submitted to the brotherhood at large for their consideration. Said Constitution will be circulated, D.V., early in June.

Having received invitation from the Iowa State Conference, to call a General Conference to convene upon their grounds at Waterloo, Iowa, said invitation was accepted.

The Committee, as authorized by Oregon Meeting, hereby calls a General Conference to convene Aug. 28 to Sept. 3, 1921, at Waterloo, Ia.

A program for business, Bible studies, and addresses on Scriptural themes of present day interest, will be issued in the near future.

We ask that one and all, who can make it convenient, will endeavor to attend said Conference, and with kindness and gentleness aid in arriving at proper decisions on all questions that are bound to come before said Gathering.

Report of Committee Meeting is being mailed direct to each family whose address we have, in an effort to give the largest possible measure of information and publicity as to the efforts that are being put forth.

Kindly remember that there is neither desire nor effort to force a General Organization upon the people. All that has been done up to date is wholly suggestive, and nothing can be definite until such time as the brethren, in Conference assembled, may take definite action.

We appreciate the excellent financial response which makes it possible to continue this effort. The same also emphasizes the wish of many for the accomplishment of that which has been suggested.

We pray that the Father will guide one and all unto His honor and glory.

Submitted in Christian love in behalf of the Committee,

F. L. Austin, Sec'y.

### THE INTERNATIONAL JEW—No. 2

W. L. Crowe, Chanute, Kansas.

AS AN example of Jewish world control, and of the Jew as a world revolutionist, I will give a few extracts from the Ford writer as to Jewish influence in Russia and in Germany.

The Jewish Chronicle, of London, said in 1919: "There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the facts that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism."

"In the same paper, in 1920, is a report of an address made by Israel Zangwill, in which he pronounced glowing praise on the race that has produced a Beaconsfield, a Reading, a Montague, a Klotz, a Kurtz Eisner, a Trotsky."

"Documents published by the U. S. government contain this letter: 'Please notice the Jewish banker, and Jewish names.'"

Stockholm, Sept. 21, 1917.

"To Mr. Raphael Schlan:

"Dear Camrade: The banking house, M. Warburg, opened an account for the enterprise of Comrade Trotsky, upon receipt of a telegram from the chairman of the Rhein-Westphalia Syndicate. A lawyer, probably Mr. Kestroff, obtained ammunition and organized the transportation of the same, together with that of money . . . to whom the sum demanded by Comrade Trotsky is to be handed.

Fraternal Greetings.

Furstenburg.

"Long before that, and American Jewish financier was supplying the funds which carried revolutionary propaganda to thousands of Russian prisoners of war in Japanese camps.

"The real struggle of the world is not between capital and labor but between Jewish capital and Gentile capital, with the I.W.W. and socialist revolutionists as Jewish agents."

These Protocols, and the facts as to Jewish world control given in this pamphlet, prove the Jew to be a shrewder diplomat and more far seeing statesman than any pope or Jesuit, and from the light of their ancient prophecies and their world wide knowledge, that they have seen beyond the papacy, the world league, and all Gentile schemes for world rule, the doom of this whole world order, largely through Jewish agents, and the rise of a Divine Jewish autocracy under their Messiah.

As to Jewish control in all world governments, in banking and finance, in publishing, in law, in dry goods and in commerce, the writer gives a mass of evidence too great for space here, but as a sample I will quote some extracts as to Jewish control in Germany, which largely brought the downfall of the Central powers, and also the disintegration of Russia.

"The cabinet in Germany, composed of six men, was dominated by the Jews Haas and Landsberg. Associated with Haas as assistants were the Jews, Kautsky, Cohn, and Herzfeld. The Jew Schiffer, was financial minister of state, assisted by the Jew Bernstein. The Secretary of the Interior was the Jew Preuss with the Jew, Dr. Freund for assistant. The Jew, Fritz Max Cohen, correspondent for Frankfurter Zeitung, was made government publicity agent.

"In Prussia, the Jews Hirsh and Rosenfeld dominated the cabinet, the Department of Justice and the Department of the Interior. The Jew, Simon, was in charge of the treasury department. The department of Justice was wholly under Jews. The Director of Education was Furtau, a Jew, with the Jew, Arnt as assistant. The Director of the Colonial office, was a Jew, Meyer Gerhard. The Jew, Kastenburger, was director of the Department of Art. The war food supply department was directed by the Jew, Wurm. The State Food Department was under the Jews, Hirsh and Stadthagen. The soldier's and workmen's Committee was directed by the Jews, Cohen, Herz, Frankel, Israelourish, Laubenheim, Frankelson, Seligsohn, Katzenstein, Laufenberg, Heimann, Schlesinger, Merz, and Weil, controlling various departments. The Jew Ernest, was chief of Police of Berlin; in the same office at Frankfurt, is the Jew, Sinzheimer; in Munich, the Jew, Steiner; in Essen, the Jew, Levy. The Jew, Eisner was president of Bavaria, his financial minister being the Jew, Jaffe. The Jews, Lapsinky and Swartz were active in

the government of Saxony; the Jews, Talheimer and Heiman in Wurtemberg; the Jew, Fulda in Hessen. Two delegates sent to the Peace Conference were Jews, while Jews swarmed through all delegations as advisors and experts, such as Max Warburg, Dr. Von Straus, Merton, Osker, Oppenheimer, Dr. Jaffe, Deutch, Brentano, Bernstein, Struck, Ratheneau, Wasserman, Bartholdi, etc.

"The principal influences which are charged with bringing the downfall of the German order may be named under three heads: (1) A spirit of Bolshevism, Masquerading under the name of German Socialism; (2) Jewish ownership and control of the Press; (3) Jewish control of the food supply and industrial machinery of the country."

The Ford writer then quotes from Cohen and other Jews as to how the six pointed star of David has become the emblem of Bolshevism, with one of its points omitted, to represent the Prince of Israel, who will follow the Bolshevik revolution, thus changing the five pointed star to two complete pyramids, the one on its base, and the other on its apex, a symbol when deprived of its bases that approximates the Masonic symbol of the square and compass.

In Protocol seven, we read: "To demonstrate our enslavement of Gentile governments of Europe, we will show our power to one of them by crimes of violence, that is, a reign of terror."

Again: "In a world of completely organized territorial sovereignties he (the Jew) has only two possible cities of refuge; he must either pull down the pillars of the whole national state system, or he must create a territorial sovereignty of his own."

"Trotsky and Kerensky are Jews, and while Jews claim that Lenine is a Gentile, yet his wife is a Jewess; his proclamations are all put out in Yiddish; he has abolished the Christian Sunday and has established the Jewish Saturday, and has turned Christian churches into stables and dance halls, while the Jewish synagogues of Russia are unharmed, and the so called Christian priests are forced to work on the roads, while the Jewish rabbis are left their clerical privileges."

In this I simply see the fulfillment of prophecy as to the latter day judgments of God on Babylon. Rev. 16 to 19.

In a brief summary the Ford writer shows that Max Nordau foresaw the world war in 1903, and the Protocols foretold the "no annexations" policy in 1896, and certainly not later than 1905, which was in the interest of Jewish money lenders.

Then in a brief summary he quotes from the Protocols with comments thus:

"We will represent ourselves as the saviors of the laboring classes." That has been, and is being done.

"We will deflect the thoughts of the Gentiles to industry and commerce." That has been done.

"We will create a strongly centralized administration so as to grasp all the social forces strongly in our hands." That has been done.

"We will force up wages and we will at the same time cause a rise in the price of prime necessities." That has been done.

"We will also undermine the sources of production by instilling in the workmen ideas of anarchy." That has been done.

"To demonstrate our enslavement of the Gentile governments of Europe, we will

show our power to one by crimes of violence, that is, by a reign of terror."—Protocol 7. That has been done in Russia.

"We will saddle the Press and keep a tight rein on it." That has been done.

"Even if there should be those who desire to write against us, no one will print their writings." This has been done in all leading papers.

"We shall, as an incentive to speculation, encourage among the Gentiles a strong demand for luxuries—all enticing luxuries." This has been done.

"To each act of opposition we must be in a position to respond by bringing on war through the neighbors of any country that dares to oppose us, and if these neighbors should plan to stand collectively against us, we must let loose a world war."—Protocol 7. That this was also done is the view of the Ford writer.

In reading the Ford articles I am impressed that no Gentile mind could have produced the Protocols, and no common Jew could have had the deep insight into the forces of world control or the foresight into world revolutions. Only the collective wisdom of many master minds could have produced them.

The Ford writer gives evidence that a Jewish sanhedrin has always been maintained, and that after the destruction of the Jewish state by the Romans the Jews maintained their centre in a patriarch, or in a Prince of the exile, of the royal line, which some believe to be held now by an American Jew, and that the only people who won the world war, or who got all they wanted at the Peace Conference, were the Jews.

Samuel Gompers, Rose Pastor Stokes and Morris Hilquit are the leading Jews in the labor movement of the U. S., and Sydney Hillman is at the top of an opposing movement, "The Amalgamated Clothing Workers," but while Jews are at the head of all world movements, it is only to divide the Gentiles; it does not break the solidarity of the scattered, yet united Jewish nation.

I am also impressed from these articles that many prophecies were based on a fixed law of sowing and reaping as much as on direct revelation. For instance, the prediction as the curses that would follow all nations who persecuted the seed of Abraham. How did the main curse come about on these nations?

The Ford writer shows how that in Spain, Portugal, Russia, or in any country when Jews were driven from a country that the gold and the commerce and prosperity followed them, as money now represents all world prosperity, and the Jews control it.

IF JESUS CHRIST had simply lived the pure, helpful life that he did, without giving to the world the divine principles and purposes of God to save man, his saving influence and power would have been very limited. We must not only live a Christian life but we must help proclaim and publish God's plan of redemption to the world. —Sel.

SO MANY people think we have to make sacrifices to become Christians. Not so. But millions are sacrificing the present and eternal blessings of God in not becoming Christians.—Sel.

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Any others desiring to have their addresses entered here please notify us.

WHAT STANDS THE TEST OF TIME

THEY have not passed away. The ages lie in myriad heaps of ashes cold and gray, Upon the moorlands, stretching far away Into the past, where, gaunt against the sky, A cross once stood and raised its arms on high. Gone is the cross, and likewise gone are they Who saw the Master lifted up that day To perish that the world might never die, But have eternal life. Caiaphas lies To sleep his last, and Herod's bones are dust; Judea's memory is a thing of rust, Which time shall sweep away. The arching skies Themselves shall pass; the earth itself decay; But Christ's words shall never pass away.” —Sel.

OPPORTUNITY knocks as often as a man has an ear trained to hear her; an eye trained to see her; a hand trained to grasp her and a head trained to utilize her.—Sel.

# THE RESTITUTION HERALD.

Volume 10.

Oregon, Illinois, June 14, 1921.

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.  
104 South 7th St.,

### HOW TO PRAY

Luke 11:1-4; Matt. 6:9:13.

WHEN Jesus and his disciples were alone together he spent the time teaching them many things they needed to know. One day he had been praying and when he had finished his disciples said, "Lord, teach us to pray." Then Jesus taught them the prayer which perhaps some of you know and which I hope you will all learn when you are a little older.

It begins, "Our Father which art in heaven." Are we not glad to know that we have a dear, loving Father up in heaven? I will not tell you all the beautiful words, but some I know you can understand. Do you think that the angels do just what God wishes them to do? Yes, I am sure it makes them very happy to please him. Jesus taught us to ask God to make us just as willing and ready to do what he wished, as the angels are in heaven.

Another part of the prayer is, "Give us this day our daily bread," and I want to tell you a little story about these words. Many years ago near a great mountain lived a woman and her two little girls. They were very poor and the mother could not get any work to do. Day by day the food they had grew less until there was none left. As they ate the last piece of bread for supper, Elsa, one of the little girls, said, "We'll just pray to God, Mamma, and he will send us more," so they all knelt and prayed, "Give us, God, our daily bread."

The children then went to bed, and as their mother kissed them good-night, Elsa said, "Don't worry, Mamma, I know God will send us something to eat before morning."

'Twas winter time, bitterly cold and a wild snowstorm was raging. Out in the storm was a man who had started to walk over the mountain, but he had lost his way and didn't know as he should ever see home again. Just as he felt he could go no farther, he saw a light and coming nearer, he found the little house where Elsa lived. A few sticks of wood, which the mother had picked up, were burning on the hearth and on the window stood a little candle which threw out the light the traveller had seen. He knocked at the door and when the mother opened it, he asked

## ARISE AND BE DOING



OLDIERS of the cross, arise!  
Gird you with your armor bright;  
Mighty are your enemies,  
Hard the battle you must fight

O'er a faithless, fallen world  
Raise your banner in the sky;  
Let it float there wide, unfurled;  
Bear it onward; lift it high.

Mid the homes of want and woe,  
Strangers to the living Word,  
Let the Savior's herald go,  
Let the voice of hope be heard.

Where the shadows deepest lie,  
Carried truth's unsullied ray;  
Where are crimes of blackest dye,  
There the saving sign display.

To the weary and the worn  
Tell of realms where sorrows cease;  
To the outcast and forlorn  
Speak of mercy and of peace.

Guard the helpless; seek the strayed;  
Comfort troubles; banish grief;  
In the might of God arrayed,  
Scatter sin and unbelief.—Sel.

if he might come in. The mother said, "Yes, indeed, I am glad to share the fire with you, as you look so very cold."

Then she added, "I wish I might give you something to eat, but we have nothing in the house, as the children had the last piece of bread for their supper."

The man replied, "I have bread and cold meat with me which will do for breakfast for us all."

The mother fixed a bed for him and he was very glad to find shelter from the storm.

The next morning when the man gave them his lunch, Elsa said, "I just know God sent you to bring us the bread for which we prayed."

The man was very sorry to learn of all the trouble the mother and the little girls had had. He gave them some money to buy more food and told the mother that he knew of people not far away who would give her work; so after that they all had easier, happier times.

God sends us, also, our bread, children, and all the other nice things we have to eat and I think Jesus taught us these words, "Give us this day our daily bread," so we should remember that everything comes from him.

Another part of the prayer asks God to forgive us, as we forgive those who have been unkind to us. One time two little boys had been quarrelling; they were very angry and at last one said, "I just hate you, Tommy, and I won't play with you any more."

He ran home and told his mother how horrid and mean Tommy was. That night he knelt down and prayed, "Forgive us, as we forgive others," and then he stop-

ped to think. Mamma had often told him that if he felt angry toward others and did not forgive them, he could not ask God to forgive him. Just as he was praying, he thought of Tommy and said, "I just can't forgive him; he was so mean."

Then he remembered that he, too, had spoken cross, ugly words and he said, "Oh, dear, I'm afraid I was just as bad as Tommy and I'll go to him tomorrow and say I'm sorry and ask him to be friends again."

After he had decided to do this, I think he could pray, "Forgive us, as we forgive others," don't you, children?

Then the prayer says, "Deliver" (or keep) "us from evil" or from doing wrong), and I think God wants us to help answer this prayer, ourselves. If a little girl's mamma had told her that she must not take any of the fruit on the side-board, wouldn't she be very foolish to go and stand by the fruit and think, "Oh, how good it looks! I just wish I could take some"? Instead she ought to run away, ought she not? where she wouldn't see it or be tempted to take it.

In the last part of the prayer, we say, "For thine is the power," which means that God is able to do all we ask, and we know that he loves us and wants to give us everything that will make us happy. The Bible says that just as fathers and mothers love to give good things to their children, so God will give good things to all who ask him.

But, children, suppose a little baby should reach out his hand toward a bright lamp and say, "Give it to me," would his mother let him have it? No, indeed, for she would know that the lamp would set the baby on fire and burn him. Or if you should want to eat a great deal of candy, would your papa give it to you? No, for he would know that it would make you ill. So the dear heavenly Father does not always give us everything we ask, because he knows it would not be best for us.

You remember that when Jesus prayed, he said, "Not my will, O Father, but thine be done," which meant, "Give me not what I want, but what you wish me to have."

Let us remember to pray in this way. We can ask God for everything we want, but then let us say, "Give me only what is best for me."

—Adapted from "Kindergarten Stories."

THE vague or unreal in the past or present cannot take the place of the real and the vital in life today. The only way to realize God's best for us is to appropriate the Christ in all his wondrous completeness, and then religion will cease to be a mere dogma and theory, for we live because he lives in us.—Sel.

IT is amazing how many people who can talk fluently on most any topic, manage to say so little for anybody's edification in prayer-meeting.—Sel.





With all due apologies to Bro. and Sr. Robert Cooper of Fredericktown, Mo., we are publishing a cut of their little son, Clayton, who is evidently preparing himself to "feed my lambs." He is already demonstrating his worth as a choir leader and we have no doubt that when Bro. P. J. Graham lays down the leadership of the choir, Master Clayton will be ready to take it up. It is already a contest to see which can sing the louder now, one difference being that Clayton doesn't know where to stop. We expect to make this cut the frontispiece in our forthcoming Prospectus.

S. J. Lindsay.

### THE KINGDOM, THE POWER AND THE GLORY IS THINE. AMEN.

By D. C. Robison

**T**HE prayer from which the above is taken was given to his disciples by their request. It contains every element that makes up a perfect prayer. The oneness of our God is recognized as the foundation of the faith. We must not only acknowledge the oneness, but we should recognize his name as hallowed. In so doing we place ourselves before him and will be assured of his acceptance of our petition. Then we should pray, Thy kingdom come, and thy will be done in earth as it is done in heaven. This voice peace on earth and good will to man. It is the consummation of God's purpose concerning the earth and man. It is the completeness of the gospel. Jehovah has promised to fill the earth with his glory which will prevail when his will is done in the earth. Then his promise will be complete. Our prayers will come to an end as there can nothing more be done to the glory of our heavenly Father.

We next petition for our own temporal and spiritual needs. Give us this day our daily bread. Herein we acknowledge our weakness. If God does not send rain from heaven and give us fruitful seasons our efforts to gather in the harvest will be a failure.

We are further reminded that a condition of spirituality must exist. Forgive us our trespasses as we forgive those who trespass against us. The ultimate of this is, "Love your enemies, bless them who curse you, do good to them who hate you and pray for them who despitefully use you and persecute you."—Matt. 5:44.

We are then to pray our heavenly Father to deliver us from evil. We are promised a deliverance from such a condition if we earnestly pray for it.

The prayer is brief and contains no vain repetitions as did the prayers of the Phari-

sees. The consummation of this prayer is found in its closing words, The kingdom is thine, the power is thine, and the glory is thine. In these sentences we recognize his purpose in purifying the earth through his kingdom and filling it with righteousness, a righteous race clothed with immortality. None will share these conditions unless they earnestly and intelligently and conscientiously accept the gospel and recognize Jesus the Christ through immersion into his name and live a godly life. He must overcome as did the Son of the living God.

Many have been the arguments against this prayer being applied to Christians in our day. The creed of the churches is that we cannot consistently repeat this prayer because we believe and teach that the church is the kingdom. This error at first crept into the church which claimed political and ecclesiastical dominion. Since she lost her political power it is now limited to the Vatican.

Another rejects this prayer, saying that, the kingdom was set up on the day of Pentecost and will prevail when the world is converted to Christ through the efforts of evangelizing.

Another theological school accepts it not in a literal but a spiritual sense, relying on isolated passages of Scripture which they give a private interpretation, the strongest of which is found in Rom. 14:17. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." The Apostle is not writing concerning the kingdom, but a spiritual condition in the church as a necessity for our final salvation in God's kingdom. See 2 Peter 1:5-11.

By these false teachers hundreds of prophetic utterances are made void and unintelligible. The kingdom of God as spoken of in the prophetic word will be as literal as was the former kingdom of David as it that kingdom that was overturned. Ezek. 21:25-27. And it is this kingdom that will be restored. Acts 1:6, 7. This is the kingdom of which the gospel is good news. The message that Philip preached to the Samaritans was "the things concerning the kingdom of God and the name of Jesus the Christ," and contains the same gospel. Paul preached it in Rome in the following language: "He expounded (to the elders) and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets."—Acts 28:23.

The angel in his message to Mary said that her son would become great and be called the son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.—Luke 1:32, 33. In confirmation of the above Scripture read Isa. 9:6 and 7. In this it is promised that the son born, the child given, will rule over the kingdom of David.

In Jer. 23:5, 6 he states that the righteous branch as a king shall reign and prosper and shall execute judgment and justice in the earth. Dan. 2:44, 45 speaks of the kingdom as literal and will never be removed. Dan. 7:27 locates it under the whole heaven.

THE source of most of your troubles you can find locked up in one letter. U.

### THE DEAD SEA By Alice B. Curtis

**T**HE Jordan River and the Dead Sea are so closely interwoven with events narrated in sacred history, that a few words of description concerning them would seem to be of interest, and perhaps be an aid to a better understanding of the Scriptures. An article on the Jordan River having appeared, a few facts concerning the Dead Sea are submitted.

The Dead Sea is one of the most interesting spots in the world. It is the most depressed sheet of water on the globe, being thirteen hundred feet below sea level. Along its barren shore, the white crust of salt indicates the cause of its sterility. At its southern end rises a pillar of rock salt, and at its sides rise the columnar fragments, which resemble the pillar of salt into which Lot's wife was changed. Josephus, the Jewish historian, affirmed the pillar existed in his day.

The waters of this sea have great buoyancy, and are very nauseous to the touch and taste. We speak of the "briny ocean," but it contains only four percent of salt, while the Dead Sea contains twenty-six, and it is exceeded in saltiness by Lake Elton with a percent of twenty-nine.

That the Dead Sea has not always been as it exists today is evident from reading Gen. 13:10. When Abraham and Lot separated their flocks and herds, as they looked down over the country from Bethel, "Lot lifted up his eyes, and beheld the plain of the Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt as thou comest into Zoar." The Nile Valley is one of the most fertile spots on earth, and this country around the Dead Sea was like that part of Egypt. "So Lot dwelt in the cities of the plain and pitched his tent toward Sodom."

Because of its fertility, this country on the Dead Sea was early a center of population. There sprang up Pentapolis, the five cities of the plain, namely, Sodom, Gomorrah, Admah, Zeboim and Zoar. What is now the Dead Sea was then the Vale of Siddim or Vale of Fields, for we read in Gen. 4:3: "The Vale of Siddim which is the Salt Sea." Probably a small, fresh water lake existed there then, into which the Jordan River flowed. Even at that early date as "Coming events cast their shadows before" there were indications that a change might be at hand. Slime pits or pits of bitumen existed in the Vale of Siddim. Gen. 14:10. Similar pits were found in the Plain of Shinar, and the people used it for mortar in building the tower of Babel. Gen. 11:3. Bitumen is a sticky substance and very inflammable. The name Sodom means burning, and the ancient name of Zoar was Bela, alluding to the fact of its frequent subversion by earthquake. Traces of volcanic agency are found in the Jordan Valley and no where else in Palestine. Such traces are the warm springs, which both on the shores of the Sea of Galilee and the Dead Sea, burst forth from the hill sides; and the remains of lava which exist on the shores of both lakes, and the masses of bitumen which are still found in the Dead Sea. Then the earthquakes, which in the memory of man, have shaken down the cities of Safed and Tiberias. It is generally acknowledged that

some of the cities... of Jericho... same force

The cities... Dead Sea... been submerged... overthrow

It is said... have been... of the Dead Sea... these cities... that it is not sown... growth therein... of Sodom, Gomorrah, Admah, and Zeboim... in his wrath... A scene of desolation like this exists today along the barren shores of the Dead Sea.

Jude, in verse 7, speaking of these cities, says that for their wickedness they are set forth for an example, suffering the vengeance of eternal fire. Thus, God in his mercy has left this spot and record of the doom of these places as a warning that sin shall not go unpunished, and he who passes this lesson by unheeded is criminally careless.

One might get the impression from reading of the terrible fate that overtook these cities, that they were more deeply sunken in wickedness than any city ancient or modern, but that is not true. Christ, when told of Galileans whose blood Pilate had mingled with sacrifices, said, "Suppose ye that these Galileans were sinners above all Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish."—Luke 13:2-5. This passage shows that though these men may have been worthy of death, they were no worse than many who were spared, and were an example to show God's punishment in a general way to others who remain impenitent and hardened in sin. Who can doubt that we have at the present time cities that equal and even surpass Sodom and Gomorrah in wickedness?

We are told that "This was the iniquity of thy sister Sodom, 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."—Ezek. 16:49. The prophet here is talking to Jerusalem, the capital city of God's chosen and beloved people, and he tells them, in verse 51, that they have multiplied their abominations more than Sodom or Samaria. The sin of God's people was so much greater because of their enlightenment and the covenant God had made with them. Christ shows that Sodom had not had the oppor-

...the cities... of Jericho... same force

...the cities... Dead Sea... been submerged... overthrow

Christ must be our refuge in that day. Neither is there any salvation in any other."—Acts 4:12. "How shall we escape, if we neglect so great salvation?"—Heb. 2:3. We shall not escape, but the second death in the lake of fire awaits us.

But the country around the Dead Sea shall not always be like it now is for Ezekiel in a vision sees when the earth is regenerated, and this barren spot made fair and fertile once more. He sees the perennial spring of the temple rising into a full and overflowing fountain by the altar and pouring out a great stream, rising higher and higher, till it becomes a mighty river, with innumerable trees springing upon either side of its banks. The waters issue out to the east unto the Jordan, and the desert plain to the Dead Sea, and these living waters heal the bitter, salty waters of that sea, except in the southern end, where they do not penetrate. There the salt marshes remain. The salt sea shall then teem with fishes even as the great Mediterranean Sea; the fishermen standing along its rocky shores from Engelain to Engedi.

There will be many physical changes when Christ comes. We read, "The wilderness and the solitary place shall be glad for them; and the desert 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."—Isa. 35:1-2. "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste, and desolate, and ruined cities are become fenced, and are inhabited."—Ezek. 36:34, 35.

In that happy time Jerusalem shall "arise from the dust," and "put on her beautiful garments." She shall no more be the "captive daughter of Zion," but shall be safely inhabited. Then shall Zion "be beautiful for situation, the joy of the whole earth, the city of the great King." It will truly be styled, "The perfection of beauty." "He will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."—Zeph. 3:17.

"Jerusalem the golden,  
With milk and honey blest,  
Beneath thy contemplation,  
Sink heart and voice oppressed.  
We know not, oh, we know not,  
What joys await us there,  
What radiancy of glory,

...the cities... of Jericho... same force

The cities... Dead Sea... been submerged... overthrow

Christ must be our refuge in that day. Neither is there any salvation in any other."—Acts 4:12. "How shall we escape, if we neglect so great salvation?"—Heb. 2:3. We shall not escape, but the second death in the lake of fire awaits us.

During the resurrection age there shall not be an infant of days nor an old man that hath not filled his days; for the child shall be an hundred years old, but the sinner being an hundred years old shall be accursed. Sin and death will exist then, but much less frequently. They shall not labor in vain, nor bring forth for treacle, for they are the seed of the blessed of the Lord, and their offspring with them. And their seed shall be sown among the Gentiles and their offspring among the people; all that see them (Israel) shall acknowledge them, that they are the seed which the Lord hath blessed. Their offspring shall not be brought forth only to be cut off by sudden death, and while now God has hid his face from them; then he will answer before they call. The wilderness and solitary place shall be glad for them (Israel). The desert shall rejoice and blossom as the rose. 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.

When God has completed his purpose in this age of taking out of the Gentiles a people for his name, to be heirs of God and joint-heirs with Christ, then heaven can no longer retain the Christ. The times of restitution will begin. It is during this time that it shall 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 (when Jerusalem is the seat of government, the center of worship) 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. Here we see that the Jews are to be missionaries to all nations during the restitution age. Then, too, Micah and Isaiah tell us that the mountain (kingdom) of the house of the Lord shall be established in the top of the mountains, and 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 kingdom of the Lord; to the house of the God of Jacob; and he will teach us of his ways and

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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? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD,  
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## Editorials and Church News.

We still have two bound volumes of volume 9 left. Will send a copy to anyone for \$2.50.

The date of the Indiana Bible School and Conference is July 5-17 inclusive. A more complete announcement will be given later.

Sr. Jessie Mingo, Los Angeles, Calif., who has been quite sick, is reported much better.

The editor is vacationing these days by combating the weeds in his large garden and by feeding the fish in Rock River and the improvement we feel is a temptation to seek outdoor employment right along.

Our young friend Maurice Graham of Fredericktown, Mo., is now handling the linotype in one of the home printshops and doing it in a very satisfactory manner. This is not only a splendid business for a young man but one which keeps him associated a great deal with Webster.

### REMITTANCES

Mrs. Emma Boerger; Jos. R. Moore;  
Wm. Platts; Wm. R. Matthews; Silas Mur-

phy; Emily Swanson; Mrs. Julia Ordnung; E. E. Elton; Mrs. J. M. Penland; L. J. Sweet; Mrs. Helen Schaffer; Mrs. J. M. Reid; Mrs. Abbie J. Lemon.

### EMERGENCY FUND.

Mrs. Emma Boerger 10.00

## Notices.

### Michigan Conference and Bible School Announcement

The Annual Conference of the Church of God of the Abrahamic faith in Michigan will convene at Dutton, June 23-26 inclusive. Conference will be followed by the usual week of Bible School.

The Board has obtained the services of Bro. Frank E. Siple as speaker from away.

A cordial invitation is extended to the Brethren and friends in other states as well as in Michigan to attend this gathering.

Plan to take your vacation at Dutton June 23-July 3.

Mildred N. Heise, Secretary.

### Indiana Notice

The building committee is anxious to push to completion the work on the conference building at North Salem before Bible School, July 5. Bro. Warren Burch has furnished and delivered enough porch ceiling to ceil the basement. This will need to be put on, painting and papering, and some minor things to be attended to.

Now if those who subscribed to a fund for this purpose last year will make their payments now it will be thankfully received by those who have the work in charge.

Committee.

Send your remittance to Leroy Austin,  
Plymouth, Indiana.

## Obituary.



Above we are presenting a likeness of Sister Anderson whose obituary was given in last week's issue. Our heart beats in intense sympathy for Bro. Anderson and the family now bereft of a mother's care when so much needed. Bro. Anderson will necessarily be kept closer home than ever now for this family of children will need him more than ever. This will handicap him in many ways from performing that duty for which he is so ably fitted—the preaching of the Word—consequently he will be put

at a disadvantage financially unless some of us love him enough to help him bear his burden in this respect. Write him and the members of his family, Mellie, Paran, Vadie, Maggie, Lonnie, Harold and the baby, Minnie Pearl, and let them know that you are thinking of them in a substantial way. His address is J. H. Anderson, Woodstock, Va., R. F. D.

S. J. Lindsay.

### IN MEMORIAM

We, the Church of God, assembled for service on June 5, 1921 to hold service in memory of Sister Lulu Anderson, whom we esteemed very highly in the faith.

Elder A. N. Durham preached the memorial sermon, taking for his text 1 Thes. 4:15. Paul is found here to be giving words of encouragement concerning the dead. His mind is carried, as ours also, to John 16:16. A little while and ye shall not see me, and again a little while and ye shall see me because I go to the Father. Paul was speaking to a people who were in hope or expectation of the fulfillment of the promise made to Abraham. Their friends and loved ones were dying, therefore Paul's comforting words, we who are alive will not go before them, but together with them. 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. Rev. 22:12. And, behold, I come quickly, and my reward is with me, to give to every man according as his work shall be. Jesus, as recorded in Matt. 25 says, As oft as ye did it to the least of these my brethren, ye did it unto me. By experience we can say that the life of a minister's wife is one of sacrifice.

Now to the church we say, We have no greater friends here on the earth than the members of the body of Christ or the Church of God. The admonition we have is to do works that will meet the approval of Jesus when he comes to reward every man.

Our sister, while living here among us, obeyed Heb. 10:25, being nearly always present. Therefore let that be our lot— assembling ourselves together at Sunday School and preaching. In Psa. 51:12, David, sweet singer of Israel said, Restore unto me the joy of thy salvation and uphold me with thy free spirit. By assembling ourselves together we are strengthened in the joys of God's salvation. We should be like David (Psa. 122:1), I was glad when they said unto me, Let us go into the house of the Lord. Jesus said, (Matt. 10:22; Mark 13:13) But he that endureth unto the end shall be saved. This we believe the sister did. She could say as did Paul in 2 Tim. 4:7, I have fought a good fight, I have finished my course. Then falling asleep in our hope of the crown of life at the appearing of Jesus, when he appears we shall appear with him. Our admonition to our bereaved brother is, Sorrow not. She obeyed the gospel in baptism. You knew her life and we are fully persuaded she fell asleep in Jesus and those who sleep in Jesus will God bring with him. Our prayer is that as she continued unto the end, do thou likewise, that you may have the assurance of being caught up together. 1 Thes. 4:17. Now, friends, to be out of Christ is to have no

hope and the promise to Abraham's seed in Gal. 3:27, 29 is that they are heirs according to the promise. The only way into Christ is by baptism. To be baptized into Christ is to become members of the body of Christ. Hence the gift of the Spirit to the living members of the body Paul says are faith, hope and charity and the greatest is charity, or love. Love will never fail. It will continue throughout the eternal ages. Faith and hope will become real when we awake in his likeness.

In conclusion, we, the Church of Guthrie Grove, feel the loss and wish to extend our sympathy to the bereaved family. We pray that God will bless you and yours and extend a grateful welcome to our several homes.

This is a brief of Bro. Durham's sermon. Written for the Herald by request,

M. O. Williamson.

Mrs. Ellen McIrwin,

who formerly lived in Portland, Oregon, died at her home at Filida, Wash., May 10, 1921.

She was a pioneer resident of Clarke County, having been born in Vancouver, Wash., March 7, 1857 and lived in Clarke County all but the six years of her life passed in Portland.

Portland friends and many neighbors attended the funeral services which were held at the Church of God in Filida, and interment was made in Salmon Creek Cemetery, near Vancouver.

Sr. McIrwin is survived by her husband, Jared W. McIrwin; her father, Christian Pauly, (age 95, and lives on the donation land claim taken in 1852), and and nine children; Mrs. Val J. Fike, of Portland, Ore., Mrs. A. I. Swagger, of Filida; Mrs. I. B. Geron, of Chinook, Wash., Edward L., of Filida; Jared C., Alexander O., Morton B., Clomon E., and Harry B., of Astorig, Ore.

The principal theme of her conversation was the resurrection and coming of Christ. The first time the writer met Sr. McIrwin was 15 years ago this June. She told us of her hope and the last request of the doctor was, "Put me to sleep till Jesus comes."

A good neighbor, a loving mother, and a faithful companion has fallen asleep in Jesus; one whose faith and trust in God was unwavering. She was baptized by Wm. Prosson about 1885.

The writer used the following Scriptures: 2 Tim. 4:7, 8; 1 Thes. 4:14-18; 1 Cor. 15:12-23, 42-55.

A. W. Darby.

Trella Annas Wheeler,

daughter of Alex and Sr. Florence Wheeler, was born Sept. 11, 1913, at Bartley, Nebr., and died at Hudson, Colo., May 30, 1921, at the age of 7 years, 8 months, and 19 days. She leaves to mourn her loss, a father, mother, one sister, Elvie, and one brother, Ivan, two grandmothers and one Grandpa, many other relatives and a host of friends.

Funeral services were held at the home in Hudson, Colo., Tuesday morning, May 31. She was then taken to Bartley, Nebr., where services were conducted at the Christian Church, Wednesday afternoon, June 1, by Elder McDonald. She was laid to rest in the Bartley Cemetery to await the resurrection morn.

She was an exceptional child and was loved by all for her sweet, sunny smiles and beautiful songs which she played and sang. But we sorrow not as those who have no hope.

The parting words of our darling Trella to the world and her loved ones, spoken in her last moments, were: "I thank the world for the time I've been here. I thank the people in the country and in the town. Thank you Mamma, I thank you Papa, for taking care of me. Now I've kissed all I love that are here."

We'll meet, dear Trella, on that Eden shore.

We'll meet where parting is no more;  
All sorrows past, all grief, all pain;  
On that blest shore we'll meet again.

Icel Stedman.

Reports.

On May 28 the writer, Bro. James Black, and Eld. A. N. Durham went to Gallimore, Gap, N. C. We had planned before hand to meet Eld. J. H. Anderson, but learned on Saturday morning just before we started, of the death of Sister Anderson and that Bro. Anderson would not be there.

The writer and Bro. Durham had never been there but Bro. Black and myself prevailed on Bro. Durham so we went. The brethren and sisters were not expecting us. We arrived at Bro. Manning Case's about 5 o'clock. He, as Bro. Anderson says, Hoofed it out and told the people the preacher had come. The writer spoke Saturday night to a good sized and attentive audience. Bro. Durham preached Sunday morning at 11 A.M. We enjoyed our trip and the acquaintance of the members. We preached in the building that Eld. E. M. Anderson used to preach in. They have it remodeled. Will say we hope to go back sometime, the Lord willing.

M. O. Williamson.

Report of Work for May

	Sermons
May 1, Stanhope,	1
May 2-5, Kennard, Nebr.,	4
May 7-8, Pleasant Prairie,	2
May 9-11, Woolstock,	2
May 14-15, Koszta,	3
May 19, Waterloo,	1
May 22, Clarksville,	2
May 29, Waterloo,	2
Total	17

The work among the congregations during the month of May was very pleasant indeed, and I trust they feel themselves strengthened in faith. I have endeavored to do my duty insofar as my ability permits. I will not be able to visit all the places in June I visited in May owing to holding several 10 day meetings which are being arranged. But those places which I will be unable to visit will be blessed with Bro. Stewart's help. The general condition seems encouraging; all seem interested in the things of the kingdom, and those things that relate to the soon-coming of the Master. As we behold the signs of the times, we are reminded that soon we shall see the fulfillment of the Lord's promise, "Behold I come quickly." It is not surprising that John cried out, "Come Lord Jesus, and come quickly." He knew that he was

earth's rightful ruler, and at the appointed time he would take unto himself his great power and reign. May the Lord richly bless those that serve him.

T. A. Drinkard.

Sr. Bertie Drew's Birthday, Dixon, Ill.

June 1 was the birthday of our beloved sister in Christ, Bertie Drew. At the home of Bro. and Sr. Fred Drew, who live on a farm, about 40 brothers and sisters and friends gathered on the spacious lawn, exchanging greetings and social chat while summer breezes played among the trees and flowers. The children found plenty of fun and pleasure, swinging and playing games.

At seven o'clock we all partook of a delicious cafeteria supper with ice cream.

Sr. Bertie was the recipient of many useful and pretty gifts, remembrances of love and esteem from dear ones. We were pleased to have with us, Sr. Rilla Drew, cousin of Bertie, from Glenwood, Iowa.

About ten o'clock we left for home, by auto and inter-urban car, thinking with the poet, "And what is so rare as a day in June." Thank God for these beautiful days: for his love and provision and guidance.

Church of God at Dixon, Illinois.

Letters.

Blackwell, Okla., June 1, 1921.

Dear Bro. Lindsay:

I wish to tell the Restitution Herald readers of the good ten days meetings held here in our home, as we could secure no other place in which to hold them, conducted by Bro. Luman, of Bristow, Okla. We feel we are blessed and encouraged by the good lessons we received, as Bro. Luman certainly is a teacher of the Scriptures, rightly dividing the word of God, by subjects, giving us a "thus saith the Lord" by giving the testimony of the various authors from Genesis to Revelation.

Those attending that were not of us, expressed themselves as pleased and instructed with what they heard. As a rule we know that numbers count in many things, but when one cares to meet, almost face to face, with their God, and get a soul uplift, so to speak, we read, they usually received a great portion when only a few were present, and that few should be of the same spirit and desire. We were few in number, but it seemed God's blessing was with us. We partook of the emblems of the broken body and shed blood of our Lord and Master, after the services the last Sunday night. The Master's chair was still vacant, as we sat around that table, and it cast a solemnity and sadness over us as we were doing that in memory of him till he comes. He tells us in Mark 14:25. "Verily I say unto you, I will drink no more of the fruit of the vine, until that day I drink it new in the kingdom of God."

We hope to have Bro. Luman with us again in the near future.

Your sister in Christ,

Carrie Wile Chambers.

Dear Herald Readers:

Bro. W. L. Crowe's article, "The International Jew", will give us food for thought. I have read that Lenine and



Trotsky, who have caused so much trouble, are Jews; but I have also read that Jesuit priests are responsible for the feeling of distrust and hatred of each other, that exists among nations. Possibly both Jew and Jesuit are to blame.

As a result of childhood training I have always felt a sort of reverential respect for the Jew, whether he be a Beaconsfield, or his more lowly brother who goes around buying rags and old iron: a feeling akin to that I entertain for "Our Flag."

Nevertheless, we know the Jew is a person of extremes. He cannot be lukewarm. Like Paul, he must either persecute Christ, or suffer the loss of all things for him. When they rejected Jesus they did it with a vengeance; foaming and cursing in rage, calling his blood upon them; and for this reason God has visited a punishment upon them that has been sore indeed.

As the Jew has been guilty of extreme wickedness, so, at last, a remnant will come from among them, purified in the furnace of affliction, the equal of Paul, a blessing and praise in all the earth, so that others will be anxious to go with them because God will be with them.

May God, in mercy, shorten the period of darkness just ahead, and usher in the age of glory.

Lillie H. Willis.

## ACQUAINTANCE WITH GOD

By Lyman Booth

**I**N our last article we closed with a meager tribute to the memory of the Syro-phoenician woman who tenderly and persistently implored Jesus to restore her daughter to health. Her faith led her to repeat again and again her pathetic plea, and it was her faith that brought from his lips, perhaps, the sweetest words she had ever heard, "O, woman, great is thy faith, be it unto thee, even as thou wilt." Can you imagine the burden of sorrow that those words lifted from her aching heart? She had been to see the great Physician, the one to whom the Father had given all power, both in heaven and earth. She bore to him her heavy burden of sorrow and grief. She plead earnestly and humbly for relief. She obtained it, and then methinks I hear her tones of pleading and prayer changed to thankfulness and joy. Next, I see her bounding homeward with light and hurried steps, her heart overflowing with gratitude. Her tears were dried, her eyes beaming with joy, and a heavenly smile lit up her face, hiding forever her former sorrow, for she knew when she entered her humble home her loved one would be waiting to give her a happy and joyous welcome.

May it not even be so with us, if we, like her, let nothing intimidate us in our efforts to reach the ear of our heavenly Father in prayer. If, at first, Jesus frowned upon her entreaties, it was only to hide his approving smile until her faith was proven. If, then, the answer to our prayer seems delayed, we should be patient and await his smile. If the Father should scourge us, we should remember that it is for our advantage and an indication of his never-failing love. Who would not bear patiently correction from such a hand?

A few days before our Lord was crucified, he told his disciples that he was go-

ing to leave them and go to the Father. He also told them of the ill that would befall them. This seemed to fill their hearts with sorrow; but he left one consoling thought with them when he said, Ye now therefore have sorrow; but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever you shall ask the Father in my name, he will give it you. They were to pass through a few more dark and dismal days: bereaved and bewildered over his absence. They were to experience fear and trembling over their own safety and be borne down with extreme sadness over the loss of their most faithful and loving friend. The hope they had cherished that he, as the promised king, who was to restore again the kingdom to Israel, would suddenly sink in their breasts. Jesus felt the wave of sorrow pressing down upon himself and foresaw that it would also overwhelm them and therefore sought to console them with these words, I will see you again, and your hearts shall rejoice, and your joy no man taketh from you. What a consolation and assurance he thus expressed.

Indeed they were made glad when they beheld him after he had risen, and Peter exclaimed, years afterward, Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.—1 Peter 1:3. His resurrection had strengthened their faith, brightened their hope and kindled their love, and filled them with joy unspeakable and full of glory. Their joy was great when they saw him ascending heavenward, but greater still when the spirit of joy—the holy spirit was given them on the day of Pentecost. It was then they received a portion of that joy no man taketh from them. Their joy never lessened even though they all passed through many severe trials and afflictions and even met death at the hands of enemies, for they counted all such sufferings as naught compared with the eternal weight of glory in which they shall rejoice in future ages. For this hope they lived, for this they suffered, and for this they died, and because of this they shall rise, and shall live eternally in that joy that shall know no ending.

If we have joy in this hope let us pray that it shall increase daily and be to us a sweet foretaste of the blessed eternity which the Father and Son have prepared for them that love him.

Let us remember that if sorrow and afflictions come, that our joyous hope should outweigh them all however many they may be, because joy cometh from above, and sorrow from beneath. Let not sorrow embitter our joys, but may our joys sweeten the sorrow. Remember what food is to the body, prayer is to our hope. If weary, seek rest in prayer. If sad, seek comfort and joy in the sweet hour of prayer. If needy, ask for alms of our heavenly Father. If weak and feeble, ask for strength.

The prayers of the saints are represented as sweet incense, and they are precious in God's sight.

Prayer enlightens the mind, it establishes confidence, it brightens hope, it allays fear and makes us humble and earnest.

It leads from earthly to heavenly things.

Jesus taught his disciples to pray to the Father in his name. As he directed them to that filial freedom, so he leads us to that same fountain and assures us of his tender love and care, because the Father himself hath first loved us.

If he be our Father and we his sons, does not this family relationship demand mutual confidence and love? Who is the more in need of it, he or we? Surely, we, because we are dependent and helpless. He is abundantly rich in all things and lacketh nothing. We come to him poor and needy, and must ask of him to receive. He hath no need to ask us for anything except a willing and loving service. Do not his sure mercies, which he has so graciously extended to us, merit our utmost confidence and affection? Surely, no service, however faithful and diligent can possibly repay him for the abundant riches of his gospel which has been shown to us in its manifold beauty.

Then how necessary for all who are in Christ to continue instant in prayer, (Rom. 12:12) if we would ever fully know the meaning of Jesus' words, when he said, Ask, and ye shall receive, that your joy may be full.

Lest I weary the readers' patience and cause the Editor to consign this manuscript to the waste basket, and Sr. Willis to exclaim, Too long! I will close with the fervent wish that all who pray, in faith, believing, may soon be heard singing redemption's song, and their cup overflowing with the joys of eternal life.

To My Brethren and the Household of  
God and to all the Lovers of Jesus  
Christ Seeking Knowledge and  
Wisdom:

HOW merciful and kind our precious Lord is to all who really appreciate his great mercies and lovingkindness. Jer. 9: 24. Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth lovingkindness, judgment and righteousness, for in these things I delight, saith the Lord.

We understand his lovingkindness is first to offer us eternal life through the gift of his precious Son, our Redeemer, and the invitation of his exceeding mercy and loving kindness to invite us to joint-heirship with our adorable Lord. Rom. 8: 17.

The judgment, we understand, is that he will not allow sin to go unpunished, because he set the standard of punishment upon sin in the terrible judgment when our kind Father laid the judgment upon Jesus for every individual born in Adam. Then again, he shows us, by revelation, the terrible judgments he will render to the nations in that they rejected the light of the gospel. His righteousness will be exercised now, in the hearts of his saints, in understanding his holy will and it shall be exercised after the nations have witnessed the judgments. The nations who have had the most liberty and light are the first to come into judgment. This judgment will be manifested in that the heathen will come against the Christian (so-called) nations. After the church and the state are allied, then will come the crucial test of the true church of God. This will

be the time of *Psa. 91:7*. Thousands shall fall at thy side (at our side, those who walked and talked in the same light and promises of the gospel), and ten thousand at thy right hand. (Those who are going in the right direction pertaining to his teaching, after coming out of error, to a certain degree they are overcome again with man-made doctrines.)

This is confirmed by *2 Peter 2:20*. (Rotherham) Having escaped from the defilements of the world by a personal knowledge of the Lord and Savior Jesus Christ, but by the same having again become entangled, they are defeated, the last state hath become for them worse than the first. This stage of time is now at hand. They are entangling themselves again with the world. This is why the church confederacy is forming at Washington under the reading of "International Church World Movement." And it is this that *Isa. 8:9-12* speaks of in plain words. The churches will associate and strengthen themselves in taking counsel together with the rulers (*Isa. 28:15*), binding themselves under a covenant with all the nations so they may flee from the terrible judgment God will bring upon them by the instrumentality of the yellow race, called the worst of the heathen.

*Ezek. 7:23-25*. Make a chain (that is, subject to bondage, confining, to bind themselves, in linking to gether). The land is full of bloody crimes, and the city (Spiritual city of *Rev. 17:18*) is full of violence. Wherefore, I will bring the worst of the heathen (margin), they shall inherit their holy places (churches). Destruction cometh, they shall seek peace and there shall be none.

Our daily papers are in perfect accord with the prophecies of these coming judgments.

St. Louis Post Dispatch, May 29, 1921.—Japan's expenditures are sixty percent used to build up their great Navy and Army.

Assemble yourselves and come all ye heathen, and gather yourselves together round about.—*Joel 3:11*. Is it now at hand? Yes. *Ezek. 30:2* says, It is the time of the heathen, for the day is near, even the day of the Lord. This is the "Lord's day" John saw in *Rev. 1:10*. There he makes it plain that after the church is taken to glory, the trouble will really come, for John says, I heard behind me a great voice as of a trumpet. Yes, the saints will leave this sorrow behind them. O, praise him for his great love and goodness to us! He truly has given us prophecies of every description about the terrible destruction of the nominal Christian churches and their governments. He also makes it plain how he good to be destroyed and not fitted for spiritual glory. The wicked of the white races, or, say, Christian nations, will be destroyed. Those who are kept from destruction are called the Jacob class who are to be sifted out of the so-called Christian nations during the war between Christendom and the heathen. For this is their punishment for their abomination and sin for they are as the heathen in their worship.

*Amos 9:7-9*. Are ye not as children of the Ethiopians (yellow race) unto me, O children of Israel. Behold, saith the Lord, my eyes are upon the sinful kingdom. I will utterly destroy it from off the

face of the earth. I will not utterly destroy the house of Jacob (all who are of the foolish virgins). I will command and sift the house of (so-called Christian nations) Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. We will notice that this Jacob class is a people who invented for themselves instruments of song, with the best of oils anointing themselves. Notice, they do not take the Lord's instrument, neither did the Lord anoint them as David was anointed by the Lord. (David is the true, sanctified, holy child of God). This great multitude of people called Jacob, comes forth from the last stage of the Christian era at the close of this age. They co-exist with the last members of the priesthood just before Jesus takes the church away. And so we read again in *Isa. 48:1-4*. The house of Jacob, which came out of the waters of Judah which swear by my name but not in truth, nor in righteousness, for they call themselves (notice themselves) of the holy city, but their brow is brass (man's ideas) their neck as iron sinew. (Cannot change them.) God knew they were obstinate and hard to teach. The tenth verse says, "I have refined thee, but not for silver; I have chosen thee in a furnace of affliction. That means God will use them as his servants in the temple (*Rev. 7:14-15*) after they have suffered the dark night of keeping sheep among the heathen nations. So while they keep sheep there in the field during the night, after they come out of the night they are Levites in the temple, sifted out after the church is taken away. *Amos 9:8, 9*; *Ezek. 25:4*. They are to be taken captive among the heathen nations. The souls separated from the terrible wicked ones will be the Jacob class going through the period of the dark night that will last from the time that the church is taken away until the terrible wrath is past. *Isa. 26:20, 21*.

His coming in glory with his saints is immediately after the period of the tribulation. *Matt. 24:29-30*. This period is called Jacob's trouble. Jacob will be saved out of the destruction coming upon whole nominal Christendom. *Jer. 30:7*. This does not mean the literal Jew only, but all who were of the foolish virgin class, not ready for the high calling. These are to be rejected and turned back into the nations and dispersed among the heathen in the Eastern hemisphere and there to give testimony and declare all their abomination among the heathen. *Ezek. 12:15, 16*. Even as typical Jacob had to journey among the children of the east, so must anti-typical Jacob sojourn among the children of Ham. *Gen. 29:1*; *Psa. 105:23*. There the Jacob class establishes a testimony about the soon-coming of his kingdom, for his coming to the world is as the sun which shineth from the East even unto the West. . . . For they shall know from the rising sun (Japan has the rising sun as an emblem upon his kingly robes) and from the west that there is none like me. I am the Lord, there is none else. *Isa. 45:6; 59:19*.

This captivity of the Christian nations among the heathen displays again the much diversified wisdom of God. For this terrible war (which is not the last war called Armageddon) from the east causes the great multitude of the Christian white races to go into captivity among the hea-

then. It will bring about the purging of Jacob's sins. *Isa. 27:9*; *Rev. 7:13, 14*.

Oh, what a wonderful God we are privileged to worship! What a loving Savior we are called and privileged to claim, love and adore! Surely, his counsels and ways are past finding out. Next Lesson: How the Judgment will be brought about.

With love for Him,

Mrs. Emma Boerger.

## THE MEN OF NINEVAH

By T. A. Drinkard

**T**HE men of Ninevah shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.—*Matt. 12:41*.

Who was Jesus talking to? The 39th verse says he was talking to the scribes and Pharisees. What was he talking about? Simply about the Ninevites, scribes and Pharisees all being in the judgment. That's just what a lot of us people need, and that is a little sermon once in a while about who are going to judgment. But you see some of us get things turned around sometimes, but Jesus fixed this passage so nicely that it can't be turned very easily. And he so firmly states that Ninevah and those scribes and Pharisees will be in the judgment together, and shows that the Ninevites will condemn the scribes and Pharisees for the way they treated Christ. They are going to be there and you had better get ready to believe it. I have had people ask, "Why in the world does God want to raise those fellows?" Well, that is God's business, and I do not question for one moment that God will not do as he wants to. The day of judgment has been appointed for the purpose of judging the world. *Heb. 9:27*; *Matt. 12:36*; *Acts 17:30, 31*.

(Continued from page 291)

we will walk in his paths, for the law shall go forth of Zion and the word of the Lord from Jerusalem.

These prophets foretell very distinctly that the nations will want to hear the word of the Lord, to be taught of his ways, and to walk in his paths at that time, during the times of restitution, when the kingdom is being restored to Israel, and thus will the nations be Christianized.

The last enemy, death, will not be destroyed until after satan's rebellion during the little season at the end of the thousand years, and then cometh the end of Christ's mediational work, when he shall have fully removed everything that severs a righteous, holy God from a sinful earth, and God shall then come into direct connection with the earth instead of mediationally.

THE truth of the gospel cannot be diminished. Theories, circles and philosophies cannot take its place. What used to be, if it had value, has value now, but the Christian who lives merely in the used-to-be, with no present-day joy, needs showers of refreshing.—Sel.

IF the pulpit is silent on a subject, it becomes a dead issue with the congregation also, for sermon labors have a large influence upon peoples thinking.—Sel.

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Any others desiring to have their addresses entered here please notify us.

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- The Sleep of the Dead, Rufus A. Curtis.

# THE RESTITUTION HERALD.

Volume 10.

Oregon, Illinois, June 21, 1921

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.  
104 South 7th St.,

### THE PRINCE WHO WAS AFRAID By Irene S. Woodcock

PRINCE Frederick was afraid. He was afraid to ride upon his pony or to drive the horse which was his or to learn to swim or to go into a darkened room or to walk into the woods alone. In fact, he was afraid of so many things that he had come to be known to his own family and the king's court, as the "Prince who is afraid."

One day he was seated in an alcove looking through a book, when he overheard his father and mother talking.

"Yes," his father was saying, "he is a strange prince. He will not make a good king, for the people will soon learn his fear. And who wants a cowardly king ruling over them?"

"I shall not be afraid any longer," the prince said to himself. "I shall be called 'The Fearless.' There must be some way to overcome my fear."

Then he stepped through a window into the garden and walked down its flower-bordered path until he reached a gate in a hedge. He passed through this and was soon on a strange path leading far away from the palace. But he did not notice this. He walked on and on, his mind full of only one thing: how to overcome his fear and be called "The Fearless."

Suddenly, as the sun sank low and the chill of evening fell, the prince realized that he was tired and cold. But worst of all, he began to notice the lengthening shadows. They made him afraid, dreadfully afraid. Bewildered he sat down beside the path to compose himself. "What shall I do? What shall I do?" he cried in terror, not even daring to turn back over the path he had come. And just then he heard a new sound. At first he was more afraid than ever. Then he knew that it was some one singing. Looking in the direction from which the sound came, he saw, in the dusk, a little peasant girl coming toward him. When she saw the prince, she ran forward quickly.

"How glad I am to have found you," she said, "for I am a little afraid of the dark." Prince Frederick looked at the little girl in surprise.

"If you are afraid, why do you sing?" he asked.

"I sing because I am afraid," she re-

## WATCH YOURSELF GO BY

**J**UST stand aside and watch yourself go by; Think of yourself as "he" instead of "I". Note closely as in other men you note The bag-kneed trousers and the seedy coat, Pick flaws; find fault; forget the man is you, And try to make your estimate ring true. Confront yourself and look you in the eye, Just stand aside and watch yourself go by.

Interpret all your motives just as though You looked on one whose aims you did not know. Let undisguised contempt surge through you when

You see you shrink, O commonest of men! Despise your cowardice; condemn whate'er You note of falseness in you anywhere, Defend not one defect that shames your eye— Just stand aside and watch yourself go by.

And then, with eyes unveiled to what you loathe—

To sins that with sweet charity you'd clothe— Bach to your self-walled tenement you go With tolerance for all who dwelt below. The faults of others then will dwarf and shrink; Love's chain grow stronger by one mighty link— When you, with "he" as substitute for "I", Have stood aside and watched yourself go by. —Sel.

plied, "and the singing drives the fear away. I learned a long time ago the words 'God will take care of you.' So when I am afraid, I sing them over and over as loudly as I can, and it helps drive my fear away."

"But are you not afraid of other things beside the dark?" asked the prince.

"Oh, yes, of many things. But I always sing the same words. They are like magic words, and never fail to help me." She put her hand in his. "Come," she said, "if you are going my way, we will walk together."

The prince turned back with the little peasant girl, and they walked toward the palace. But after a while their paths separated, and he was again left alone. The bushes swayed and the wind sighed, and it seemed lonelier than ever. Then he thought of the words the peasant girl had taught him. He began to sing them softly to himself. As he walked, he sang louder and louder. And he was quite surprised when suddenly the lights of the palace gleamed forth a welcome, and he realized that he had forgotten to be afraid all the way home.

"That is a magic song," the prince said to himself. "I shall sing it tomorrow when I take my riding lesson, and when I have to do any of the things of which I am afraid."

And he did. In fact, each day the prince tried doing one or more of the things of which he was afraid, singing all the while the magic words, until he quite forgot ever to be afraid. Thus he became beloved of every one in the land and the pride of his father and mother. When he became king, he was known as "The Fearless." But he had the words of the song printed

on each of the royal banners so that all might see and learn them. Best of all he carried in his heart the words, "God will take care of you."

## THE GOOD PENMAN

A LETTER that recently came to the president's office of a western university, contained a signature that defied the efforts of five persons to decipher it. Subsequent information proved that the letter was written by one of the most prominent men in the country. Recently, also, a large business house wrote to the same office inquiring about the name of a professor who had written to them for certain supplies. They had been unable to answer because they could not decipher his signature. After a great deal of bother it was finally discovered who the professor was. He proved to be one of the leading men of science in America. He is a graduate of a university, and yet he is unable to write his own name. His signature might as well be an X.

These two instances are not at all unusual, and poor writing is not confined to signatures. Reading letters is in many cases like translating a half-familiar foreign language. To write illegibly seems to be almost as common a fault among educated persons as it is among persons who have had very meager advantages.

The university office here mentioned has for some time made special but generally unsuccessful efforts to discover good penmen among the undergraduates for addressing envelopes and doing other work that requires a legible hand. Poor writing in the files of addresses means a stream of returned letters and lost names and corrections that are often impossible to make.

Nor is the problem of student penmanship peculiar to that university—judging from the quality of writing on commencement invitations, and even of letters of important social bearing, that come from other universities. When a graduate of one of the well-known colleges recently took a Government examination his writing proved to be so blind that the examiners were compelled to give him an oral examination.

The study of the penmanship of your friends will reveal some interesting things. Women are usually better at the pen than men—perhaps because their sense of beauty is higher and their thoughtfulness greater. The age of a person, his tidiness, carefulness, determination, nervousness, condition of health, and various traits of character are all more or less clearly revealed by penmanship. No two persons write exactly alike. The letters that are written with the greatest variety of form are F, H, I, M, L, and r, t, e, o, a, d, p, and n.



## THE RESURRECTION

By John L. Wince, Deceased

THE resurrection of the dead is peculiar to the two inspired religions, the Hebrew and the Christian. Transmigration of souls from one body to another finally ending with the soul inhabiting the first, or human body, as taught by the ancient Egyptians, is not the resurrection of the Hebrew and Christian religions. The resurrection of the dead brought to view in God's revelation to men is the resurrection of personalities and not of mere tenements for souls to dwell in, as a matter of convenience, or as theologians say, to complete man's salvation. According to their own theory the soul suffers no inconvenience by separation from the body, but rather gets along much better by dropping the clog that encumbered and beclouded its activities and conceptions in its life of union with the body. Under various figures of speech they have sought to lower our estimation of the importance and use of the physical organization. They have called it a clog, a tenement, a weight, cumbrous clay, bonds and chains, and the lead that holds down the eagle from taking its lofty flight heavenward. From this standpoint it is impossible for a reasonable mind to see the need of putting the soul back into the resurrected body after years, even thousands of years in some cases, of freedom from the impediment, the hindering cause to lofty flights. If the soul's activities are quickened, its happiness augmented and its capabilities of mental and moral progression improved by the riddance of the worse than useless thing, where is the wisdom of the resurrection act on the part of Jehovah? How does it complete redemption? Where is the gain? This departure from the primitive and apostolic faith and hope is the result of a false view of the nature of man. The language of inspiration touching the resurrection of the dead is just such as harmonizes with the notion of man's entire mortality and his absolute dependence upon a resurrection from the dead in order to a future life. The words employed to set before us the resurrection cannot by any exegetical skill be brought into harmony with the notion that man is inherently immortal. The Scriptures employ language touching the resurrection of the dead (righteous dead) that those who hold the popular notion of man's nature cannot consistently and reasonably employ. Inspired statements shut us up to the fact that the resurrection is the only hope of future life. No resurrection, no life, is Paul's conclusion so clearly stated in the 15th chapter of 1 Cor. "If there be no resurrection of the dead, then is Christ not risen, . . . then is our preaching vain, your faith is also vain, and we are 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." The Corinthians and of course all other believers of all times would be under the dominion of sin, and consequently under the power of death. All this goes to show the hopeless condition of the believer in case of no resurrection. In the light of this language where is the ground for indulging the hope of reward when death closes the account of the fleeting day of the present life? Well might the great apostle to the Gentiles say, "Let us eat and drink for tomorrow we die." Make the most of the present, then lie down to an eternal sleep. Everything said in the Bible, bearing upon the question of man's nature, goes to enhance the importance of the resurrection, and Christ's resurrection is the crowning argument and proof of life after death—not in death as held by Channing and Gordon and countless other theologians.

After Paul had summoned more than five hundred witnesses to attest the fact that Christ had been raised from the dead, he breaks forth in this triumphant language: "But now is Christ risen from the dead and become the first fruits of them that are asleep." No believer in the soul's immortality can grasp the full meaning of the apostle's words. He may pretend to do so, but being afflicted with divided vision he cannot see the resurrection in its true light. He is too intently gazing at what, from his unscriptural standpoint is the nearer event, death itself, as the hour of reward. And such has been the entrancing view of death as the gate to a blissful heaven, that the resurrection is assigned to a trifling and secondary place in the faith and hope of countless millions of professed Christians; and in the last fifty years many, including the "destructive critics," and some who do not think it fair for us to

call them by this name, have gone so far as to deny the resurrection of the body, as they are pleased to regard it, claiming that the only resurrection brought to view in the Bible is a resurrection that takes place at death, the raising of an immortal soul out of the natural and corruptible body, quoting in proof of this, "It is sown in corruption, it is raised in incorruption.—1 Cor. 15:43. This unsupported theory is being echoed and re-echoed from pulpit and press, and the professor's chair in theological schools. And why not so teach if the soul is "the man proper," and the corporeal man no man at all, just a house, nothing more.

I would say to this latter class of expounders, Go ahead, gentlemen, you are consistent at least, but what a miserable set of expounders you all are, going as you are in the face of the plain statements of God's Word, endeavoring to do what is impossible, prove your proposition in the absence of proof, and in opposition to proof of the most cogent kind.

How broadly this 15th chapter of 1 Corinthians contrasts with human creeds and confessions of faith. The resurrection, from the Apostle's standpoint, is the only hope of the Christian. This disproved, then an eternal sleep would be the doom of all. If the Apostle had held the common view of man's nature in how different a strain he would have written. He never once in his thirteen epistles used the language of Wesley, or its equivalent. Said Wesley, "I am an immortal spirit, strangely commingled with a little portion of earth." Bishop Butler, one of the greatest thinkers England has produced, wrote in a similar strain: "Our organized bodies are no part of ourselves." This language echoes the theory of Plato. Plato may well be excused on the ground that he had no inspired revelation in hand, but Wesley and Butler had. How could these men, with the description of Adam's creation before their eyes, pen the words they did? The resurrection, from the traditional belief of these men touching man's nature, was of little consequence. It is passing strange that men, with superior talents, and attainments, and accustomed from habit and profession to be critical on some things, could fail to discover the difference between the language they employ in reference to man's nature, and the language the Scriptures employ on the same point. And so of the resurrection. On this latter doctrine, one man, Dr. Adam Clark, made the discovery of a difference between theologians and the inspired writers. He saw that in the New Testament especially the resurrection is emphasized and constantly insisted on as a ground of hope, while in the creeds of the churches, and in the teaching of the ministry, it was scarcely mentioned, or if mentioned, treated as a matter of very little value as compared with death, the gate to endless joy?"

The resurrection of the dead is closely connected with the second advent of our Lord, in fact depends upon this latter event. So if there is no future advent, there will be no rising from the dead, and consequently no future life. Such is the logical and Scriptural relation of the three great facts. The coming of the Lord, like the resurrection, occupies a very low place in modern theology, and both alike for the very same reason, a false view of what death does to man. Jesus styles himself "the resurrection and the life" (John 11:25), i. e., the cause and source of both. In this 11th chapter of John we find plainly stated by Martha the hope of the Hebrew people, of which she was a member. Outside of Bethany she meets Jesus. Forthwith there bursts from her lips the pent up emotions of her sad heart, "Lord, if thou hadst been here my brother had not died." That her brother was dead—really and truly dead, that was the cause of her grief. Did Jesus proceed to comfort her by telling her that the loved one was in heaven enjoying to the full all the happiness of which his nature was capable, that he was then basking in the light of God's love, and feasting on the beauties of the heavenly world? Such would be the way our Platonic divines would soothe the hearts stricken with grief. Not a word of this fell from the lips of the great Teacher. Instead he points her on to the resurrection as the time when her brother would recover his life—"Thy brother shall rise again." In response to these words Martha said, "I know that he shall rise again in the resurrection at the last day." Verse 24. All that is said here about the death of Lazarus by Jesus, by the two sisters, by the disciples and by the Jewish neighbors who shared the grief of these bereaved ones, goes to emphasize the importance of the resurrection.

(To be continued)

## JUDGING AND MISJUDGING

By J. W. Williams

JUDGMENT either justifies or condemns. If it justifies it frees from accusation. If otherwise it brings condemnation. In the one case it a vindication, in the other, a determination of guilt, in which case execution of penalty follows. For a judgment to take place, either to justify or condemn, there must exist three things: A decision in thought; an expression of that decision in words, which is an accusation or sentence, if the one undergoing judgment is decided guilty, or a justification if he be found not guilty; deliverance if justified, or execution of penalty decided upon and affixed by sentence if guilty.

The whole gospel story is revealed in the above processes. The Judge has determined the whole race guilty and expressed such sentence, based justly on a broken law, and has been executing judgment in accord with the penalty affixed and will do so on a grand scale in the next age. But along with such condemnation through law he has been also justifying from condemnation of sin and death all those who believe in Jesus. He first sentenced all in Adam. Then those who learn from law their need of a Savior and who receive deliverance through faith are pronounced just as soon as they believe that they shall be made just, or freed from guilt and continued sin. The basis of such justification is the purpose and power of the Judge. Hence it is not of works but is by grace through faith. They are not only thus vindicated from sin but are also pronounced free from the penalty of suffering and death. But this, like justification from sin, looks not at fact and the present, but off to the future, by faith, and the faith is reckoned fact in the declared purpose of him who calls things that are not as if they be and works all things according to his mighty power. Hence believers come not into judgment but are passed from death unto life and there is no condemnation to be charged to one whom God justifies.

As to the practical working of the doctrine of justification, it fits the believers for their kingdom work of judging the world by calling them to a justified state and teaching them to exercise to others the same grace and mercy they have received by faith from the Father's love. For in the kingdom the saints will have charge of this gospel justification even more fully than they dispense it now. They then will also have charge of judgment unto condemnation in all three requisites named above: they will decide in mind the guilt of their subjects and what penalty will be most effective; they will charge the culprit with his guilt, to stop his mouth from self-justification, and they will execute the penalties due. And when the Lord's judgments are in the earth the inhabitants of the world will learn righteousness. In deciding the guilt of their subjects they, like Jesus and the apostles, will need no witnesses for they can discern the heart. They thus can judge motives and the whole situation, which we cannot do now. The judgment miracles, such as the fig-tree, Ananias and Elymas, were samples of the future kingdom judgment, when Jesus and his apostles proclaimed the kingdom at hand.

Thus at the present time much of our judging people is misjudging and we thus have great need of care. We are bidden to judge and we cannot escape the injunction, but the bounds of our present judging are set and we are warned to do it righteously and mingle mercy with it. We may err in either justifying or condemning. We may either justify the guilty or condemn the innocent. We are especially apt to do the latter in trying to judge motives and in deciding from appearances, jumping at conclusions, we call it. We all show kinship to frogs thus. Our present daily opportunities of judging righteously and extending mercy to the penitent become our training to fit us to judge the world in the day when the world is to be judged. If we are unjust and unmerciful judges now, can we expect a larger trust then?

(To be continued)

## IF UNIVERSALISM IS TRUE

By T. A. Drinkard

**F**IRST. We should not reprove the world of sin, because it is contrary to God's will to do so.

Second. We should not oppose a man who is a drunkard, because God wills him to be drunk in order to carry out his will, and plan.

Third. We must not seek to persuade sinners to accept Christ because they are doing God's will in being sinners.

Fourth. We must cease saying that sin entered the world by one man, but must change it so it should read, "by one God," as it was God's will for it to be here.

Fifth. We must accept the idea that God acted a hypocrite with Adam, when he forbade his eating the fruit, knowing all the time it was his will that he did eat of it.

Sixth. We must teach that God punished Adam unjustly for doing his will.

Seventh. We must teach that the devil was a better friend to God, than he was to himself, in that he persuaded Adam to do God's will. Poor Adam, how he was betrayed!

Eighth. We must teach that Adam was in a bewildered state of mind, not knowing whether to do God's will, or refuse to break his commandment not to eat.

Ninth. We must teach from now on that John did not know what he was talking about when he said, "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father." Leave the word "not" out of this statement, and it would prove their claims.

Tenth. We must teach henceforth, that good is sin in operation, and that it will be sin on our part to oppose this operation for it is the will of God!

Eleventh. We must teach that we are doing the best we can, and what we do, no matter what it is, we are doing God's will.

Twelfth. We must admonish all preachers to stay at home and quit working against God's will.

Thirteenth. We must teach that we were foreordained and predestinated to do what we do, no matter how hard we try to do otherwise.

Fourteenth. That it is absolutely foolish to spend time trying to save people now by getting them to quit sin and accept

Christ, if God intends eventually to save everybody eternally.

Fifteenth. We must teach the people to sin, because God's will will be worked out through sin.

I've been studying along these lines, and have been trying to figure out if sin is God's will in operation, why was his Son a sinless character, in the place of a sinner? And, also, why was it necessary for Christ to die? To redeem man for doing God's will? Talk about procrastination, nothing in this world will put people to sleep quicker and more effectually than this pernicious doctrine of universalism. It eats away your energy, and especially your influence. If you want a non-worker just convert the writer (if you can), and he will cease trying to do anything save to sin and in God's due time he will save me. Universalism is a thorn in the side of the Church of God, a thorn that should be destroyed ere it works ruin, as that is the way of universalism, ruin, and more ruin.

## THE TELLTALE LINES

"HE is the kind of man who does his drinking in secret and his reeling in public—but doesn't fool anyone but himself," commented the man who had been questioned concerning a certain character. But the man went reeling on, entirely oblivious of the fact that he had revealed his actions and habits quite as plainly as if he had advertised his intentions and then brought his bottle into the public square.

He fooled nobody but himself!

Those who saw him when he did not reel, could read his face. The lines of the face show as much as the lines of the hands—and they are plainly read by all.

You can believe according to one code of ethics during the week, and then profess faith in another code on Sunday, persuading yourself that you are fooling people. The chances are that you succeed in misleading someone—but that one is yourself and none other.

The butcher who short-weights, the grocer who short-changes his customers, the merchant who misrepresents his goods, the lawyer who double-crosses his clients, the farm hand who shirks his chores, and the man in the factory who tries to mislead his foreman, are all in the same class. But every thief robs himself most of all. The scars of dishonest dealing are bound to cut deep on their characters and reflect truly in their faces.

With persistent misbehavior and long-practiced cheating, the conscience may be hardened so that it refuses to function—but the fox-like expression of cupidity and cunning will mirror debasement in the lines of the face, disclosing the thoughts in the heart of the persistent malefactor.

What a silly, pitiful creature is the self-deceived man who thinks he can continue in the wrong way and conceal all trace of his hypocrisy from the world! He fools no one but himself.—The Dearborn Independent.

OUR poor world bleeds today, and bleeds by reason of its sin. The church suffers also, and not altogether innocently, for she has courted the sinning world too intimately.—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? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD, Oregon, Illinois.

## Editorials and Church News.

Anyone having any writings or tracts by J. C. Kinsey will confer a favor on J. W. Williams by communicating relative to same, 807 N. 3rd St., Phoenix, Arizona.

Sunday, June 12, we spent at the Hemstock schoolhouse about eleven miles east from Oregon where both morning and evening a well filled house listened attentively to what we had to say on "The Power of Faith" and "Are You Ready?" After the service in the evening, a friend, Mr. W. A. Rowley, living near the schoolhouse was kind enough to see us home in his car. The Advent Christian people have for many years conducted services in this locality until within about three years, so we find quite a responsive chord from several in our audience.

Sister M. S. Nichols, of Minneapolis, Minn., a very dear friend of Auntie Wince, Pierceton, Ind., has suffered a stroke of paralysis with no hope of recovery. Her many friends will learn of this with deep regret.

It is a source of pleasure for us to announce that we have procured the services of Mrs. George Lindsay, of Mount Morris, Ill., to act as cook at our annual Illinois conference. This assures us the very best

service.

In addition to the regular Michigan Bible School and Conference notice please take notice that Bro. D. E. VanVactor, of Indiana, will assist.

Three young men of the Oregon, Ill., congregation recently made a trip to the Antioch Church in the country about nine miles from Oregon to possess themselves of a swarm of bees and the accumulation of honey, grubs and dirt that always accompanies a deposit of this kind. They got them, nor was this all they got. Paul, our office help, is a "swell" looking individual. He looks as if he were on a continuous flirtation, one eye being on the bias. We cannot say so much for the young preacher and the sedate layman who engineered the job further than that they are reported to have been seen slapping at various parts of their anatomy. The old church building will soon be torn down to be applied on the addition to our conference hall.

Sr. M. A. Woodward is now at the home of Bro. and Sr. Kenyon in Grand Rapids, Mich., where she is assisting in the care of Bro. Eugene Moses who has been at death's door for a long time. He is coming along nicely now and great hope is held for his ultimate recovery.

Bro. George Siple, of Hammond, La., is visiting in Oregon with his brother, F. E. Siple, and family, and helping the editor to keep the fish chased away from the bait.

By mistake the Sunday School lesson was omitted last week. It will be found in this issue.

### REMITTANCES

S. J. Wilson; S. Roxana Wince; Mrs. Wm. Gross; Mrs. Mary L. Bailie; J. E. Miller; Mrs. J. F. Richardson; Rufus A. Curtis; Glenn C. Strock; Mrs. Lillie McMillin.

### EMERGENCY FUND.

J. E., and Mae Miller, 1.00

## Notices.

### Michigan Conference and Bible School Announcement

The Annual Conference of the Church of God of the Abrahamic faith in Michigan will convene at Dutton, June 23-26 inclusive. Conference will be followed by the usual week of Bible School.

The Board has obtained the services of Bro. Frank E. Siple and Bro. D. E. Van Vactor as speakers from away.

A cordial invitation is extended to the Brethren and friends in other states as well as in Michigan to attend this gathering.

Plan to take your vacation at Dutton June 23-July 3.

Mildred N. Heise, Secretary.

### Indiana Notice

The building committee is anxious to push to completion the work on the conference building at North Salem before Bi-

ble School, July 5. Bro. Warren Burch has furnished and delivered enough porch ceiling to ceil the basement. This will need to be put on, painting and papering, and some minor things to be attended to.

Now if those who subscribed to a fund for this purpose last year will make their payments now it will be thankfully received by those who have the work in charge.

Committee.

Send your remittance to Leroy Austin, Plymouth, Indiana.

The Church of God of Indiana will convene in annual conference July 15, 1921, at North Salem Church, five miles north of Plymouth, on the Michigan Road, and will close the following Sunday.

All the churches are requested to send delegates.

William M. Huffer, Pres.  
Beulah Pence, Sec'y.

The Indiana Bible School will convene July 5, 1921 at the North Salem Church, five miles north of Plymouth, on the Michigan Road, and continue till July 15.

Those coming by auto come direct to the church and you will be cared for. Those coming by rail, come either to Plymouth, Lapaz or Harris, and you will be met, by notifying Mrs. Maud Austin, Plymouth, when and where you will arrive. If, for any reason, you are not met, phone Marshall Logan and you will be cared for.

Lydia Railsback, Pres.  
Dale Rouch, Sec'y.

## Reports.

### Report of Picnic at Blair, Nebr.

It was decided at the Kennard Sunday School a couple of weeks ago to have a picnic. Accordingly word went forth, for all who could to come to the Castetter Park at Blair, Nebr., on Sunday, June 5th.

The day was sunny and cool. By eleven o'clock a large crowd had congregated. Some from Avery, Omaha, Bennington, and Bro. John Mehrens and family from Little Sioux, Iowa, had crossed the river on the ferry to be with us.

Bro. Hammond, of Avery, gave us a talk in the morning. A short sketch on the lineage of man, after which the well-filled baskets were opened and emptied. A collection was taken to buy ice cream. Enough was received to buy ten gallons, an amount easily disposed of. A short time was spent in visiting, then Bro. Mehrens gave us a fine talk, which was greatly enjoyed. He took for his text: "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 good or whether it be evil."—Ecl. 12:13, 14. He made his talk an exhortation to reverence God and keep the two greatest commandments. Bro. Hammond then gave us a short talk which was also profitable to hear.

Some, having a long way to go, soon departed, having enjoyed the day to the fullest extent. We are hoping for a few more such meetings during the summer. The Avery brethren invited all to come there some time in the near future.

Birdie Krogh.

## Letters.

Casey, Ill., June 9, 1921.

Dear Bro. Lindsay:

I am sending you my renewal for the Restitution Herald. Please mark me up for another year as I do not want to miss a single copy. I used to lay my paper aside when it was a busy time, only read the editorials, but now I read everything in the paper, even if we are busy, and feel like I have been greatly strengthened by so doing. I feel some one or two of the articles alone are worth the whole subscription price.

May the Lord bless you and keep you, and bless the work that you are so faithfully doing, for 'tis the only sermons so many are able to have.

Yours in the one faith,

Mr. and Mrs. Wm. Gross.

## The Sunday School.

By Alta King.

### REVIEW

Lesson 13,  
Reading Lesson:

June 26, 1921  
Rev. 21:1-7

Golden Text: He shall dwell with them and they shall be his people.—Rev. 21:3.  
Memory Verses: Rev. 21:3, 4.

### For Study

The lessons of the quarter have pertained, (1) to various phases of Christian living—the living which God requires specially of his called people now; and (2) to the application of these same principles of living on a world-wide scale under kingdom management.

For the sake of collective study and review we have grouped the lessons as follows:

#### 1. Christianity.

Lesson 1: "Christian Living" as set forth in Rom. 12. Study the chapter for the main points and give briefly in your own words.

Lesson 2: "Christian Health." Physical health as a matter of Christianity from at least three viewpoints. Isa. 28:7, 8; Prov. 23:18-21, 29-35; 1 Cor. 6:19, 20; Col. 3:23. The great cause of man's universal ill health and the cure. 1 Cor. 10:31; 9:24-27; Rom. 6:12, 13. The weakness of the Christian Scientist view.

Is there a Scripture which teaches that the kingdom will take into consideration the health of the people when it works out the salvation of the world?

Lesson 3: "Bible Teachings About Work." Why God cursed the ground after the entrance of sin, and made work necessary. Gen. 3:17. Paul's high estimate of work. 2 Thes. 3:6-13. Its purpose. Eph. 4:28. Jesus' attitude toward work. God as a worker. Two classes of laborers; the conflict between them; the remedy—what and when applied?

Lesson 4: "Wealth and Its Use." Right gaining of wealth and right use of wealth—upon what Christian principle is each based? Right use of wealth. 1 Tim. 6:17-19; Matt. 6:19-21; Luke 16:9-13.

God's condemnation of the wrong use of wealth. Isa. 5:1-10; Amos 8:4-7; James 5:1-6.

Lesson 5: "Christian Education." The meaning of "education." The only safe basis for developing and using the powers we discover in ourselves and the universe about us. Prov. 1:7. Why is this true? Its lack in present day education. The first steps in Eve's education. Why did it lead to wrong rather than right? The blessings of education based on fear of God.

Education as a phase of kingdom work.

Lesson 6: "Rest and Recreation." Needful and right. Eccl. 2:24-26; 3:1, 4, 10-13; 11:7-10. Various manifestations of man's sinfulness in his seeking to supply these rightful needs. God's, Christ's, and therefore the church's present day attitude toward manifestations of evil, is it that of cure and eradication, or restraint through law? If the latter, discuss the how and when of eradication on a universal scale. Scriptures that guide into right recreation and pleasure. Rom. 14:21; 1 Cor. 10:31; 6:20.

Lessons 7 and 8: "Working with Others." Its necessity. Evils attending. How provided for by God in the early church body. The one great purpose in this working together. Comparison of this working to the workings of the organs in the human body. 1 Cor. 12; Eph. 4:11-16. Present day working together of the called people viewed in the light of the "one body" illustration. When and how will the "one body" system of working together be employed by the whole world thus bringing perfect health to the world. Rev. 5:8-14.

#### 2. Christianizing the World.

Lesson 9: "Christianizing the Neighborhood."

Lesson 10: "Christianizing the Nation."

Lesson 11: "Christianizing the World."

Will the Christianizing of any of these groups be any different in principle than what we have seen to be the Christianizing of the group of people designated by God as his "called people." How does the Christianizing of these larger groups depend upon the Christianizing of this "called people"? What nation will be Christianized first and specially employed in Christianizing other nations? When will all this take place?

Lesson 12: "Belief in Jesus the Christ." Scriptural meaning. John 1:41, 49; Isa. 51. First step in the Christianizing process. John 6:28, 29; 1 John 3:23. During the present age it is the basis of God's initial acceptance of any one into the "called out" body of people. Matt. 16:15-18.

The Children's Lesson: Lead the children to talk about the way Jesus wants people to live and see applications in their own lives in home and school. Do not neglect to lead the children to look back of Jesus and see God. If we fail to do this we help to defeat the mission of Jesus. Jesus came to lead people to know God.

### For Class

Let various ones choose one or more of the lessons upon which they will prepare short talks or papers to be given or read in class. The rest should be ready to comment and ask questions.

## THIRD QUARTER—THE LIFE AND LETTERS OF PAUL

July 3-Sept. 25, 1921

### THE EARLY LIFE OF PAUL

Lesson 1

July 3, 1921

Lesson Text: Acts 21:39; 22:3, 27, 28; 26:4; 23:16.

Golden Text: I made myself servant unto all that I might gain the more.—1 Cor. 9:19.

Memory Verses: 1 Cor. 10:32, 33.

### For Study

We are entering upon a half year's study of the life and writings of one of the greatest men that ever lived. Paul "lay in the hands of God in Christ and spoke and wrote and wrought for him, as no other man has ever spoken or written or wrought."—Robert E. Spear. "A man of intrepid action, alert, eager, vehement, quick in decision, swift in movements always getting things done."

(1) Paul's birthplace, early home, nationality and family. Acts 21:39; 22:3, 27, 28; 26:4; 23:16; Rom. 11:1. Combine these Scriptures so as to make a connected account.

The city of Tarsus and its influence on Saul's life. "No mean city." "Mean" is literally without a "mark" or "token"; hence used of uncoined gold or silver.—Prof. Marvin Vincent. A distinguishing mark had been placed upon Tarsus. Tarsus was a "free city," having its own laws and magistrates, a "self-governing metropolis" as it boasted on its coins. Moreover Tarsus possessed a famous university, and ranked with Athens and Alexandria as an educational center. "In choosing the birthplace of St. Paul the guiding hand of Providence is seen. Here it was possible for a Jew to be brought up in a Gentile city, and to become a Roman citizen while at the same time he remained a strict Jew, learned in the law and true to the traditions of the fathers. In this city, as in few others he could be fitted for the larger mission which made him the Apostle to the whole world, and not to the Jews only."—E. W. Work D.D.

#### (2) Paul's education.

Trade. Acts 18:2, 3. "It was an honest Jewish custom, that each boy should be given the breadth of sympathy, the moral discipline, and the resource in time of need which are to be found in a trade."—Robert E. Spear.

Teaching. Deut. 6:4-9. Study these verses carefully as they contain the only true and safe foundation of education. "It is not probable that there was an elementary school at Tarsus in Paul's time. He learned texts of his mother, and the interpretations from his father, but as he advanced, he would be placed under instruction in the traditions, with the ruler of the synagogue."—S. Baring Gould.

"At the age of five a Jewish lad would begin to study the Bible with his parents at home; and even earlier than that he would doubtless have learned the Shem (Deut. 6:4-9), and the Hallel (Psa. 113:118), in whole or in part. At six he would go to his "vineyard," as the later rabbis called their schools. At ten he would begin to study those simpler developments of the oral law. At thirteen he would, by a sort of 'confirmation' become a 'Son of the commandment.'"—F. W. Farrar.

His later education was under Gamaliel. Acts 22:3. "This was Gamaliel 1, probably a grandson of Hillel, and certainly the most distinguished scribe of his day."—Prof. Geo. H. Gilbert.



In Acts 5:34 he is described as a member of the Sanhedrin, a Pharisee, "a doctor of law" and "had in honor of all the people." His attitude toward Christ before Paul's conversion is seen in Acts 5:34-39. "He was a Pharisee but comparatively free from the narrow prejudices of that sect. He was so greatly beloved by his pupils that at death they raised to his memory such a costly funeral pile 'as had never been known except at the burial of a king.'"—David James Burrell, D.D. The nature of Paul's education under this man is seen in Acts 22:3 and Phil. 3:5, 6.

"The course of instruction in Gamaliel's school consisted entirely of the study of the Scriptures and the comments of the sages and masters upon them. The words of the Scriptures and the sayings of the wise men were committed to memory; discussions were carried on about disputed points."—James Stalker. Much of these discussions were trivial, as whether the hands should be washed before or after filling a cup; and whether the light of the sun, stars, lightning, and a fire were the same or different. The students, however, would get some real wisdom, as from these sayings of Hillel (the leader of Gamaliel's sect), "Judge not thy friend until thou comest into his place." "Say not, 'When I have leisure I will study;' perchance thou mayest not have leisure." "Be of the disciples of Aaron, loving peace and pursuing peace."

(3) Paul's Characteristics.

Thoroughness. Phil. 3:5, 6; Acts 22:3.

Conscientiousness; loyalty to his conception of right. Acts 9:5; 1 Tim. 1:13; Acts 20:18-27.

Endurance. 2 Cor. 11:22-29.

Scripture Readings: Acts 21:39; 22:3, 27, 28; 26:4; 23:16; Rom. 11:1; Acts 18:2, 3; 5:34-39; Phil. 3:5, 6; 1 Tim. 1:13; Acts 20:18-27; 1 Cor. 11:22-29.

The Children's Lesson: Help the children to get acquainted with Paul as a boy, and young man, noting especially his education and natural characteristics.

#### For Class

Discuss the lesson by topics, reading Scriptures which bear upon the same and any interesting items concerning him and his early life which you may be able to find. Some one make it a point to bring something of this sort to class.

## 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.

#### BIBLE QUIZ

By Lottie E. Young

#### Answers to Last Questions

1. Ebal and Gerizim.
2. To draw out.
3. John.
5. Peter.
5. Athens.
6. A robber whose life was demanded in place of Jesus.
7. Jonah.
8. Silas, Barnabas, Timothy, John Mark, Aristarchus.

9. History tells us in Rome by beheading.

10. History tells us in Rome by crucifixion.

11. Corinth, Galatia, Rome, Ephesus, Thessalonica.

12. Jordan.

13. Nathaniel.

14. Antioch.

15. On Mount Hermon.

#### New Questions

1. What was done with the money for which Christ was betrayed?

2. Who was chosen to succeed Judas in the band of the Apostles?

3. How did the Holy Spirit manifest itself on the day of Pentecost?

4. Why was Moses not permitted to enter the Promised Land?

5. Who succeeded Moses as leader of the Israelites?

6. What king prayed for life and 15 years was granted unto him?

7. How many times did Jesus speak on the cross?

8. Why was Jesus baptized?

9. What names in Old and New Testament have the same meaning?

10. What is the theme of Philip's preaching?

11. Who was the last of the judges and first of the prophets?

12. Who was the High Priest who condemned Jesus?

13. What was the mode of capital punishment practiced by the Jews?

14. What two men "walked with God"?

15. Where, in the Old Testament, is there a perfect picture of the suffering Messiah?

#### SLOGAN—"UNITY TRUTH AND RIGHTEOUSNESS."

By S. Roxana Wince

**B**EREA, a city of Macedonia, mentioned in Acts 17: 10, 15, is situated on the eastern slope of the Olympian mountain range, commanding an extensive view of the plain of the Axios and Haliaemun." "It is now called Verria, or Kara-Verria." When William Smith edited his Bible Dictionary it contained 15,000 or 20,000 people, and it would be very interesting to know something of the present condition of this mountain perched place where Paul, Silas and Timotheus labored with such blessed results. But I have not time to hunt up the necessary data just now, as I have other thoughts to present to the dear Bereans in this paper.

You have chosen the name "Bereans," because you admire the nobility of character which prompted them to "receive the word of the Lord, with all readiness of mind," and have taken "Search the Scriptures Daily" for your motto, that you may pattern your lives after theirs. It is the finest motto you could have.

But what Scriptures do you suppose these Bereans were searching to see if the things presented to them by Paul were really so? The Old Testament Scriptures, of course, for the New Testament had not at that time been compiled, and if it had been, even so far as Matthew, Mark, Luke and John's gospels are concerned, it would have been necessary to subject it to the same test that Paul's preaching had to be subjected to, for the pivotal question of the new doctrine, to the Bereans, was

this: "Is this crucified Christ, indeed the great Prophet, and Messiah of our Bible, for whom we and our fathers have been looking for so long? Did he come at the predicted time?" When that point was satisfactorily answered, there was nothing left for them, as devout, God-fearing Israelites, but to accept and obey, for this greater prophet than Moses, God had commanded them to "hear." And hearing implies believing in and following.

But another question comes up here. Who were the inhabitants of these "European-Greek and Romanized towns"? Am I right in calling them Israelites? Not all Jews, for it plainly says there were many honorable Greeks among the believers at Berea, and commentators think the same thing was true of Thessalonica. But suppose these converts were Gentiles in the common acceptation of the term. But how then, did they come to have the Bible in their possession and to be daily searchers of it if they were idol-worshipping heathen? I cannot make the two things hang together. They would not have been called "Greeks" in contradistinction to Jews if they had been Jews.

And how did it come that James wrote to "the twelve tribes scattered abroad"? That John the Revelator tells of the baptismal seal being placed upon thousands from all the tribes of Israel, during a time of quietude from war, if the converts of these early days were all from the tribe of Judah, and from heathendom? The fact of the case is, the inhabitants of those places, and of Asia Minor, were in large part of the ten tribes of Israel—to whom Jesus bade his disciples go, or "lost sheep." Judah does not embrace all the tribes at the present day, and never has. God has kept the two houses distinct from each other, from the time of their division under King Rehoboam. No hint of the amalgamation of the people of the ten tribes with Judah, is given, either in Bible history or prophecy, nor of any reunion of the two houses until as Ezekiel predicts, they are made into "one stick," or into one kingdom, in the mountains of Israel.

Every one of the tribes must necessarily be in existence at that time, now so very close at hand, or such a thing could not come to pass.

God has spread a veil over the ten tribes so they would not be known, but it will, in his appointed time be rent aside, and they will appear as great and multitudinous nations standing at the head of, and having the dominion over all other nations.

Search out the matter for yourselves. It is a study worth your while, one that involves the tenor and faithfulness of God as to the keeping of his oath-bound covenant to Abraham, to Isaac, to Jacob and to Israel as descended from the sons of Joseph, with their companion tribes, for "a thousand generations," or from eternity to eternity.

Prove the truth of the matter as the ancient Bereans did.

But I must not linger here for I want to tell you something of other questions that were forever settled at Berea, by that "daily searching of the Scriptures." That the Bereans did so is undeniable proof that "the people no less than the ministers of the church are entitled and

bound to search the Scriptures; that they are entitled and bound to judge on their own responsibility whether the teaching they receive from the ministers of the church is according to the word of God; that no faith but such as results from personal conviction, ought to be demanded or is of any avail."—Jamisen, Faussett and Brown.

This being so, what right have the Pope and the priests of Rome to take the Bible from the common people and force them to believe a gospel, wholly at variance with the word of the Lord?

What right have they to forbid our doing what Jesus himself commanded us to do?

He said, "Search the Scriptures, for in them ye think ye have eternal life."

#### Unity

I come now to your slogan. "Unity" can be brought about only by reverential, humble, prayerful searching of the scriptures to see whether the things that are taught us are so or not. If unity cannot be brought about in this way it cannot be brought about at all, no matter how lovingly, wisely and kindly sought after. You dare not accept teaching that flatly contradicts the plain statements of God himself, even if that teaching comes from the most gifted and learned of your leaders, for only belief of, and obedience to the truth can save. Faith in lies is not faith in God, and cannot be made so, no matter how beautiful the arguments brought forward may be, nor how specious and convincing they may seem.

Bro. Williams argues that there can be unity in Christ, without there being unity in faith. I cannot so understand it, for we must hear the gospel and believe it, before we can enter into, or become one of the Christ-body, or church.

There is but one faith, or one gospel. Paul pronounced an "Anathema Maranatha" on him who preached any other gospel than he had preached.

Can we unite with those whom God, through Paul, has pronounced accursed? or who will be "accursed" or "cut off" when the Lord comes?

Can there be unity between those who believe in everlasting destruction for the wicked and those who, like Bro. Sweet, promise future life to the ungodly and sinner?

When a man denies Christ to save his life in the present mortal state, he most certainly loses the life to come. Jesus does not murder men when he raises them and finding them unworthy of eternal life, remands them to death. The choice was their own. They "chose death rather than life." They "would not come" to Jesus, "that they might have life." The responsibility for the loss is theirs, not his.

We must work for unity of faith if we would have a united body of believers.

#### Truth

"Truth" is the next word in your slogan. Pilate asked, "What is truth?" Jesus said, "I am the way, the truth and the life." He is "the way," because he is the door into the sheepfold. There is no other legal entrance into the family of God. All who essay to get into it in any other way are thieves and robbers. All truth centers in Christ. To have saving faith we must believe in him, and to believe in him we must believe the things that God has said

concerning him.

Jesus preached the gospel of the kingdom. The gospel of a kingdom that would embrace the whole earth, when all things would be put into subjection to him, when he would reign over the house of Jacob forever and when the twelve apostles would sit on twelve thrones judging the twelve tribes of Israel, the tabernacle of David having been built again, at his return, that the residue of men might seek after the Lord. These things are truth.

The miraculous birth of Jesus is truth. Nathanael said to Jesus, "Thou art the Son of God, thou art the king of Israel." That is truth. That Jesus died for our sins according to the Scriptures, was buried and rose again the third day according to the Scriptures (this looks as if the gospel were already complete), and that he was seen of many after his resurrection, is truth. It is also truth that because he was raised, we, too, shall come forth from the grave, just as he did, in a literal reliving of the very bodies that went down, made immortal and incorruptible. His coming again, is truth, a blessed and essential truth.

You can fill in, what I, for lack of space, must leave out.

#### Righteousness

"Righteousness," the last word in your slogan, is an all-important factor. When a man or woman becomes the bond-slave of Christ they must be different beings. They must no longer be mean and hateful. They must be like Jesus. They must walk in the footsteps of Jesus. They must let truth dwell in their inward parts. No guile must be found in their mouths. Whatever others may do, they must do right.

If righteousness be not wrought out in their lives, belief of the truths that Paul preached, whereby he says we are saved, will avail nothing. Take heed to your steps lest you fail of the grace of God.

#### LOVE TO GOD AND MAN

Dear Bereans:

I am requested to write an article on the subject of "Love". I wish that you all would all read the fourth chapter of 1 John, also other Scriptures where God's love is spoken of, for the more we know of God the more we will love him, "for God is love."

Let us stop and seriously think it over. Do we really love God and our Savior, or do we just think so? Jesus said to his disciples, "If ye love me keep my commandments." I will name just a few of them, for we are assured that, "Blessed are they that do his commandments." etc. Eph. 4: 31, 32. "Let all bitterness and wrath, and anger and clamour and evil speaking, be put away from you, with all malice, and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Can we do it?)

1 Peter 3:3, 4. "Whose adorning, let it not be that outward adorning of plating the hair, and of wearing of gold, or putting on of apparel," (Shall I say the theatrical styles?) "But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit," (disposition) "which is in the sight of God of great price."

Of course the worldly folks will think it strange that we run not with them to

the same excess of riot, speaking evil of you. We are told in 2 Tim. 3:12, that all that will live Godly in Christ Jesus shall suffer persecution. What a comfort it is to know that if we suffer with him that we shall also reign with him. "Behold, what great love the Father hath bestowed on us that we should be called the sons of God, and it doth not yet appear what we shall be, but we know when he shall appear, we shall be like him, for we shall see him as he is." Jesus said, "If ye keep my commandments ye shall abide in my love, as I also have kept my father's commandments and abide in his love." Let us all set our affections on Jesus and his promised reward. May the Lord help us all to be faithful unto death.

R. C. Railsback.

#### A SEEMING CONTRADICTION

By Dr. A. W. Taylor

IN the Herald of June 7, in "Desert News," by J. W. Williams, he asks, "How do you explain the difficulty" of Isa. 65:20 where it is said "the child shall die", and Rev. 20:4 where it is said, "there shall be no more death." Both of these Scriptures place the events spoken of in the new earth.

I am certain that Isa. 65:20 as we have it in the accepted or authorized version is an incorrect translation. One translation of Isa. 65:20 by a Jewish Rabbi reads as follows: "There shall be no more thence children born, nor an old man that hath not filled his days, nor a child to die, nor a sinner an hundred years old to be accursed."

The above translation is in complete accord with all other Scriptures that treat of the new creation state.

Our Lord says, "They that shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more." This statement of Christ concerning that world, the world to come, is that the marriage condition no longer exists and hence no more children born. "Neither can they die any more," and hence "no more death." Therefore I feel certain that the authorized translation is wrong and the one by this Rabbi is correct as it is in harmony with the words of Christ and every other Scripture treating upon this theme of the New Earth, wherein the righteous, and no others, shall dwell. There shall the inhabitants "not say, I am sick."

Bless God for the glorious prospect of a sorrowless and deathless land,

"Where sin shall be vanquished,

And death lose its prey,

And earth with her nation,

Shall Jehovah obey."

Bridgton, Maine.

THE church is overloaded with man-invented machinery run by human steam. There is too much friction and not enough God produced harmony and results.—Sel.

ONE person differs from another primarily by fineness of nature, and secondly, by fineness of training.—Sel.

HONEST investigation is the emery-wheel that sharpens and brightens the understanding.—Sel.

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THE real need of the times, the crying need of the world, the bottomless need of humanity, is the coming of the world's rightful Ruler, to establish his glorious reign, and cause the ruined world to blossom as the rose.—Sel.

EVERY event in the world-life; every passing day and year brings us that much nearer the consummation and the end of all things.—Sel.

THE service of Christ is a love service, and therefore should be freely rendered without grudging.—Sel.

IN the fields of vegetation good fruitage depends upon good rootage; so also in the realm of Christianity much fruitage depends upon being properly rooted and grounded in Christ Jesus.—Sel.

MAN'S extremity is generally the devil's opportunity as well as God's.—Sel.

# THE RESTITUTION HERALD.

Volume 10.

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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.  
104 South 7th St.,

### STILLING THE TEMPEST Mark 4:35-41

CHILDREN, have you ever been in a boat? Do you like to play near the water? I am sure almost all children like that. Jesus loved the water very much, and, when he could, he would sit near the Sea of Galilee to rest. Sometimes he and his disciples would go out in a boat so that they might have a quiet time to themselves.

Sometimes when the people came crowding and pressing about him, he would stand by the lake's side and talk to them. Or perhaps he would take a boat, and pushing out a little way where he could see them all, he would sit in the boat and talk to them.

He had spent a whole afternoon in a ship telling beautiful stories to the crowds who stood on the shore. When the sun went down the crowds left him alone with his disciples. He then told them the meaning of all the stories he had been telling. Then he said, "Let us go over to the other side of the lake."

So they set sail and were soon on their way across. There were other boats along, too, much smaller than the one Jesus was in. The sea was smooth and Jesus, who was very tired, lay down and went to sleep.

In a short time the wind began to blow. It beat the sea into great waves that came over the sides of the ships. Sometimes the ships were blown close together. Then they would be driven far apart. Although the men in the ship with Jesus were used to the sea they became badly frightened. The ship was filled with water and it seemed that all of them must be drowned. Still Jesus slept.

In great fear the disciples crowded in to the stern of the ship and cried out, "Master! Carest thou not that we perish?"

Jesus awoke and when he heard their cries he stood up and spoke to the wind and the sea just as he would to a naughty child. All he said was, "Peace, be still!"

But the wind ceased blowing at once, just as any little boy or girl would stop making a noise if Father asked them to do so.

When the wind had stopped blowing, of course the sea became quiet and the disciples and sailors at once set to work to dip the water out of the boat.

Jesus turned to his disciples and said,

## TO LIFT OR TO LEAN

HERE are two kinds of people on earth today,  
Just two kinds of people, no more, I say.  
Not the saint and the sinner, for 'tis well understood

The good are half bad and the bad are half good;  
Not the rich and the poor, for to count a man's wealth

You must first know the state of his conscience and health;

Not the humble and proud, for in life's little span

Who puts on vain airs is not counted a man;  
Not the happy and sad, for the swift-flying years  
Bring each man his laughter, each man his tears.  
No; the two kinds of people on earth I mean  
Are the people who lift and the people who lean.  
Where'er you go, you will find the world's masses  
Are always divided in just these two classes;  
And, oddly enough, you will find, too, I ween,  
There is only one lifter to twenty who lean.  
In what class are you? Are you easing the load  
Of over-taxed lifters who toil down the road?  
Or are you a leaner who lets others bear  
Your portion of labor and worry and care?

—Ella Wheeler Wilcox.

"Why are you so fearful? Have you no faith in me at all? You should know that no harm would come to you when you are with me."

The sailors went back to their work shaking their heads and saying to each other, "What sort of man can he be that even the wind and the sea obey him?"

### ON BENDED KNEE: A LESSON FROM THE BIRDS

HAVE you ever noticed how most birds arrange themselves for a comfortable sleep? If you watch the canary in his cage, or the hens going to roost, you will see that they often draw one foot and leg close up to the body and stand on the other; they then tuck their heads under a wing and are soon fast asleep. The perch on which they roost is not large, but they get a firm grip on it with the claws of the foot on which they stand.

Is it not remarkable that they do not fall off as soon as they are asleep? If you were to fall asleep, with a book in your hand, your fingers would soon relax their grip, and the book would fall. How is it that the same relaxation of grip does not happen to the birds which roost on one leg? The reason is that the tendons of a roosting bird's leg are so constructed that when the leg is bended at the knee the claws contract and grip whatever they encircle, and they cannot relax until the knee is unbended again. When the bird settles for sleep, it makes itself comfortable by bending the knee of the leg on which it is standing, and its weight being thrown on the leg keeps it in that position.

Paul wrote to the Thessalonians (1 Thes. 5:21), "Hold fast that which is good," which just means that they were to get a firm grip of the good, and never let go.

How can we do that? The bended knee will give us the grip, and if we do not forget to bend the knee, we shall be enabled to continue to hold fast. You know what I mean by the bended knee. It is the symbol of prayer. We are told when Daniel prayed, "he kneeled upon his knees three times a day" (Dan. 6:10). And Paul, in his epistle to the Ephesians, said, "For this cause I bow my knees to the Father of our Lord Jesus Christ" (3:14).

These are splendid examples for us to copy. The more you pray, the firmer grip you will have of all that is good. The more you allow the weight of the realization and sense of your sin and of your need of God's grace and strength to cause you to bend the knee in prayer, the more blessing you will enjoy. Do not think that one cannot pray without kneeling. The upward lifting of our hearts to God in the midst of our work and walk in everyday life is prayer; but it is well to remember that it is wise to have a stated time and place for prayer, where we can be alone with God, and bend the knee at the throne of grace, in the attitude of devotion and humble supplication.

—Sunday School Times.

### KINGLY INDEPENDENCE

BOYS wish to be men that they may be free and do as they like. But how few men can do as they like; and the more powerful the men, the less able they often are to have their own way. They are hemmed in and hindered on every side. There is more independence in cottages than in palaces,—more freedom for peasants than kings. A Roman emperor once abandoned his empire and went into the country to raise cabbages, and rejoiced in the change.

"D'Israeli says that a king of Poland abdicated his throne and joined the people and became a porter to carry burdens. And some one asked him why he did so, and he replied: 'Upon my honor, gentlemen, the load which I quit is by far heavier than the one you see me carry. The weightiest is but a straw when compared to that world under which I labored. I have slept more in four nights than I have during all my reign. I begin to live and be a king myself. Elect whom you choose; for me who am so well, it would be madness to return to court.'"—Sel.

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## THE RESURRECTION

By John L. Wince, Deceased  
(Continued from last week)

In a few words the view expressed here in reference to the rising again of the dead accords perfectly with what was said of this young man's death and with the whole drift of Scripture teaching on the nature of man. Can anyone, holding the doctrine of the immortality of the soul, account for the utter silence observed by all, touching anything that would in any way teach the popular doctrine of soul survivance and going to heaven at death? This death scene afforded a good and suitable opportunity for even something more than a mere hint that the dead was alive in some place of ecstatic bliss, in case the doctrine was held by Jesus, by these sisters and the disciples. Here was a fitting occasion for a plain expression of the popular hope, yet none of the parties who spoke dropped even a hint, or said anything that could be construed to favor the notion that Lazarus' soul had gone to glory four days before. After his resurrection he mingled with the people, going in and out; yet none plied him with questions as to what he saw and heard in Paradise during the brief interval of the four days. Resurrect a dead man today and the fact of such a reunion of soul and body (?)—as popularly understood—would lead the pious, holding the notion of the soul's immortality, to ask many questions about the other world; and such interview with a soul back from heaven or Paradise would be sought, for the purpose of proving that the soul exists apart from the body. Neither Lazarus nor any others, whose resurrections are mentioned in Bible history, volunteered to impart any information concerning the world beyond, for the very good reason that they had not been there. They had been to the grave—no farther. "If I wait the grave is mine house," said the man of Uz. Job. 17:13 His "rest was to be in the dust" but he, like all the ancient worthies, indulged the hope of the better resurrection. "All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee; thou shalt have a desire to the work of thine hands."—Job 14:14, 15.

It is commonly held that the two classes, the righteous and the unrighteous, will be raised and judged at the same time. This is erroneous. The distinction, everywhere in God's Word so clearly defined, between the two classes in their present condition, is even more plainly defined in their resurrection. The notion of a simultaneous rising from the death state is thought to be supported by several passages of Scripture, as John 5:28; Dan. 12:2; Matt. 25:31-46, and some others relating to the judgment. Some of Christ's parables are also brought forward to prove a simultaneous resurrection of good and bad. Later revelations make it plain to our minds that only one class rise in the first resurrection, a peculiar company, fitted by character and training for joint rulership with the King of kings. There is order in the resurrection. Paul states the order thus: "Christ the first fruits, afterward they that are Christ's at his coming." The Diaglott rendering is, "Christ a first fruit, afterwards those who are Christ's at his appearing."—1 Cor. 15:23. The next verse adds, "Then (after) the end." The end referred to here is by some explained to be the end of the resurrection or last company or band in the order, as in the count of verse 23.

The late David N. Lord, a very scholarly man, took this view of the text, assigning as a reason for so understanding it that the Greek words employed here are military terms denoting bands in the order of marching. It is objected to this view that there can be but one class spoken of inasmuch as it is affirmed, of the subjects of the resurrection of this chapter, "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 an animal body, it is raised a spiritual body," all of which could not, in truth, be affirmed of the wicked. I have this to say: There could be in the passage an allusion to the second stage of the resurrection by way of completing the statement of order, without making it logically conclusive that the above affirmations of the apostle would have to apply to both classes. Yet I am not particular about defending Mr. Lord's view of the text, I can confidently affirm that there will be a resurrection at the end of the thousand years' reign of Christ; thus completing the

order—Christ a first fruit, afterwards they that are Christ's at his coming, and after, the resurrection of the remainder of the dead. This I affirm on the ground of a later and fuller revelation. Earlier Scriptures on the resurrection reveal the truth as far as they go, but do not reveal the whole truth. This is in accord with the fact of a progressive revelation. This principle is easy to discover, by a little attention on the part of the Bible reader. There is a disposition on the part of some students to form their opinions touching certain subjects, from earlier Scriptures, then when they come to later and fuller revelations, stubbornly refuse to be enlightened further on the subject, especially is this true if the fuller passage occurs but once, or is found in the books of Revelation, or but one writer states the point. This way of disposing of an unpalatable truth, or getting rid of an opposing view, is pernicious, and none but the over prejudiced will resort to it.

"They that are Christ's at his coming." This language implies that the resurrection that takes place at the epoch of the Lord's coming is of a select company or band, that there are no apostates from the faith included, for such would not be Christ's disciples. The fact of a choice company finds additional proof in what the Apostle affirms in setting before us the nature of the resurrected body. The reader will please turn and read 1 Cor. 15:42. and on to the end. The resurrection of the different orders or bands takes place in the order of time. Christ was raised as a first fruit nearly nineteen hundred years ago, and the raising of his disciples is still a future event; and beyond this last, a thousand years, the remainder of the dead will be raised. There are other passages of the Scriptures which seem to convey the idea of an eclectic resurrection as examples, Luke 14:14. **Thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.** In Phil. 3:11. Paul, expressing the desire of his heart, says: "If by any means I might attain to the resurrection of the dead." He puts before himself as an object of attainment, and very difficult of attainment too, a resurrection not common to all mankind, but one peculiar, on which he had fixed his heart—the goal toward which he was pressing like athletes in the Grecian games. A resurrection which to his heart was as the pole to the magnet—on which God had pronounced a blessing. The R. V. renders the passage, "If by any means I might attain to the resurrection from the dead;" and the Diaglott, "from among the dead." This latter rendering implying plainly that some of the dead are left at the time when this occurs. Christ's answer to the question of the Sadducees accords with this. "They which shall be accounted worthy to obtain that world (age) and the resurrection from the dead neither marry, nor are given in marriage, neither can they die any more; for they are equal unto the angels; and are children of God, being children of the resurrection. Luke 20:35, 36. This resurrection is of worthy ones, worthy to obtain that age, which clearly implies that some will not be accounted worthy to obtain it or to attain it. These will sleep on to the termination of that age whether long or short, the measure of time not given here. The Diaglott has, "That resurrection from the dead." So it is a special resurrection taking place at the beginning of that particular age; unworthy ones being excluded. This is in harmony with the later and last revelation touching this point; to which attention will be called further on. The character of the subjects of this resurrection is clearly stated, and time is connected with the event; and there is no possibility of ruling out either element.

Attention is now called to Isa. 26:19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." These sleepers that awake, these dwellers in dust that arise and sing, which can only be affirmed of the just. The wicked will not sing when they come forth. Paul represents the risen saints as saying, "O death, where is thy sting? O grave, where is thy victory?" being gladly conscious of deliverance from the sting of the one and the captivity of the other. Who would not wish to be one of this ecstatic company? Well might the Apostle say, "If by any means I may attain unto the resurrection from the dead."

We shall be like him; oh beautiful thought!  
Well may the soul unto rapture be wrought;  
After the sorrow, the woe and the tears,

We shall be like him when Jesus appears.

Dan. 12:2 falls into harmony with the passages already quoted. I give Tregelles translation. "And many from the sleepers of the dust of the earth shall awake, these (that awake) shall be unto everlasting life; but those (the rest of the sleepers who do not awake at this time) shall be unto shame and everlasting contempt." Here we have again the idea of the first resurrection with its eclectic and distinctive character. If the idea of a prior, and special resurrection roused the vehement desire, and nerved an apostle for extraordinary efforts in order to attain it, why not a Hebrew prophet of the old dispensation be inspired to reflect the same thought under language, though more obscure yet susceptible of an explanation in harmony with the later revelations? Such explanation is reasonable in the light of subsequent unfoldings of the Divine mind to human understanding.

#### THE LATER AND LAST REVELATION ON THE SUBJECT OF THE RESURRECTION.—REV. XX.

The idea of an eclectic resurrection based upon worthiness of character, and to take place at the coming of our Lord has been already shown by the Scriptures cited; also its priority in point of time implied, but how far asunder the two stages of the resurrection, is a point left to be settled by this 20th chapter of Revelation. In the vision of this chapter the first act is that of the angel binding and imprisoning Satan. After this scene John sees thrones, and the risen saints invested with authority to judge or rule. "They sat upon them." "They" refers back to chapter 19 for its collective plural antecedent. Chapter 20 is a continuation of the vision, and the two should have remained together in one chapter. Uninspired hands made the division arbitrarily. There are many examples of this kind in the Bible. If the reader will take the pains to read the verses 7, 8 and 9 of the preceding chapter he will learn that the marriage of the Bride and Bridegroom, the Church and her living Head, had already taken place. After seeing the saints enthroned the martyrs are singled out as worthy of special mention. The Revelator says, "And I saw the souls (persons) of them that were (R. V., had been) beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years." John does not say he saw these martyrs rise. He sees them after they are risen; nor that he saw the bride, including the martyrs, rise. He sees her after she is risen; sees her enthroned. The marriage had been celebrated previously and at the beginning of that notable period, the thousand years. At this point comes in this solemn assertion. But the rest of the dead lived not again until the thousand years should be finished. These slumber on while those that have part in the first resurrection reign jointly with their Lord, enjoying all the beatitudes which belong to their exalted position in the kingdom of God. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." This affirmation touching the subjects of the first resurrection completely refutes the claim set up by some that two classes, good and bad, rise at the same time. Let us enumerate the points supported or proven. 1. This resurrection is first in point of time. 2. Its subjects are blessed and holy. 3. These subjects rise at the first end of the period named here. 4. The rest of the dead, the unworthy ones dead at the time when the worthy ones rise, do not live until this period is finished. 5. The measure of time between the two resurrections is definitely stated to be a thousand years. In the face of these proofs it is not possible to prove that the two classes, good and bad, rise at the same time. So this contention constituting part of the ground on which some good people, honest no doubt, refuse to us fellowship, must fall to the ground. John 5:28, 29; Matt. 25:31 and to the end; the parables of the fish net, of the faithful and unfaithful servants, and others will be appealed to in vain.

My early impressions were that all mankind would rise at the same time; in fact this was the view held by the church of which I was a member back in the early fifties. It was so preached by the ministers of that denomination (Baptist), and its hymnology voiced the same doctrine. I heard many sermons in which reference was made to the last judgment (the ministers believed that one judgment took place at death) at "the end of the world," "at the end of time," when

all the human race would appear in the vast concourse in the presence of the judge, and the case of each individual be finally and forever decided. For the purpose of this judgment it was held that soul and body would be united. Frequent allusions were made to Revelation 20th chapter from verse 11 and to the end. I think the ministers taught that the first resurrection was conversion, a view held by the late Professor Stuart of Andover, a view common among Post-millenarians. Of course this class of expositors are forced to take this view of the first resurrection in order to make it appear that all mankind will be summoned before the bar of God at the end of the thousand years. The second coming of the Lord is also, by this theory, placed at that far future point so as to make room for a temporal millennium to be brought in by human agencies and appliances; thus postponing our blessed Lord's return indefinitely. By this theory the doctrine of Christ's advent is shorn of its power, and his injunction to "Watch for in such an hour as ye think not the Son of Man cometh," is rendered meaningless.

A child reading Revelation 20 would come to no other conclusion than that two literal resurrections are brought to view, and these separated by a thousand years. From whence then, it may be asked, the impression that good and bad are raised at the same time? John 5:28, 29 are quoted as proof. "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Shall hour in this text be taken in its most limited and literal sense of sixty minutes? Those who believe that the just and unjust will rise at the same time insist that it must be so understood. Hour (hora—Greek) in the Scriptures does not always mean one twenty-fourth part of a day. Like many other terms of time measure it is employed to denote either short or long periods—indefinite time. Its primary meaning, according to Webster, is time or season. In 1 John 2:18 hora is translated time, "It is the last time," which is co-extensive with this dispensation. So in this sense we can truthfully say, "The time is coming when 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," or judgment. Rom. 13:11 gives us another example of this use of the word "hora." There is no need of inferring a simultaneous resurrection of good and bad from the language employed by our Savior, and thus destroy the harmony of Bible teaching on the subject of the resurrection. Events seen in prophetic perspective, like objects seen nearly in line, appear, or rather are brought near together. Who for instance in reading Isaiah's words concerning the Messiah—to proclaim the acceptable year of the Lord, and the day of vengeance of our God (Isa. 61:2) would have thought that in this brief sentence two great and distinctive eras were brought together and spoken in one breath the day of grace and the day of judgment. But Jesus reads the words—"to proclaim the acceptable year of the Lord," and closed the book, . . . and sat down. Then said, "This day is this Scripture fulfilled in your ears." The day of vengeance of our God he read not; thus signifying that this was to be fulfilled at a future day—that day still future to us. The passage in John 5:28, 29 must not be put in conflict with Revelation 20, which cannot by any exegetical skill be made to agree with the notion that the righteous and unrighteous rise together. It is supposed that the parable of the ten servants who were entrusted with their master's funds and told to occupy until his return, furnishes conclusive proof of a simultaneous judgment of the faithful and unfaithful; and consequently a simultaneous resurrection. It is true that in the parable the servants all appear in the presence of the Master at the same instant, which is quite natural, but who can prove that this finds its counterpart in the faithful and unfaithful appearing before the great Judge in the "same hour." In many of the parables of our Lord a point or two find a counterpart and the rest is parabolic dexterity. And must a parable be explained and be made to carry a meaning in contradiction to plain passages? The 20th chapter of Revelation must be reckoned with. There is the thousand years between the two resurrections. This is a measure of time.

(To be continued)

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S. J. Lindsay, Editor and Manager.

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## Editorials and Church News.

A number have requested their names placed in the list on the rear page. Just have patience if it does not appear at once because we are obliged to change our type machine when this is done and for this reason we wait until we have other work of the same kind to do.

We were at Rensselaer, Ind., over Sunday, June 19, and while there we saw two nice showers of rain which were much needed. We had had a nice shower on Saturday morning. Never saw crops look better for the time of year.

The article on the Resurrection by John L. Wince, deceased, is to be put out in tract form soon. The funds are provided by friends and the tract, like the others we have, will be free for postage.

We were away from the office a few days for the wedding, June 23rd, of our niece, Miss Gladys Ward, at Waukegan, Illinois.

Bro. P. J. Graham, Fredericktown, Mo., asks, Who was this Melchizedec? Heb. 7: 1-3. Will some of our thinkers get busy on the question.

## REMITTANCES

Esther Sealine; Wm. Lindsay; Mrs. Lorenz Dittmar; Dr. A. MacFarlane; Ben Hitchins; Como Murphy; D. C. Robison; Walter Miller; Mrs. Blanche Hart.

## EMERGENCY FUND.

Esther Sealine 2.00

## Obituary.

Joseph Woodhall Oakley died at his late residence, 45 Arnold St., Buffalo, N. Y., May 14, 1921. Deceased was born at Dudley, England, Nov. 22, 1843. He was, on Nov. 12, 1864, united in marriage with Martha Ellen Tite, of St. Jerome, Ont., with whom the Christian comforts and blessings of home and family were enjoyed until her demise on Sept. 26, 1917, at the age of 71 years and 6 months.

To this union were born five children, of whom three,—Elizabeth Mildred, William Holehouse, of Buffalo, and Mrs. B. L. Moone, of Niagara Falls, N. Y., remain to mourn the loss of parents; and Winifred Ellen, and Harry Albert, preceded their parents in death, the former on April 5, 1882, at the age of 5 years, and the latter, on June 29, 1891, at the age of 16 years.

The deceased has been an earnest, devoted follower of our Lord and Savior for many years. To live for, and serve him, was life's chief aim. In his death the Church of God, at Niagara Falls, has lost one who has faithfully filled the position of Elder for over a quarter of a century.

Bro. Oakley was a trusted employee of a large business firm in the city of Buffalo, for the past fifty years, having charge of books and office. For several months before death, poor health forbade him attending to his office duties. During this time, as for years previous, the faithful devotions of a loving daughter brightened the home, and gave cheer to his heart, just as the same patient hands rendered comfort and joy to the mother during the years of her physical inability.

Bro. Oakley was laid to rest, beside his sleeping companion, with the hope that both will hear the same call of the Master, when, with the "shout" of a Commander, and "with the voice of the archangel," he shall call all his faithful ones to assemble about himself "in the air" to "ever be with the Lord."

May it be so!

F. L. Austin.

## William Moore

was born at Devonshire, England, May 31, 1829, and died near Ransomville, N. Y., May 10, 1921, aged 91 years, 11 months and 9 days. When four years of age his parents settled their family in Canada.

In 1852 he was united in marriage with Eliza Ann Sornberger. To this union were born ten children: S. Samantha; John W., William H., Tabitha A., Mary A., deceased; Franklin G., Emma E., Delia M., James R., and Alfred J.

Residence near Ransomville was made in 1871, where, after the decease of his companion some years ago, he lived with his widowed eldest daughter, whose faithful love continued to him, life's cheer and comfort.

The deceased was a firm believer in Christ as the great Life giver and coming King. Though in the last brief years his strength had much weakened with his age, yet his faith and hope were firm and sure to the end.

The large family of relatives, and the numerous neighbors who gathered for funeral and burial, bore tender tribute of the esteem and love in which he was held by all.

He was laid at rest in the Ridge Cemetery to await the call of him who has "the keys of hell and of death," with the abiding hope that at that time he may be the glad recipient of the unbreakable "gift of God" even "eternal life through Jesus Christ our Lord."

F. L. Austin.

## Notices.

### Nebraska Brethren Notice

The Annual Conference of the Churches of God of the Abrahamic Faith of Nebraska will convene Aug. 13 to 21 inclusive at Holbrook, Nebr. This conference is one that all brethren are asked to be present at, if possible, on account of some business that needs the consideration of all the brethren who have the great cause at heart. COME—bring your pillows.

Mrs. Ola Hornaday, Cor. Sec'y.

### Michigan Conference and Bible School Announcement

The Annual Conference of the Church of God of the Abrahamic faith in Michigan will convene at Dutton, June 23-26 inclusive. Conference will be followed by the usual week of Bible School.

The Board has obtained the services of Bro. Frank E. Siple and Bro. D. E. Van Vactor as speakers from away.

A cordial invitation is extended to the Brethren and friends in other states as well as in Michigan to attend this gathering.

Plan to take your vacation at Dutton June 23-July 3.

Mildred N. Heise, Secretary.

### Indiana Notice

The building committee is anxious to push to completion the work on the conference building at North Salem before Bible School, July 5. Bro. Warren Burch has furnished and delivered enough porch ceiling to ceil the basement. This will need to be put on, painting and papering, and some minor things to be attended to.

Now if those who subscribed to a fund for this purpose last year will make their payments now it will be thankfully received by those who have the work in charge.

Committee.

Send your remittance to Leroy Austin, Plymouth, Indiana.

The Church of God of Indiana will convene in annual conference July 15, 1921, at North Salem Church, five miles north of Plymouth, on the Michigan Road, and will close the following Sunday.

All the churches are requested to send delegates.

William M. Huffer, Pres.  
Beulah Pence, Sec'y.

The Indiana Bible School will convene July 5, 1921 at the North Salem Church, five miles north of Plymouth, on the Michigan Road, and continue till July 15.

Those coming by auto come direct to the church and you will be cared for. Those coming by rail, come either to Plymouth, Lapaz or Harris, and you will be met, by notifying Mrs. Maud Austin, Plymouth, when and where you will arrive. If, for any reason, you are not met, phone Marshall Logan and you will be cared for.

Lydia Railsback, Pres.  
Dale Rouch, Sec'y.

## Reports.

### Report of Meetings at East Marion, near Stanhope, Iowa

We were favored by 3 sermons in April, 1 in May and 5 in June by Bro. T. A. Drinkard. "Who are led by the Spirit of God?"; "The Prince of Peace", and "The Nature of Man" were some of the subjects talked on. The attendance is growing, with good interest.

Bro. Drinkard will probably come again for the first Sunday in July.

Esther Sealine.

### Baptism

On Thursday afternoon, June 16, with a company of brethren we gathered at the river's side in Dixon, Illinois, and assisted Sr. Grace Drew to put on the all saving name of Jesus. Sr. Drew has been studying these truths for some time, and she came in a calm and deliberate manner to this important decision. We rejoice with her in her stand, and know she will be an important addition to the Dixon Church. She is a quiet, thoughtful sister, worthy of your every respect.

F. E. Siple.

### Report

The Annual May Meeting of the Church of God at Fonthill, Ont., was held from Thursday evening, May 26th to Sunday evening, May 29th, and was one of the best ever held here. Bro. F. E. Siple, of Oregon, Ill., was with us again. We found his smile as broad as ever, and he said he felt even more at home than he did when he was with us last winter.

The first evening saw an attendance of about 50. The services on Friday and Saturday, during the day, were well attended, and both evenings saw about 75 in the congregation.

The Sunday services opened with a well-filled Sunday School, and the auditorium was filled to capacity for the morning service, when Bro. Austin spoke on his favorite theme, "The Day of the Lord." This is a subject to which he has given the closest study and attention, and which he presents in a manner that is clear and concise, and was appreciated by all.

Bro. Siple addressed the congregation in the afternoon, the church being again filled, though the day was extremely hot. Bro. Siple is a speaker that will keep alive the interest of his audience every minute of the time. Everything was so interesting there wasn't a chance to nap, or even wink an eye. After this service opportunity was given to various friends to give short talks, which is a part of the service

always enjoyed.

Just before the Young People's service, we had a fine shower of rain, which cooled the air, and freshened up everyone for the evening. The young people presented a number of essays, which we expect will be printed in the R. H., so far as our editor will allow us to presume on his good nature, and this by special request of some of the members, who believe in passing good things along. Bro. Siple addressed the congregation in the evening.

Special music was rendered at each service by the choir, who deserve credit for the help rendered to the meetings. Special selections by Mrs. Sherlock, Mr. and Mrs. Shute and Mr. Will Holland were especially appreciated.

It is hard to say whether the basket luncheons were satisfactory or not. It was a hard question to decide, for there was quite a crowd in the basement that seemed to take some objection to the way the 'eats' were being handed 'round. We noticed a large portion of the crowd was doing its best to put the 'eats' where they would not be quite so conspicuous, yet they seemed to enjoy doing it, too! Right here a special vote of thanks should be accorded the ladies who toiled so nobly over the 'bilers' of coffee, and who otherwise prepared the bodily nourishment, downstairs, while others prepared the spiritual nourishment upstairs.

Friends were present from Lancaster, Salamanca, Pekin, Sanborn, Buffalo and Niagara Falls, N. Y., Aurora, Ill., Dunnville and Toronto, Ont., and many another nearby town, while one friend from Los Angeles, Calif., dropped in on the way 'round. All agreed that we had a most enjoyable and profitable meeting, expressing the appreciation of the good they received in gathering together for combined study and worship. Our best thanks go out to Bro. Siple for his aid at this time.

Following the May Meetings, on Monday, May 30th, a number of local friends gathered at the shore of Lake Ontario, where Bro. Austin performed the rite of baptism unto Cedric Pope and Miss Marjorie Flewelling, of Lancaster, N. Y. Mr. Pope has been attending the church for some months past, and announced his decision of full consecration at the Thursday evening meeting, with a request that he receive baptism at an early date. We regret to state that he has found it necessary, in the course of duty to members of his family, to leave for another part of the country, but he expresses the hope that he will be back with us in the course of time.

Arthur Gilbey, Sec'y.

## Letters.

Shay, Oklahoma, June 13, 1921.

Dear Brethren:

As I see so many articles that are intensely interesting, and of vital importance to me, I can't remain silent any longer. And especially am I interested in the movement now on foot, to establish a General Headquarters and a Central Working Body for the people of the Church of God.

Dear co-workers, I cannot find words sufficient to express my sentiment in behalf of this organization. I consider anything that may arise to check such a move as

this, would certainly be doing violence to God's will. And if all the brethren were in isolated places, as I am, then they could realize the importance of this organization. Now I offer a few of the many facts as they actually exist with me.

1st. I had secured the services of one of our leading preachers to come and assist me in a ten (10) days meeting here at Shay, but on account of financial means being so limited with me that I could not support him for his work, and at the same time support my family, I at once wrote him, but in reply to me he said that if he could arrange to get money to bear necessary expenses he would come, And I (being one of our very small preachers) cannot fill half the calls I am receiving on account of not being able to reach these points without depriving my family of their daily support. So now, brethren, let us, one and all, put a shoulder to the wheel and keep this good work going on. Now, in conclusion will say, I want to see the headquarters established and its intentions fully carried out to the letter. Trusting this will escape the waste basket, will let this suffice for the present.

Submitted in Christian Love,

Oscar Cameron.

## The Sunday School.

By Alta King.

### SAUL THE PHARISEE

Lesson 2,

July 10, 1921

Lesson Text:

Acts 7:55-60; 8:1-3

Golden Text: I obtained mercy, because I did it ignorantly in unbelief.—1 Tim. 1:13.

Memory verses: 1 Tim. 1:12, 13.

### For Study

Pharisaism: See Bible dictionaries and other sources for definition. Christ's description of Pharisaism: Matt. 23. Note particularly what Jesus called them. Belief of Pharisees: Acts 23:8. Evidently the Pharisees had the present day conglomeration of beliefs—inherent immortality and resurrection.

Saul the Pharisee:

His teacher in Pharisaism: Acts 22:3. See Bible Dictionaries etc., for biographical sketches of this man.

The genuineness of Saul's Pharisaism: Acts 22:3. "Instructed according to the strict manner of the law of our fathers." Ostensibly the Mosaic law, but more truly the oral law which had grown up in the course of centuries.—Prof. Geo. H. Gilbert. "Being zealous for God," literally, "a zealot for God."—Peloubet's Notes. Acts 26:4, 5. These verses imply "that when Saul was at Tarsus he kept with the Jews and did not mingle with the university men or the other Greeks."—Pel. Notes.

"The strictest sect of our religion." The Sadducees, Essenes and other Jewish sects were not so strict as the Pharisees. "I lived a Pharisee." It was a life of complacent self-satisfaction to which he was reared in bondage to the letter which killeth.—Prof. A. T. Robertson. Read also Phil. 3:4-6; Gal. 1:13, 14. From such Scriptures we know that zealous, whole heartedness, characterized all Paul's activity. "Zeal" comes from the Greek word meaning 'to boil.' Zeal cannot be too fervent if the heat



arousing it is the fire of God's Spirit."—Pel. Notes.

Paul's zeal at this time was not aroused by the heat of God's Spirit, God's mind or power. It was aroused by man's spirit, man's mind or power masquerading as God's.

Paul's attitude as a Pharisee toward Jesus the Christ: Acts 26:9, 10; 1 Tim. 1:13. Why did he take this attitude toward Jesus? Contrast his attitude with that of his teacher. Acts 5:33-39.

"Conscience" comes from a Latin word meaning "to know." The first piece of knowledge God ever permitted man to obtain was the knowledge of good and evil. The primary meaning of "conscience" is knowledge of good and evil. Was Paul devoid of this knowledge when he persecuted the church? Acts 9:35.

Paul had a conscience, a sense of right and wrong, but it was not very well defined. The only safe and sure source of such knowledge is God, and Paul had been learning of men, hence his sense of right and wrong was defective and led him into wrong, even though he thought he was right.

The first Pharisaism activity against the church: Study Acts 6:8-15; 7:1-53 so as to be able to give the main points in Class. The climax of Stephen's speech is reached in verses 51, 52 when he fearlessly tells the Pharisees that they were stiff-necked and uncircumcised in heart and ears and that they resisted. God's Spirit or power just as their fathers had done. In proof he had reminded them how their fathers had resisted Moses and the prophets and how they themselves had killed the Just One of whom they had prophesied.

The effect of this bold accusation is seen in verse 54. Stephen's fearlessness and confidence in God is seen in verses 55, 56.

Stephen's death: Acts 7:56, 57. Why "out of the city"? Lev. 24:14. Was it legal according to Jewish law? Was it legal according to Roman law?

"If Stephen's death took place in A.D. 36, the year of the recall of Pilate by Emperor Tiberius, the high handed procedure may be explained." At the Passover of A.D. 37 the procounsel removed the newly appointed high priest, possibly on account of this usurpation of authority during the interregnum. Can you see the influence of Christ's example in Stephen's attitude toward his enemies.

Paul's part in this affair: Acts 8:1. "And Saul was consenting unto his death." The Greek word implies hearty approval. And Paul came to see that such consent involved equal guilt with the murderers. Rom. 1:32.

Continued persecution of the church: Acts 8:1-4. "At that time there was great persecution against the church." It started the very day of Stephen's Martyrdom, and had its beginning in that awful event. Gamaliel's advice alone had prevented such an outbreak before this. Acts 5:33-40. This was the first of a long series of persecutions which afflicted the church for three centuries. Note the good which came from this evil. The extent to which Paul's zealotry carried him is seen in verse 3. Scripture Readings: Acts 7:55-60; 8:1-4;

Matt. 23; Acts 23:8; 22:3; Phil. 3:4-6; Gal. 1:13, 14; Acts 26:9, 10; 1 Tim. 1:13; Acts

6:8-15; 7:1-60; 8:1-4.

#### For Class

Discuss Pharisaism as to meaning and belief. Have various ones read extracts from Bible dictionaries and other reliable sources. Give a brief resume of Jesus' denunciation of the Pharisees. Matt. 23. Read and discuss the Scriptures which reveal Saul the Pharisee. Acts 22:3; 26:4, 5; Phil. 3:4-6; Gal. 1:13, 14. Note particularly his attitude toward Jesus and his church and the perverted conscience that prompted such attitude. What is "conscience" and what is the only way to gain a true conscience?

Relate the first definite activity against the church and Paul's part in it. Acts 6:8-15; 7:1-60; 8:1-4.

### JUDGING AND MISJUDGING

By J. W. Williams

As to the first requisite of judging, the decision of mind: In 1 Cor. 11:13 there is an appeal to brethren to decide in thought ("in yourselves") as to a matter. We must also decide guilt before we can obey the injunction to "reprove" and before we can go alone to a brother who has transgressed against us and tell him his fault. This all presupposes a former consideration of evidence or testimony in accusation. The best evidence is personal knowledge. But even then we may be deceived. But in this mental decision it is a doubtful procedure to judge motives. For even if the accused state his motives he may be deceiving himself. The human heart is so deceptive! And in this mental decision we are forbidden ever to decide what should be done to the guilty, for we do not know the heart nor what would be best for him by way of punishment. Christian parents are bidden to judge this as to their children and the civil power is divinely entrusted with deciding what penalties to inflict on criminals, but Christians should perhaps not exercise such legal judgment but confine our activities to our children. We would hesitate to do jury service contemplating capital punishment. Is not restricting a criminal's freedom and taking away his money also a doubtful process? We are not called now to judge the world. But we are told to rule our families. However, we leave each one to discriminate for yourself.

As to the second matter, expressing our mental decisions in words: We are commanded to reprove, but we are forbidden to pronounce sentence, as for instance, "That man should be horsewhipped." We cannot righteously determine the penalty, and the whole history of criminal proceedings shows that courts and jail officers have not found their penalties corrective of crime. The fundamental reason is, that righteousness is not of works of self but by faith in Jesus.

As to the third item, execution of sentence: Just as we are forbidden to decide penalties in mind or to sentence culprits in our talk, so we are forbidden ever to punish people now. Vengeance is not ours. That all belongs to the kingdom, after we are fit and fitted to be judges. What agony and blood, this truth, if appreciated, would have saved! How many racks and St. Bartholomews and holy wars have been perpetrated in the name of him who declared at his first advent that he came

not to judge the world!

To those who erred in all three items; deciding he was a sinner, saying he had a devil, and trying to kill him, he appeals in John 7 to "Judge not according to the appearance, but judge righteous judgment."

There is a seeming conflict between Jesus and Paul. One said, "Judge not," the other enjoins the Corinthians to judge a fornicator. Jesus was warning his disciples not to judge as did the Pharisees, who wished to stone a woman for adultery and silently confessed themselves as guilty as she. While she had a mote in her eye, they had a beam. No man is fit for an optical surgeon if his eyes are wounded worse than his patient's. But in the same words the Master enjoined pulling out the mote after their beam-surgery was completed. Only those who are spiritual are enjoined by our apostle to go to the one overtaken in a fault. The farther we go in years and spiritual experience, the less we feel like condemning. And in 1 Cor. 5, judging is merely refusal of fellowship, not deciding the penalty due, or sentencing, or executing punishment. No Christian should ever lift a finger to punish a fellow man during this age.

A common way we err in judging is in estimating what leader is greatest and expressing preferences that thus tend to division. Paul discusses this fully in the first four chapters of 1 Corinthians. Read especially the fore part of chapter four.

Paul and Peter both show that the saints are at present passing through judgment, consisting of tribulation, and we are so declared as not due to come into judgment in the judgment day. Some Scriptures, as Rom. 14:10 and 2 Cor. 5:10, seem to conflict with this. But in the latter and also in Rom. 2 and Luke 19, the receiving of a reward is called a judgment, so being a vindication, it does not entail punishment, but rather pleasure, though in the case of the unfaithful servant in some of these Scriptures he is said to be punished.

In Acts 15 we find the case of a misjudgment very common in our day: that believers must obey the law of Moses to be saved. The judgment consists in saying who may, or may not be saved. The misjudgment consists in condemning by a standard now abrogated. Because it is abrogated, Paul bids us be confident in not letting any man judge us by it in saying we cannot be saved except we do as they. Col. 2:13-16. Some, then, even said meat eating would debar from salvation.

Many examples are recorded in holy writ, of persons misjudging others. And every day exhibits a world of examples of the same fault.

Even Moses, the great judge, was too hasty in condemning Eleazer and Ithamar for not eating the sin offering in the holy place when in fact the law forbade it because they were ceremonially defiled. Lev. 10.

The good priest, Eli, thought Hannah was drunk when she prayed for a son, and even accused her of it.

The ten and one-half tribes were about to open war on their brethren for erecting an altar of witnesses, because they thought it was erected for idolatry. Josh. 22. Their zeal was selfish. They feared Je-

hovah's wrath on them all for what part of them did. A good deal of our zeal and misjudging is likewise selfish. (Unless the writer is also here misjudging.)

The Jews accused the disciples on Pentecost of being drunk.

Christ's enemies said he had the chief of devils and by that power performed miracles. He was the most misjudged of all. He died as a criminal. We are all criminals, and have lived through all our being misjudged.

As a preacher the writer has been often misjudged by guilty persons accusing him of preaching a sermon specially for them, when in fact we did not know there was such a guilty person present. Maybe you do, and maybe you don't know why this article is written. (We do not know how we most frequently misjudge others, we are so often guilty. Perhaps it is in judging the inner persons, especially, motives.)

A teacher called on one member of a Bible class to repeat the memory verses, then because another member did not repeat them in concert, accused the latter of jealousy as the reason.

A loving son sent his parents money to take a trip to him, and others who did not know of such gift said they should have paid a debt they owed before taking a trip like that.

An aged mother was sick and one son went a long trip through winter weather for medicine, probably containing alcohol. Returning, he attended preaching at a church and sat near the stove. The heat caused him to fall asleep and evaporated some fumes from the bottle. Those of the other religion did not like our brother's ideas. He was accused of being drunk.

A man left his overcoat in a livery stable office, with his gloves in the pocket, without checking it. He later hurried in and put on what he supposed to be his overcoat. Not finding his gloves in the pocket, he angrily cursed the proprietor, and when he learned he had by mistake put on another man's coat he did not even apologize.

How many such examples we see and commit daily!

"And what more shall I say?"

"Let us not therefore judge one another anymore."

### THE MEANING OF EVERYDAY CHRISTIANITY

By Charles O. Fletcher

IF we would sum up, in one word, everything that goes to make up true Christianity, that word would be "Love." When we love Christ and all our fellow-men like self, we will have Christianity in its completed form.

The only true Christian is Christ. The only way we become Christian is by presenting our bodies a living sacrifice unto him. Rom. 12:1. The presentation of our bodies, our faculties, is a proof of our aim. So really we are only Christian in aim, and the better we follow out or live up to the true standard of aim, the higher and greater will be our reward.

To be a Christian is more than to be baptized, attending church, or paying into the church funds. (Especially if all these things are done half-heartedly or indifferently.) Of course these things are essential

if we believe, but it is necessary to grow in knowledge and favor with God (not only on Sunday) every day. If we submit ourselves to Christ, we submit time, money and all abilities to his cause. Thus we express the measure of our love for him.

What Christ asks us is not unreasonable, for in 1 Cor. 6:19, 20 it says, "Ye are not your own for ye are bought with a price." Christ bought us by his life blood, hence we become his servants, his slaves, and subject to his every command. If we do not heed his commands we are rebellious. How contrary this is to love.

All persons have not the same gifts or talents. Some persons can speak, others sing, etc. They are too numerous to mention but still every Christian can do something for Christ if it is only a hand shake or the minutest trifle.

Money is as necessary to Christians as to worldly men. It is given as an equivalent for our labor. If we work for it (money) to satisfy our selfish desires it is carnal, but if earned for the desire of glorifying God, it again becomes an expression of our love to him. It is not necessary for us to use all of our money for missionary purposes, giving to the needy, etc., we should use good judgment in this. Man has to use some to keep himself physically fit. If he didn't he would be disobeying the laws of nature which is a law of God.

The meaning of Christianity then is to shape ourselves day by day like unto Christ, the true and only example, by developing the fruits of the Spirit which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

In closing I will say, Christianity is unity and if we love our fellow-men we should unite together and strive to aid them in coming into that great Union of Christianity, unto Christ the Head and the Chief Corner Stone. Live only for Christ and our reward will be a hundredfold.

(Read at the Annual May Meeting of the Church of God at Fonthill, Ontario.)

### IS EVERY DAY CHRISTIANITY A NECESSITY

By Wilda Fletcher

IN answer to this question, it is necessary to follow Christ daily. I think we will all agree that to develop a Christ-like character and disposition is no easy task, and, like any effort one wishes to become efficient in, they must first have some reason for deciding to strive, a definite object to aspire unto. And if they are wise they will just consider whether the effort is worth the time and energy necessary to come off victor.

When they decide to commence this effort they have taken the most important step in their life, a step which carries many duties and responsibilities which few people understand or realize. But the first step, while it is the most important, is not the only step, by any means, for if one stopped here it would not benefit him any.

To illustrate: A man decides to farm. The first step is to buy a farm. If he stops here he would not receive much of a crop at the end of the season. Or, for instance, one wishes to become a ball player. He purchases a suit, bat, ball and mask but this does not make a player of him. Or another one wishes to be a great musician. He can buy the finest piano made, get all

the music he can gather together, but still he is no musician. Still another aspires to be an athlete. He buys all the books on the subject, receives all manner of advice, can eat and be temperate in all habits, still he will not be an athlete.

So after the farm is bought he must prepare the ground for seed, then sow it. Yet his work is not finished. To obtain a good crop he must cultivate and pull the weeds, and overcome everything which interferes with the growth of the seed. Also, the ball player, after making his purchases, must practice with them daily and after much hard work finally become a ball player. The same with the musician. He has to be taught and has to learn many things before he becomes proficient in his work. The same rule holds with the athlete.

If these illustrations are true, how about the follower of Christ? Can he be a thorough and true follower of Christ if he takes only the first step and stops there? No, he cannot. He must listen and learn of the things required of him by Christ, then put them into practice. Like the athlete, he can listen and learn, but unless he puts his knowledge into practice he will not accomplish much. He must practice constantly, not just as he feels like it.

So, in conclusion, if you wish to become a successful Christian, you must follow Christ daily, in every meditation, thought and action, and all activities, whether eating or drinking, washing dishes or hoeing corn, planting and cultivating the crops, on Sunday or whenever you have occasion to assemble yourselves together to worship him in song and prayer. These things are very necessary for the encouragement and upbuilding of the spiritual life and to enable one to serve him more faithfully in these physical efforts of life.

(Read at the Annual May Meeting of the Church of God at Fonthill, Ontario.)

### AS IN ADAM

By T. A. Drinkard

"FOR as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15: 22.

You are right sure of it are you? When do you die in Adam? Does your death in Adam transpire in this life, or when you are literally dead? Paul says, "Ye are dead, and your life is hid with Christ in God."—Col. 3:3. Paul shows that "We . . . . are dead to sin."—Rom. 6:2. If you are dead to sin, tell me where the sin is. Is it in Adam or in Christ? If you are dead to sin, inasmuch as sin is out of Christ, have you escaped the death in Adam? If you are out of Adam and in Christ in this sense, why is it if the Lord does not come soon you will literally die? If you literally die, will it be in Adam or in Christ?

THE kingdom of heaven tarries, and vast multitudes of men remain in ignorance of the treasure that belongs to them, as well as to us, because we are cold and remiss and fitful in asking that men and women may be raised up in sufficient numbers to carry the Gospel to all mankind.—Sel.

IMMORTALITY is the gift of God to his saints on condition of their believing the gospel and obeying it. Inherent immortality is the preaching of the devil's lie in Eden. Gen. 3:4.—Sel.

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ENLISTING ONLY THE BEGINNING

RESOLVING to serve the Lord is a good  
start in the right direction, but it is only a  
start. It bears the same relation to the act-  
ual service of God that a soldier's enlist-  
ment does to a soldier's campaigning. Says  
the Son of Sirach: “My son, If thou come  
to serve the Lord, prepare thy soul for  
temptation. Set thy heart aright and con-  
stantly endure, and make no haste in time  
of trouble. Cleave unto him and depart not  
away, that thou mayest be increased at  
thy last end.” And it is in the line of this  
thought that the apostle to the Gentiles  
says, to one of his young fellow-soldiers:  
“Suffer hardship with me, as a good soldier  
of Jesus Christ.” Enlisting is a good begin-  
ning; but it is he who endureth unto the  
end that shall be saved.—Sel.

# THE RESTITUTION HERALD.

Volume 10.

Oregon, Illinois, July 5, 1921

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.  
104 South 7th St.,

### THE PRINCE AND THE GARDENER'S BOY

LITTLE Prince Florian looked up from his books and out of the window. He was tired of reading about kings and queens of long ago. The gardener's little boy, Tonio, was running about with a watering pot.

Prince Florian tossed his books on the table and ran down a flight of steps to the garden.

"What a good time you're having!" he said to Tonio.

"Yes, Prince Florian," Tonio replied rather shyly.

"Let me try," begged the other. "I'd like it so much better than studying my lessons."

"My father," replied Tonio, "told me to pull every weed in the border as far as the stone wall and to water about the roots of the shrubs very carefully."

"All right," answered the prince, "but first I must take off my shoes and stockings to be like you."

When Tonio had shown the prince how to pull the weeds and how to hold the watering pot, he ran off to a different part of the garden.

"How pleasant it is here in the sunshine," thought Florian. He worked briskly for several minutes. Then a beautiful yellow butterfly fluttered by. The prince followed it. When he came back, he was surprised to see what a tiny bit of the row was finished.

Just when he thought his back must break in two if he bent it again, Tonio appeared. "You'd better let me finish now," he said.

"How can you keep at it without getting tired?" asked the prince. "I think it's hard work."

"Yes," Tonio agreed, "it is hard work. But I'm going to be a gardener some day, and I have to keep at it so I will learn how. It tires you more," he added, "because you are used to easy things like studying out of books."

"Easy!" repeated the prince, "that's not easy at all. It's hard work."

"Sometimes when the row seems very long," returned Tonio, "I've looked up at you in your schoolroom and thought how easy it would be to sit there and read out of a book."

## KIND WORDS

**S**PEAK kindly to thy brother,  
If he has gone astray;  
Some loving word may win him  
Back to the narrow way.

Harsh words have never brought one  
From out the ways of sin;  
Dear Jesus died for sinners,  
Deal gently then with him.

Speak kindly to thy sister,  
O, forget not she is dust;  
The Spirit yet may lead her  
Once more in God to trust.

O dost thou not remember  
Thou art thyself but clay,  
The precious blood of Jesus  
Did wash thy sins away?

The world has much of sorrow,  
Joys mingle here with pain;  
Some kind words fitly spoken  
May yet yield heavenly gain.—Sel.

"And when my lessons seemed very long, I used to look down at you and think what an easy time you were having," said Prince Florian, "but now I know that's hard work, too."

Then the boys looked at each other and began to laugh.

"I suppose I'll have to keep at the books if I want to learn how to be a good king," said Prince Florian.

"I don't know about learning how to be a king, but keeping at it is the way to be a gardener," replied Tonio.

—By Rebecca Deming Moore.

## THE TWO MOST USEFUL BOOKS

IF you were told to name the two most useful books in the world, which two would you choose? That is rather a hard question. Yet it is not impossible, I think, to name two books that would be accepted by most intelligent persons as the best two books in existence. They are the Bible and the bank book. Let us consider why.

No one that has studied the Bible will deny that it is the first of all books, in moral influence, literary worth, and generally effect for good. It also has great practical use, having been referred to as authority for law, business, and education. As a guide to our daily social, spiritual, and business life, it cannot be excelled, and takes precedence over all other books, past and present and future. First place, therefore, must be given to the Bible.

Second in importance is the bank book. It is a most necessary book for all of us, if we want to get ahead in the world. Some might say that we should not be mercenary and put the bank book ahead of the school book. We do not place it higher in importance, but we must have a bank book in order to print and buy the school book. We must have a bank book if we are to

have enough to eat, to wear, to pay our bills, and also to get the other fine books that we may want to study. In other words, the bank book is only a means to an end! We should have the Bible first, in order to know how to use the bank book. Then we need the bank book in order to carry out to the best results, the instructions in the Bible.

The two books with what they signify in the best sense of their meanings, go together.

A bank book without its guide, the Bible, is one of the most dangerous things a boy could have. Money, unless it is backed by character, is not a blessing, but a curse. It becomes a terrible power for evil, breeding selfishness, unhealthy ambition, sin, and crime.

The Bible, unaided by sufficient support, is not able to carry out its best intentions. A starving person, for instance, could not eat a Bible, if one were given him. But, armed with a Bible in one hand and a goodly sized bank book in the other, a person is equipped to face the world and all its dangers.

The Bible prevents the foolish or sinful use of money by teaching you how to spend for others less fortunate than yourself, thus making you a power for good with your money, instead of a miser, a selfish person, or maybe a criminal.

Our conclusion is, then, that TOGETHER, these two books form a combination more powerful than any other two books that could be found on earth. Apart, these two books are not so powerful, for one is weakened and the other becomes often a terrible danger to the possessor.

Do you possess the two most useful books in the world?

—Carroll Van Court.

A CALIFORNIA paper reports that "the American Bible Society issued over 5,000 new Bibles last year, not counting the old one we keep on the desk to throw at irate subscribers when they come in to chew the rag about who writ that article."

The typesetter must have thought that zeroes didn't amount to anything, for he left off three of them. The figure should have been Five Million instead of five thousand. In addition, the American Bible Society reports that since the war there has been a pronounced increase in the demand for the entire Bible, instead of the New Testament alone.

The purpose for which most of them are used is probably not the one for which the California editor keeps his.

THOSE who say they will forgive but can't forget an injury, simply bury the hatchet, while they leave the handle out ready for immediate use.—Sel.

SPIRITUAL illiteracy is the greatest peril of organized society.—Sel.



## THE RESURRECTION

By John L. Wince, Deceased  
(Continued from last week)

Having shown in my other papers on this subject that but one class, the righteous, or worthy ones will be raised at the coming of the Lord; and that the rest of the dead will be raised a thousand years thereafter, it follows, as a logical conclusion, that those who will be raised in the first resurrection will have been previously thought worthy of eternal life. The fact of their resurrection at the epoch of the Lord's coming, as a peculiar class, shows that the Great Judge had settled the question of their worthiness of eternal life before raising them. Their record was full when mortal life ended. They had been faithful unto death, so the question of life will not be pending when they come into the presence of the Judge at the moment of their meeting him in the air. Let us now look at a passage which has a direct bearing on this point. But before I quote the passage I will quote the charge publicly made against the Church of God. Here are the words, "It is taught in 'the Church of God' that believers shall not come into judgment at the appearing of Christ." We plead guilty to the charge, and are glad to believe in common with our Lord this comforting truth. "Verily, verily I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death unto life."—John 5:24. It is a well known fact that the word translated condemnation, (krisis) in King James' version means judgment, and is so translated in 5:22. The Diaglott by Wilson so renders it in the verse quoted and so in every occurrence of the word in the chapter. Christ teaches here that touching the matter of eternal life the believer comes not into judgment, and makes the point doubly strong by the statement—"is passed from death unto life," eternal life. Eternal life is assured when the person hears Christ's word, and believes on the Father who sent him; and is assured at the end of a faithful life when the believer lies down in death to await the trumpet's call and the voice of the Son of God. "The Lord knoweth them that are his." They are entitled to life and immortality. They sought for the one by patient continuance in well doing; the other will be rendered without their going into judgment at the appearing of Christ. Paul, addressing his Roman brethren in the flesh or mortal condition says, "But if the spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."—Rom. 8:11.

The rendering is through the medium of the Holy Spirit, it quickens into life. Christ was "put to death in the flesh—in his mortal condition but quickened by the Spirit."—1 Peter 3:18. Eternal life was his from the moment of quickening, and he being a sample, a firstfruit of them that sleep, the after fruit or harvest will be like him from the moment of quickening by the spirit. The rendering of life will be to make alive the dead, and this will be in the day when God shall judge the secrets of men according to Paul's gospel. Rom. 2:5-16. In that day, (These words are printed in capitals in an article before me, from one who holds that good and bad are raised together) go into judgment together, both alike mortal, the good to receive eternal life and the bad their doom of death. "Same," is also used to qualify day. But capitalizing and qualifying for emphasis will not in this passage in Rom. 2, and similar passages, limit the day to twenty-four hours, inasmuch as Inspiration places a thousand years between the two resurrections. There are short days, and long days in Jehovah's calendar of time. The judgment day is a long one. "One day is with the Lord as a thousand years, and a thousand years as one day." The later revelation cannot be reduced to the measure of one's impressions illogically inferred from passages which look strongly in the direction of time to follow the first resurrection before the wicked are raised; which fact appears plainly in the last revelation on the subject under discussion; settling the point conclusively and beyond the possibility of successful contradiction. And yet those who hold that the righteous and the unrighteous alike go before the judgment seat simultaneously say the only passage known to them which has any semblance or show of support for the view (our view) they combat is Rev. 20:4. Surely in this chapter there is more than the semblance of support to the Church of God's view of the resurrection and judgment;

for here it is plainly taught that there are two resurrections with a thousand years between them, consequently two judgments equally apart in point of time. This chapter is so plainly against the view of a simultaneous resurrection and judgment that its advocates feel the force of its proof on our side; so have little or nothing to advance by way of explanation. The chapter remains an irrefutable argument for the view I am defending, and against the view I am combating. The author of the argument in the September number of the Advocate, referring to the 4th verse of this chapter, says, "From this it is inferred that only the faithful are the subjects of Christ's dealings at the commencement of the Millennium." I would ask Is not the inference logically drawn? The words are "The rest of the dead lived not again until the thousand years were finished." Undoubtedly this language will bear the weight of the inference in the light of the fact that it is said of those who have part in the first resurrection that they are "blessed and holy" (v. 6); that they shall be priests of God and of Christ, and shall reign with him; that the second death has no power on or over them; that in the preceding chapter they are called the Lamb's wife; all of which affirmation support the inference that the faithful alone are the subjects of the Lord's dealings as set forth here. The inference is as strong as it could be made. I ask, Is there any ground for inferring that the unfaithful (apostates), are raised and judged at the commencement of the Millennium? Surely not. It is charged that the church of God wholly neglects one essential feature of the gospel, the judgment as set forth, for example, in Heb. 6:1, 2; Rom. 2:5, 16; Acts 10:42. We will not plead guilty to this charge. I know I have preached the judgment and so have others; but we have not preached the other view of it, for the very good reason, we think it is not Scriptural.

### I CORINTHIANS XV:35.

THIS chapter embodying the Apostle's argument on the subject of the resurrection is, perhaps, oftener appealed to than any other portion of Scripture of the same length; especially on funeral occasions it is read, and quoted and commented on. This practice is all right. Some who use it do not believe what in reality the Apostle sets forth, a literal resurrection of the dead. Some appeal to the language here in support of what Paul would, if living, brand a perversion of the gospel. There were those in the church at Corinth who denied the resurrection. "How say same among you that there is no resurrection of the dead?" Verse 12. The raising of believers is inseparably joined to the resurrection of Christ. His is proof and pledge of theirs. Paul and others preached the fact of Christ's resurrection, and the Corinthians believed it and had staked their all upon it. At the date of this epistle some of the members of the Corinthian church were denying the possibility of the resurrection; no doubt they based their denial of the doctrine on philosophic grounds, which fact appears in the language the Apostle uses to state the objection which would be urged against the literality of the resurrection. But some man will say, "How are the dead raised up, and with what body do they come?" How—it is very foolish to deny a fact of revelation because we do not know how the thing can be brought about. Man's knowledge is not the measure of divine knowledge. While these heretical Corinthians thought the future resurrection of the dead an impossibility they probably argued hypothetically, that if they should be raised what advantage would the resurrected body have over the one that succumbed to the power of death? What would be the difference in its enduring quality from the one that was laid in the tomb? In a few brief years it would be death's victim. Like their prototypes the Sadducees, these Corinthians greatly erred, not knowing the Scriptures nor the power of God. Paul proceeds to answer their objection, in part by illustrations drawn from nature, and cognizable by their own senses, and in part by his apostolic statements as inspired revelations from God, and equal in authority with Old Testament declarations, some of which he quotes.

Thou fool, that which thou sowest is not quickened except it die. Here is an appeal to the objector's own experience. The grain or seed sown dies. Its previous organization is dissolved. This does not prevent quickening. Thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain. But God giveth it a body as it hath pleased him, and to each seed its own body. The body springing from the bare grain is very different from that sown; a beautiful plant with stem, blades and head, with grains encased in chaff. Identical in kind according to a fixed and unvarying law. If God

can do this, and bring about this marvelous result which you behold, is it impossible for him to raise the dead and restore their identity, giving to each dear saint his own body and yet very different from that which died by disease, by old age, by the fangs of wild beasts in the Roman amphitheater, or by flames at the stake at the hands of pitiless and cruel religious tyrants and their minions? Look up to the heavens and see the sun, moon and stars differing in glory from one another; and these as celestial bodies differing in glory from the varied terrestrial bodies. See all this display of divine wisdom and power, and then will you say that it is impossible for God to raise the dead and endow each resurrected form with superhuman energy that will insure eternity of being, like the great Head of the church? The question put into the mouth of the objector relates to the dead—and so the answer affirms the resurrection of the dead. On the convincing power of his figures the Apostle asserts, "So is the resurrection of the dead." Then using the same term he had used in reference to the grain says, "It is sown in corruption; 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." The sowing precedes the raising. The thing sown is the body as truly as the grain in the figure is the thing sown by the farmer. The raising is of the dead (body) as truly as is the new body from the dissolved grain. The Apostle has not told us of a germ in the grain and from this fact proves the possibility of the resurrection. Sufficient for illustration was the fact that a new body succeeded the grain sown, and differing from it. The analogies of nature go but a little ways toward illustrating so marvelous a fact as the resurrection of the dead.

The sowing in the figure is an agricultural process and well understood by farmers. In Paul's day as in the early part of the writer's life sowing of small grain was done by broadcasting or from the hand. The object of sowing was to get the grain into the ground where it would dissolve (die) in order to the body or crop as the result. Sowing in Paul's figure has just this breadth of meaning. It is true that we sometimes use the word in a limited sense as did the Savior in the parable of the sower. I say, I will sow the wheat, and you harrow it in. When the process is completed a neighbor comes along and asks, Have you sown your wheat? I answer, Yes; meaning that my wheat is in the ground ready to germinate and develop into the new body or crop to be harvested at the proper season. Even when we use the word in its restricted sense the covering of the seed is contemplated. Paul's bare grain in the figure was covered with earth otherwise there would not be the "body that shall be." It would remain the bare grain and that would not serve the purpose of illustration and proof of the resurrection. The sowing of the body as contemplated here means the putting of the body in the condition from which it will need a resurrection in order to life and consciousness; for the question is, How are the dead raised up and with what body do they come? The condition is the negation of life. The position

of the sown body is that of prostration or lying flat, the common posture of the dead as opposed to the erect posture of the living. They are down and must be raised up—dead and must be quickened. But we are told by our friends who hold the view of mortal resurrection of both classes, righteous and unrighteous, that "there was in the Apostle's mind something else than depositing a corpse in the grave," and at this point our attention is called to a novel way—I may say an anomalous way of sowing seed, "to cast it out"—of the earth of course, for the writer quotes as proof Isa. 26:19, which reads: "Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." We are told that this idea was in the Apostles mind when he said, "It (the body) is sown." It is not rash to say, This idea of sowing out of the earth was not in the Apostle's mind when he said, "It is sown." The opposite of this was in his mind when using the figure of the sown grain which was sown in the ground (process completed) and not cast out of it. The idea of the sown grain the Apostle carries forward and applies to the body as it is deposited in the earth from whence it is to be raised in the new and glorified form, reflecting the image of the heavenly. This novel way of sowing to which I advert, destroys the analogy between the figure and that which it represents.

We are told that the sowing takes place "in the resurrection," and verse 42 is referred to as proof, which reads, "So also is the resurrection of the dead." The Apostle then states the sowing which precedes the raising just as it does in the figure; so the analogy is preserved. No one would call the process of growth and development into the new body or plant, sowing. The sowing precedes the new body, so in that which it figures. The Apostle by the term resurrection (anastasis) and by the word raised (egeiro) its equivalent, covered the whole ground from death to the incorruptible, spiritual, glorious and immortal nature. He says nothing about stages in the process. Divine energy is exerted, an action takes place and the result is the harvest or after fruits in the similitude of the firstfruit, our risen and glorified Lord. "It is sown in corruption; it is raised in incorruption; it is sown in weakness; it is raised in power; it is sown in dishonor; it is raised in glory; it is sown a natural body; it is raised a spiritual body." How different from that state of decrepitude, so to speak, entailed by Adam on all his posterity. How radical the change that has passed upon the subjects of the first resurrection. How youthful, and vigorous, and beautiful they appear. How angelic in nature, how noble in bearing, how intellectual in mental endowment. And what illimitable life is before them, what a range of enjoyment is theirs; what beatitudes crown their being; what lofty aspirations must thrill their hearts; what pure and holy associates to mingle with; what forms of beauty to gaze upon, and what lovely scenes open before their enraptured eyes. Who can afford to be shut out from all this? Can you, my brother, my sister? Ah, can you, my sinner friend?

(To be continued)

## THE SIGN OF THE COMING OF THE SON OF MAN

Dear Brethren:

As I was watching the sun go down one Sunday evening, the thought came into my mind, "What shall be the sign of his coming?" The sun that evening was partly covered with clouds. It had an unusual appearance, and I thought of the words written in Joel 2:30, 31: "And I will shew wonders in the heavens, and in the earth blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."

In Zeph. 1:14 we have these words: "The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly."

The day of the Lord is a day of gloom and terror to those who are not looking for him, but it is a day of gladness and cheer and joy to those that are looking for Hebrew tongue Armageddon." Who is "he"

him.

At the beginning of the World War there was an article that came out in the Restitution, which is printed by Bro. Huggins which said that the coming of the Lord was imminent. Now imminent means near at hand. That was about six years ago, but the good Lord is not here yet. Is the Lord going to delay his coming much longer? I don't know. He gives us warning in Luke 21:34: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon thee unawares."

In Rev. 16:13 it reads: "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." In the 16th verse of the same chapter it reads: "And he gathered them together into a place called in the 16th verse? It is the great anti-christ. Now, who are the three unclean spirits in the 13th verse? and are they in the world today? We have the Russian red

flag of bolshevism in almost every country in the world today. I believe that the emblem or flag is one of the evil spirits. I have just read that Russia has gained an opening to the Black Sea which is given to her by Turkey, and which she is speedily taking advantage of. But is this a sign of the coming of the Son of man.

Emperor William, of Germany, recently said that the outlook of the world was getting very dark. In the Restitution Herald of Oct. 20, 1920, Bro. Kimball has an article, "The Time of the Lord's Coming," in which he says that Great Britain has made an agreement with the Zionists which marks the beginning of the 70th week. Well, I want to say a few words to Bro. Kimball. I have found an article in the Cincinnati Enquirer which bears on the subject.

Dear brethren, one and all, I hope I have given you some spiritual food, and I also would like to hear from Bro. Kimball a special word, by letter.

Your brother,

Ora L. Worley,

**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. Baggary, of Winchester, Va., wishes us to thank all who have so kindly responded to her appeal. She has a little girl four years of age and a little boy of two years, and not being well herself finds the road heavy before her.

The editor is supplying the local field while Bro. Siple is absent doing Bible School and Conference work.

Sr. Smith, of Adrian, Mich., is spending the summer in Oregon, Ill., with her daughter, Sr. Bertie Siple.

Again we ask that all living outside the state of Illinois, who wish a Prospectus with a view to attending the Illinois Bible School and Conference, to please drop us a card to that effect.

We have mailed out the Prospectus announcing the Illinois Conference, Bible School, State Berean Society and the National Berean Society. If you are planning to come and have not received a copy when you read this, drop us a card asking for one.

Sr. Keturah Rogers of Morehouse, Mo., has been quite sick but is again up and about.

The editor expects to meet with the brethren of Ripley, Ill., on Saturday evening and Sunday, July 23rd and 24th. Let all who live within reasonable distance please take notice.

Will all who plan on coming to the Illinois Bible School please notify Sister (Mrs.) J. E. Cross, Oregon, Illinois, at once so that ample provision may be made for your care.

Bro. and Sr. John Reid, of Pasadena, Calif., are on their way to Scotland, their former home, for a sojourn of one year, when they hope to return to sunny California. The Los Angeles Church will miss their cheerful countenances. May the heavenly Father keep them from harm.

We are installing a new addressing machine and it is our purpose, as soon as we can make a change in our list, to do away with the paste labels and your name and address will be given right on the paper or wrapper. See if you can read the labels right as to date of expiration.

**REMITTANCES**

W. E. Bowen; Sylvan Richey; Christian Hutchings; Mrs. Minnie B. Porter; Mrs. M. E. Taylor; Mrs. Jennie McDonald; Lza Selleck; Miss Edith Bostock; Mrs. Bernice Rogers; Mrs. J. W. Gamble; W. L. Crowe; Mrs. Grace M. Marsh; Mrs. Keturah Rogers; Maurice L. Stephenson; Mrs. Ed. Lampson; Mrs. J. H. Long; Mrs. J. M. Penland.

**Notices.****Nebraska Brethren Notice**

The Annual Conference of the Churches of God of the Abrahamic Faith of Nebraska will convene Aug. 13 to 21 inclusive at Holbrook, Nebr. This conference is one that all brethren are asked to be present at, if possible, on account of some business that needs the consideration of all the brethren who have the great cause at heart. COME—bring your pillows.

Mrs. Ola Hornaday, Cor. Sec'y.

The Church of God of Indiana will convene in annual conference July 15, 1921, at North Salem Church, five miles north of Plymouth, on the Michigan Road, and will close the following Sunday.

All the churches are requested to send delegates.

William M. Huffer, Pres.  
Beulah Pence, Sec'y.

The Indiana Bible School will convene July 5, 1921 at the North Salem Church, five miles north of Plymouth, on the Michigan Road, and continue till July 15.

Those coming by auto come direct to the church and you will be cared for. Those coming by rail, come either to Plymouth, Lapaz or Harris, and you will be met, by notifying Mrs. Maud Austin, Plymouth, when and where you will arrive. If, for any reason, you are not met, phone Marshall Logan and you will be cared for.

Lydia Railsback, Pres.  
Dale Rouch, Sec'y.

**Northwest Conference Notice**

The Northwest Conference of the Church

of God will be held at Felida, Wash., July 21-24 inclusive. Those coming from afar notify Bro. Wallace Wolfe, Vancouver, Wash., R.F.D., and he can meet you at Vancouver.

Wallace Wolfe, Pres.  
Grace M. West, Sec'y.

**To the Illinois Brethren.**

At our last conference the brethren of the Antioch (Illinois) congregation presented to the conference the old church building the proceeds from the sale of which were to be applied on the addition to our conference building. The church building has been sold and work has been begun on the addition. We will need now all that has been subscribed and we invite others to add to the amount already pledged so that we may make our annual meeting place as comfortable as possible for you. Please attend to this matter at the earliest convenient date. Send all contributions to Miss Anna E. Drew, 629 N. Galena Ave., Dixon, Illinois.

**Letters.**

Bartley, Nebr., June 24, 1921.

Bro. Lindsay:

Enclosed find a check for two dollars for another year's subscription to the Restitution Herald. Can't get along without it as it is good food for thought and gives encouragement to us in the race for to be made partakers of the blessings promised to Abraham and his seed. When we think of a life free from death and sorrow, it seems too good a gift to us for all we can do.

Your sister in Christ, anxiously waiting,  
Mrs. J. W. Gamble.

**The Sunday School.**

By Alta King.

**THE CONVERSION OF SAUL**

Lesson 3, July 17, 1921  
Lesson Text: Printed: Acts 9:1-6—9:1-20

Golden Text: Faithful is the saying and worthy of all acceptation that Jesus Christ came into the world to save sinners of whom I am chief.—1 Tim. 1:17.  
Memory verses: Acts 9:14, 15.

**For Study**

The word "convert" comes from a Latin word meaning "to turn." As we use the word conversion, it means turning from one condition to another.

In the lesson today we have the account of a turning from one condition to another in Paul's life.

1. The condition from which Paul was turned. Describe Paul's attitude toward the church as we studied it in last Sunday's lesson. Why did he take such an attitude toward this people?

How did he regard this at the time? John 16:2; Acts 26:9.

Did God hold this as a sin against him? 1 Tim. 1:13 with John 9:41.

How did Paul himself come to regard it later? 1 Tim. 1:13, 15.

It was a sin of ignorance and in God's sight he was not held to account for it until his eyes were opened and not held

even then in case he immediately abandoned the sin of ignorance. But this fact did not influence Paul, after he had been made to know that what he did was sin, to excuse himself and think lightly of his sin. He accepted gladly God's mercy shown him but he did not weakly excuse himself. That past life was ever with him, not in such a way that regrets and sorrow hindered his service, but in such a way that he was kept ever humble before God.

2. The condition to which Paul was turned: Study the account of how God opened Paul's eyes to his sin of ignorance. Acts 9:1-20.

The following comments taken chiefly from Peloubet's Lesson Notes are interesting and helpful:

Verses 1 and 2: Note Paul's loyalty to law and order. "Might bring them bound to Jerusalem", because the Sanhedrin which tried cases of blasphemy, was in Jerusalem. Stephen, as we have seen, was not formally tried and condemned before the Sanhedrin and under stress of the moment Paul consented to this violation of Roman and Jewish law.

Verses 3: It was noon (Acts 26:13), the time in the east when travelers usually rest: but Damascus was in sight, so Paul eagerly pushed on. "There shone round about him a light." It was real light, brighter than the dazzling Eastern noon-day sun (Acts 26:13), which blinded Paul and yet it had strange qualities for it did not blind his companions, though they saw it as well as Paul.

Verses 4-6: "Saul, Saul." This repetition always carries with it a warning or a reproach. Luke 10:41; 13:34; 22:31.

"Who art thou, Lord?" Lord is a recognition of the power and majesty of the speaker. "It is hard for thee to kick against the pricks." The voice tells Paul what he was already beginning to realize—that his fighting against the supposed false Christ was just as useless as the ox's kicking against the pricks with which his Master urged him on. That is was "hard" for him to do as he was doing shows that his whole nature rebelled, but because he thought he ought to do it he made himself do it.

"Trembling and astonished." "Astonished" shows how deep Paul's conviction had been that Jesus was not the Christ.

"Arise and go into the city." The first thing required of Paul was the exercise of faith.

Verses 7-9: Contrast Paul's entrance into the city with the entrance he had planned. How does it symbolize his later life? Was Paul's fast merely a formal fast? What purpose did God have in thus leaving Paul in dark solitude for three days?

Verses 10-20: What did Saul do during these three days? What did God do for Saul? How did Ananias express fellowship with Saul? Upon what conviction was this fellowship based? How was Paul required to formally express that fellowship? See also Acts 22:16.

Did Saul lose any of his spirit of wholehearted, fearless service? See verses 20, 22.

Sum up the whole account by stating briefly the condition from which Paul turned and the condition to which he turned. Who took the chief active part? Was force used? Was Paul forced against his will to accept Jesus as the Christ, or did God merely bring forces to bear that

brought his will into harmony with his own?

Paul's conversion was a turning from the belief that Jesus is not the Christ to the belief that he is the Christ.

This conviction, based on the prophetic presentation of his Christship was the primary element in all conversions of which we have a record in the Bible.

This belief is the foundation thing we must "do" in order that we may do the works of God. John 6:28-29; 1 John 3:22, 23.

If we would help men to work the works of God we must help them to this conviction by teaching Jesus the Christ the Son of God. Men may turn from everything that is displeasing to God, but until they come to this conviction their works are not of God, not acceptable to

This conviction, and a yielding to it, if it is based on the Scriptural conception of the Christ, carries with it a turning from God, as is evidenced by God's dealing with Cornelius.

whatever sin was being indulged in before the conviction was reached. For the Christ of prophecy stands for righteousness in the highest sense of the word. If Jesus the Christ is accepted, his standards of living, which do not tolerate or condone sin in any form, are accepted also.

Scripture Readings: John 16:2; Acts 26:9; 1 Tim. 1:13; John 9:41; Acts 9:1-20; 22:1-16.

The Children's Lesson: A very interesting story for children may be made of the lesson, and through the story a lesson of obedience to Jesus taught. First explain why Paul fought against Jesus and his followers—he thought Jesus was not the king of the Jews. Then tell the wonderful story of how God made him see his mistake and see in addition that Jesus the king of the Jews was also the Savior of sinners even though they did not belong to the Jewish race.

#### For Class

Discuss the meaning of the word "conversion".

Read and discuss the account of Paul's conversion. From what was he turned and to what was he turned? If Paul had just turned from one condition without turning and yielding to the other condition, would he have been converted? Why does this turning necessitate a turning from sin to righteousness? What Scriptural evidence do we have that turning from sinful works to righteous works without knowing Jesus the Christ and accepting him as such, does not make the one who turns acceptable to God? Why was not Peter truly converted when he first acknowledged his belief that Jesus was the Christ the Son of God?

#### SOME BENEFITS DERIVED FROM THE PRACTICE OF EVERYDAY CHRISTIANITY

By James Fletcher

**T**O be a true follower of Christ is the highest aim a person can aspire unto. To follow him means more than to walk behind him. This would be impossible today. It also means more than to attend church services from Sunday to Sunday. It means to follow the example he

set for us to follow; to listen to the words he spoke, and then to put them into practice. This work, like any other work to become proficient, requires practice and the more practice given, the more and better the benefits and results obtained.

If the example Jesus set is the right one to follow, we can, by looking at the example set by him, discover how much practice this work requires, and for how long a time it continues. Also at the same time see how it benefited him. Jesus, we read, began to follow after the things of God, his Father, very young and once started, continued therein constantly, as well as energetically and steadfastly all the rest of his life.

If this was necessary for Jesus, is not the same of necessity true of his followers today? Christ's laws are God's laws. God's laws are perfect laws. To strive to follow a perfect law must of necessity benefit the follower of same. In the first place the desire to aim to follow this law brings about a mental condition which strengthens the individual so that they are better enabled to more easily discern right from wrong. It also gives them larger foresight how to avoid evil, and when comforted therewith gives them more strength to overcome same. It also enables them to live more in harmony with nature's laws, in regard to their eating, work, pleasure, and recreation, which by so doing, develops and builds them up physically as well as mentally. This enables them to labor energetically and accomplish more for their Master than they otherwise could. Not only that, but they have the satisfaction of knowing that by continuing therein they are not only doing more faithful work, but will live longer to enjoy the same. They will also miss many of the adversities and misfortunes that befall many people who fail to recognize and live in harmony with said law.

Another benefit a person derives by the daily practice of everyday Christianity is that they will cultivate a more loving and cheerful disposition, as well as a more refined character. This disposition will do like it did with Jesus, win many friends. It will also make them more dutiful toward the feelings of others; will enable them to respect other people's thoughts, desires and ambitions, as well as enable them to sympathize more fully with others in their sorrows and adversities, and by being so engaged in this good work of helping others, will, like Jesus, not have time to think evil things about other people. Let alone have time to engage in evil work, to injure, hinder or destroy the work, aims or ambitions and efforts of others. And finally when we feel the grim hand of death laying hold of us, we will, like Christ, be willing to rest from our labors for a short time, or like Paul, 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 to all that love his appearing."

(Read at the Annual May Meeting of the Church of God at Fonthill, Ontario.)

SOME people seem so goody-goody they are just about good for nothing, too passive and quiescent.—Sel.



## VENGEANCE

By J. W. Williams

VENGEANCE is the infliction of punishment in a spirit of hate. The word is often used in Scripture as a synonym for divine judgment, for one meaning of God's judgment is the infliction of punishment, though never in a spirit of hate or merely retribution. For retribution means paying back again, and God never punishes merely because man has sinned, he does not so much look back at past sin as forward to someone's good. Hence the word "retribution" never occurs in Scripture, and we do well if we respect the Father enough never to connect it with his name and thus charge him with wishing to pay man back what is coming to him for his sin.

It may then be inquired, Why does God speak of his vengeance if he is not vengeful? Because of the nearness in idea in vengeance and judgment and to reveal truth to carnal men who are so low in sin they cannot comprehend full light. God thus uses "anger" and "wrath" as other synonyms of judgment, but it is hardly a literal fact that "God is furious" as Nahum says, or that he will consider anger and wrath as divine virtues but human sins and tell his saints to "put away all anger and wrath." There is a principle set forth in Scripture which explains much of such stumbling matters and it is this: God uses expressions and applies characteristics to himself which are not strictly true as facts, but only relatively true in an accommodated sense, because men in a carnal state cannot comprehend spiritual things. The stove does not really bite, but your child does not know what "burn" means. Blindness and insanity were not literally caused by disembodied spirits of the dead entering living persons, but because people held such superstitious ideas the cure of such afflictions was then called casting out demons. It was expressed in the everyday idiom they understood. "Lunatic" means "Moon-struck," but while we have outgrown that moon superstition we still use the word to denote a higher conception. So the Father uses vengeance and anger of himself to denote the higher spiritual conception of judgment for profit. This principle explains many stumbling blocks in Scripture which we have not space to indicate here. The student will do well to meditate much on it. But if we insist that God, in retribution, really wreaks vengeance on our enemies, we perhaps are in danger of trying to be like him. Nay, of being like him perforce, even if we strive to be better than our God. And even though we forego the infliction of vengeance ourselves, and turn them over to one who says he will punish for us, if we do it thinking he will do to our enemies as badly or worse than we would have, wherein have we grown in grace by that style of mercy?

What a fundamental principle of religion is a true conception of God! If "the righteousness of God" is imperfect, where is Christian holiness? Queen Mary justified her severity with heretics by saying if God was going to torment them in endless hell when dead it surely was not wrong for her to torment them a little in life. "The gods we worship write their names on our faces."

Then if we would be merciful to our enemies instead of vengeful it is imperative that we understand the Father. Cold and legal ideas of mere divine "justice" are sure to take away the grace of a merciful spirit. But whose heart is not softened and eyes dimmed as we read of Joseph's merciful words to his brethren? And does not David rise greatly in our admiration because instead of cutting off from Saul what he had from Goliath he merely amputated instead a piece of his garment for evidence of his mercy? Within two months of that touching plea of mercy for his murderers our Lord joined the angels in heavenly joy over an answer to his prayer three thousand times in one day. That was sweeter than an eternity of fiery vengeance in hell.

As we study the cause of the mercy exercised by Bible saints we must realize the following principles of grace in them which will likewise enable us to be merciful instead of vengeful:

1. Mercy is an expression of love, and our love to others is a result of our first having accepted God's love to us in our forgiven and justified and blest state, so that he who realizes the grace of God's mercy to him will extend mercy to his enemies. One comment on this proposition is that he who has been forgiven much will love much, that he who realizes he has been forgiven much will forgive freely and vice versa. Another comment is that our mercy to others is in direct proportion to the appreciation of our own past sin and forgiveness. Still another is, that if we find ourselves unmerciful we need to meditate again on our sinfulness and how merciful the Great King was to forgive us the ten thousand talents and how small in comparison is the debt of a hundred pence which it is so hard for us to overlook in our neighbor.

2. All things work together for good to them that love God, who are called according to his purpose. Thus the evil Joseph's brethren did to him gave him greater prosperity, honor and spiritual development than he would have received without it. The same was true of Daniel. Our Lord's crucifixion gave him immortality, and he could not have had it in any other way, since translation was not offered him. The many examples in holy writ of evil working good to the sufferer of it lead us to see that carnal men are God's slaves working, in the ignorance of sin, the evil which the Father transforms into blessing for his chosen freemen. Then how easy to forgive the slave who serves you for good with his evil, even though he does not intend good, but the venom of hate. Just remember that an almighty Providence overrules all for your good. Reason is all against your following this course, but faith is sufficient to perform it.

3. The wicked is snared in the work of his own hands and into the pit which he digs for the righteous he himself falls. David, who realized this in King Saul's case and his, often states it in the Psalms. The case of Haman and Mordecai is duplicated daily.

This principle works in two ways: It deters us from vengeance to know that what we plot in revenge will be a boomerang and fall on our own heads. It also enables us to let the vengeful plots of our enemies ensnare themselves without need of vengeance from us even if we wished

it.

4. God is the only one who knows what suffering will be best to inflict on our enemies by way of punishment in order to correct them. Our efforts will only bungle the work. If we wish to convert and save them we can trust it to him who tells us that vengeance is not ours, but his, and that he will repay. Paul the murderer becomes a martyr.

Our love to our enemies is the sweetest kind of revenge, for what vengeance would not be satisfied to heap coals of fire on its enemy's head? But how can food and water be coals of fire? Because coals of fire would prevent him from thinking of anything else while they burned. Just so, kindness in return for evil prevents your enemy from thinking of anything else while his conscience burns. And the only relief is repentance and reconciliation.

A man once told a friend he was on his way to destroy an enemy. The friend remonstrated in vain. Afterwards he saw the enemy alive and well. On asking his friend about it the reply was made that he did destroy his enemy by making a friend of him. That was not only merciful and loving but it was wise as well. Enemies are a risk and friends are precious, none of us have any to spare, so whenever we can displace an enemy by a friend it is not only good for him but for us as well.

## IS IT TRUE?

By Rufus A. Curtis

IS it true that "dead men" are conscious during the interval between death and resurrection, as popularly taught? Isa. 26:19. If we are willing to "let God be true," even if it makes "every man a liar," in the pulpit or out of it, we can soon decide the above question beyond a reasonable doubt. Rom. 3:3, 4; John 3:33.

It is useless to appeal to the "testimony" of God's word, if we are not willing to lay aside our preconceived notions, and abide "by the word of truth," as disclosed in the Scriptures. Isa. 8:20 2 Cor. 6:7. "He that believeth not God, hath made him a liar."—1 John 5:10. "Woe unto him that striveth his Maker!"—Isa. 45:9.

In the irrepressible conflict between truth and error the trumpet call to battle should not "give an uncertain sound," else "who shall prepare himself to the battle?"—1 Cor. 14:8. He who would "war a good warfare," and "fight a good fight of faith," must needs use "the sword of the Spirit, which is the word of God." 1 Tim. 1:18; 6:18; Eph. 6:11-17. This weapon is "sharper than any twoedged sword," and "mighty through God to the pulling down of strongholds." Heb. 4:12; 2 Cor. 10:3-5.

"What saith the Scripture?"—Rom. 4:3. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."—Job 14:20. Their descendants may be exalted or abased, but they are wholly "ignorant" of it. Isa. 63:16. They are sleeping "the sleep of death," in "the land of forgetfulness." Psa. 13:3; 88:10-12. Even their remembrance of their Creator is destroyed by their ruthless enemy, "death." 1 Cor. 15:26. "For in death there is no remembrance of thee: in the grave who shall give thee thanks?"—Psa. 6:5. "What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?"—Psa. 30:9. When people cease

to "live," and actually "die," they "cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth."—Isa. 38:1, 18. Only the living can "praise thee," for "the dead praise not the Lord, neither any that go down into silence." Isa. 38:19; Psa. 115:17. Men who are "both dead and buried" have no consciousness whatever, for "the dead know not anything," "their love, and their hatred, and their envy is now perished." Acts 2:29; Gen. 15:15; Josh. 1:2; Deut. 34:5, 6; Eccl. 9:5, 6. "In the grave whither thou goest" all mental powers are obliterated. Eccl. 9:10; 3:19, 20. Death kills the thinker and "his thoughts perish."—Psa. 146:4.

There is no room here for even an intangible ghost to carry on the thinking, when the brain, along with the other functions of the physical organism, is dissolved in death. 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." We should be willing to be led by the light and truth of God's word. Psa. 43:3.

"Send out thy Light and Truth, O Lord;  
Let them our leaders be  
To guide us to thy holy Hill  
Where we shall worship thee.

Send out thy Light o'er land and sea,  
Till every heart shall bow to thee.  
Send out thy Light and Truth, O Lord,  
Where sin's dark shadows fall;  
Arouse the soldiers of the cross  
To heed the trumpet's call;  
Send out thy Light where error reigns,  
And cleanse away its crimson stains.

Send out thy Truth, O Lord;  
The blessed tidings spread,  
Till by those sweet evangel tones,  
All nations shall be led;  
Send out thy Light, O Morning Star,  
And beam upon the isles afar.

Send out thy Light and Truth, O Lord,  
And let the beams of day  
Break through the dismal gloom of night  
And guide men in thy Way.

Send out thy Truth, O speed the hour  
When all the world shall know its power.  
Send out thy Light,  
Thy Light and Truth, O Lord."

### CHRISTIANITY IN THE HOME

By Irene Weldon

WE have in the New Testament Scriptures, the account of the man who built his house upon the sands, and the winds came and the floods beat against the structure and it fell in ruins. And also of the man who built his house upon the rock, and neither wind nor storm could shake this building because its foundations were strong.

This is a warning to us to pay a great deal of attention to the foundation upon which we are building our homes. God has given to every one a sure foundation upon which to build, the Word of God.

In the first Epistle of Peter, the second chapter, fifth verse, in which there is a description of the spiritual house, we read: "Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ," and it would seem

that in building our homes we might do well to remember that as lively stones the members of the household go to make up the house in general.

If this be true, then when lives are lived out of harmony with the Will and Plan of God, great harm is done.

An individual life is never what it ought to be until it is lived under Christ's instruction and the same ideal applies to the life of a household. To make a home truly Christian, there must be the personal acceptance of Christ on the part of the heads of the household, and there must be the faithful following of his teaching.

There are certain conditions which must be met if the home is to fulfill its mission and rightly influence all who dwell within its sacred enclosure.

The first condition has to do with the atmosphere. It is so easily produced and it is so quickly dissipated. The lack of this Christ-like atmosphere may be detected at the threshold of the house one is about to enter, and when one has crossed this threshold, no amount of interior decoration or lavish display of that which money can buy, no forced cheerfulness can take its place, or make up for its absence. It is present in a home where the ideals are high and these ideals are realized in beautiful living.

When the members of a household live in right relations with each other, when all speed is used to right a wrong, or to ask forgiveness for the word which should not have been spoken, or the deed which should not have been done, most of all this atmosphere is ever found where he is present. Who, being in such a home, is the unseen Guest at every meal the silent Listener to every conversation. This atmosphere is felt in the life of the man of business who comes from such a home; it is detected in the parents and children who live in the midst of such surroundings. If it is your privilege to enter such a home, this spirit will greet you as you cross the threshold, bless you while you tarry, and send you away full of gladness, because of the privilege which has been yours in such a visit.

There is another condition which must always be kept in mind. That is, that a home is a co-operative organization. Each one who is a member of the household must live for all the others. There must be the spirit of burden-bearing, and of unselfish devotion, and each member must do his or her part in lifting and loving. There is no place where the injunction of St. Paul is more needed than in a home. "Bear ye one another's burdens, and so fulfill the law of Christ."

Family worship has always exercised a great influence in the household. The daily worship of the household is of early origin. The Hebrew Patriarchs builded their altars where they pitched their tents, and there called upon the name of the Lord. The disciples of Jesus in earlier Christian times had the church in the home. It has a natural foundation and reason in the unity of the family; the close and tender relations of the household and the sanctity and love of the Christian home; suggesting and inviting the family acknowledgement of mercies and petition for divine presence and blessing. Upon the family altar, continued through the ages, has always rested the blessing of God. This daily worship honors God, the giver of all good, and

makes the home a sanctuary for God's dwelling. It binds a household together in a more hallowed love, by instructing and uniting all hearts in the truth and love of Christ.

In our modern homes of today and in the haste and strain of our daily lives, we may find it difficult to set aside time to be spent in daily prayer, but the day will be better and happier and all the household will be safer when commended to God's guidance and care.

It is said that force is never lost. Toss a stone into the ocean and a wave of force is started which goes on and on and is not lost. So it is with influence. Our lives are flowing, either towards Christ or against him. If it is against Christ we are not only harming ourselves but we are also influencing those with whom we come in contact. But if our lives are flowing towards Christ, then we may sometimes seem to fail, but always remember that with Christ on our side we are making an impression and shedding an influence upon those with whom we live, as well as bearing witness of our Savior to the stranger within our gates.

We should more earnestly seek to have God's approval in the conduct of life; strive to be more worthy of his trust. How few Christians of today, when seeking a new place of residence, have sought counsel of God, to ask him, Will it be possible for me in my new home to live for God or shall I be tempted to turn from him? Alas! it is too true that the most of us choose our homes without reference to God, forgetting that our homes and the many things we have been blessed with all belong to God. Is it not very ungrateful of us to take all the many blessings God gives us, and then neglect to take the time to thank him, or show our appreciation by trying to serve him in our home life?

If our homes are to be as God meant them to be, we must lay hold of that which will make us right as individuals. In order that this may be accomplished we must turn for help to the word of God. It is the foundation upon which we must build, the atmosphere in which we must live. The result will be homes built according to his will, wherein Christ is honored and loved, homes not only for the present, but for all time, because the Bible tells us, "The house of the righteous shall stand."

(Read at the Annual May Meeting of the Church of God at Fonthill, Ontario.)

SEND me to the hearts without a home,  
to the lives without a love, to the crowds  
without a compass, to the ranks without  
a refuge. Send me to the children whom  
none have blessed, to the famished whom  
none have fed, to the sick whom none have  
visited, to the demoniacs whom none have  
calmed, to the fallen whom none have lifted,  
to the lepers whom none have touched,  
to the bereaved whom none have comforted.

Then shall I have the birthright of the  
first-born; then shall I have the blessing of  
the mighty God of Jacob.—George Matheson.

CHRISTIANS everywhere are losing  
their saltness, heavenly savor; therefore  
they are growing lukewarm, insipid and  
displeasing to God.—Sel.

WISE is the man who knowing little,  
says less.—Sel.



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- Any others desiring to have their addresses entered here please notify us.

A KIND WORD

A KIND word costs but little, but it may bless the one to whom it is spoken all day. Nay, have not kind words been spoken to you which have lived in your heart through years, and borne fruit of joy and hope? Let us speak kindly to one another. We have burdens and worries, but let us not therefore rasp and irritate those near us,—those we love, those Christ would have us save. An exchange presents this thought in these impressive words: "Speak kindly in the morning; it lightens the cares of the day, and makes the household and all its affairs move along smoothly. Speak kindly at night, for it may be that before dawn some loved one may finish his space of life for this world, and it will be too late to ask forgiveness."—Sel.

# 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.  
104 South 7th St.,

### DAISY'S LAPFUL OF SUNSHINE

DAISY had been very naughty. Grandma had given her a little pair of scissors for a present, and sister Nell had shown her how to use them.

She was told that she must not cut anything but paper with them. For two or three days she cut many paper dolls out of pink and white paper. Another day she filled Noah's ark with brown paper animals.

But this morning Daisy's scissors had cut all the round black dots out of sister Nell's lace veil. So she was made to sit in mamma's sewing chair for half an hour.

Half an hour was a long time for Daisy to sit and not talk; and every little while a tear would roll down her cheek. When the half-hour had passed mamma kissed away her tears, and said, "Now, darling, come to the window, and we'll get some sunshine in our faces."

I think the little angel who brought the sunshine to Daisy must have loved her very much: for he spilled it all over her face—in the corners of her eyes, on her cheeks, and all around her mouth. Mamma caught the sunshine too; for as she looked down into Daisy's face, Daisy cried, "I see it, Mamma! It jumps from your face to mine!"

Mamma called it sunshine, and so did Daisy. But I think it was a happy little smile: don't you?

One morning her mamma found Daisy standing by the window in grandpa's room, and heard her singing in a soft voice, "Please, dear sun, come put some sunshine in my apron."

She was holding up the apron with one hand, while she wiped the sunshine from the window with the other. Then, holding the apron tightly not to lose the sunshine, she ran to grandpa, who was sitting in his easy-chair.

Daisy climbed up into his arms, opened her apron, and shook it in his face. Then she rubbed his cheeks with her soft hands, and said, "I'm rubbing some sunshine in your face, grandpa, because you look so sad."

"Now he has got some!" cried Daisy. Do you think her grandpa could help catching some of the sunshine as he looked into little Daisy's happy face?

—From an old reader.

## MY WORK

LET ME but 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 one by whom  
This 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 and love and rest,  
Because I know for me my work is best.

—Henry Van Dyke.

## A MASTERLY COMPLIMENT

THERE is a difference between appreciation and compliment. Appreciation is often silent; compliment, almost always spoken. By a silent, long-continued interest in our friend, we may give him a far greater gift than by a sudden, extravagant word of praise. Genuine appreciation of worth, character and fidelity makes itself felt. From it grows sympathy and love. Even though unspoken, generous appreciation is a moral stimulant; a tonic to the soul. Compliment may, and often does, only feed the vanity and relax the moral fibre.

During the football season in one of our large colleges the students always felt the value of the second team, which got all of the hard knocks in helping to train the first team and little of the glory afterwards. But the second team members often got something as dear to them as glory. It was the simple praise given to some player when he had done well, "Good work, old man!" Not excessive compliment; just a word of appreciation and a tone of fellowship. That was enough.

When Bouguereau taught in his Paris studio, he stopped one day to look at the painting then being done by a young American girl. After several minutes of silent observation, he passed on, saying, "Continuez, mademoiselle." Just, "Go on; finish as you have begun." To her surprise, all the other students gathered round her after the master had left and told her that she should be the happiest girl in the room, for that "Continuez" was almost the greatest compliment he ever gave.

Have you ever thought what the Great Master said in the parable of the talents? His commendation of the two successful men was, "Well done, you have been good and faithful!" Just good and faithful! Yet nothing finer could be said of us. To look at our piece of work and be able to say, "It is not a masterpiece; it will not 'set the world on fire'; it will not rank with Raphael's genius or with Washington's greatness; but it is well done; it will stand the test of what is needed of it," is to make our work part of ourselves and to get true recognition even from God himself.

Today the world needs men and women who everywhere can be depended on to do "good work." We cannot make a perfect heaven on earth, but we can have statesmen who will build safely for the future. Shoddy work in school, machine shop, office, home and halls of state will make a shoddy world ready to fall to pieces. Plain, honest work will make a safe, reliable world.

Whether your work be large or small, get into it in the spirit of deserving the Master's appreciation. Do not expect compliments. Let your work speak for itself, and you will get a sympathy and appreciation that is far above all praise.—Sel.

## AT HIS FEET

ON one occasion one of Queen Victoria's chaplains, in preaching before her at Windsor, had made the second coming of Christ the subject of his discourse. After the service the queen, always a most attentive listener, spoke to him on the topic he had chosen, and said, "Oh, how I wish the Lord might come during my lifetime." "Why," asked the preacher, "does your majesty feel this very earnest desire?" The queen replied, with quivering lips and her whole countenance lighted by deep emotion, "I should so love to lay my crown at his feet." —Sel.

## CONSCIENCE

IT is a strange and solemn power which conscience wields. In your secret soul you commit a sin. It is a mere passing thought perhaps. No human eye has seen it, no tongue will ever speak of it, yet even in the dark you blush at it. You are degraded in your own eyes. You feel guilty and wretched. And this guilty wretchedness does not pass away. It may at any time revive. Conscience comes to us in lonely hours. It wakens us in the night. It stands at the side of the bed and says, "Come, wake up and listen to me!" And there it holds us with its remorseless eye, and buried sins rise out of the grave of the past. They march by in melancholy procession, and we lie in terror looking at them. Nobody knows but ourselves. Next morning we go forth to business with a smiling face, but conscience has had its revenge.—Sel.

"CREATE in me a clean heart." "Heart" comprehends not only feeling, but intellect and will. It suggests the impulsive; the sphere of the emotions and sympathy, of hatred and love. It suggests the executive; the power which prosecutes purpose, the forces of persistence and resistance; the offensive and defensive energies of life.

TALENT made a poor appearance  
Until he married perseverance.—Sel.

DO not crowd any man too hard: it is a long worm that has no turning.—Sel.



## THE RESURRECTION

By John L. Wince, Deceased

(Continued from last week)

### I CORINTHIANS XV:45.

THE Apostle stated in v. 22, the broad contrast between being in Adam and being in Christ. "In Adam all die even so in Christ shall all be made alive." It was by man that death came and by man also the resurrection of the dead. The one act of disobedience introduced sin, and death followed. What a dreadful history was foretold by that act of rebellion against the great Sovereign of the universe. What is written on the pages of history overpowers our minds by its tremendous aggregate of evil; but how much that was enacted by the race, and unrecorded we can never know:—which added to what has been written would swell the aggregate to astounding proportions. Jehovah has witnessed it all. The great ocean of moral evil still rolls on, engulfing every generation of the race as it comes on the scene. Death ends the sinful career of each individual of each generation, but sin survives and thrives as before; like a contagious disease it is catching. The lesson has been taught, the example set, and the new individual generation are willing to learn the lesson, and pattern after the example; and are disposed to invent or discover new ways of sinning, unknown to the fathers. Adam knew from divine warning the consequence of transgression; knew what would befall himself and guilty Eve. But did he stop to consider what would be entailed upon his posterity, a heritage of evil for thousands of years, accompanied by physical calamities and suffering of every sort terminating in the silence of death? Did he have any idea of the untold misery and wretchedness into which his disobedience would plunge the numerous family springing from him? He surely did not or the serpent would have been shown the way out of Paradise. The Apostle keeps up the contrast: At v. 45 the two Adams are put on opposite planes. So also it is written, "The first man Adam became a living soul; the last Adam became a life-giving spirit. The first is of the earth earthy; the second the Lord from heaven." These descriptions were given to show a broad difference between the two Adams. The one brought sin and death into the world "with all our woes;" the other pardon, and peace, and life. By one man sin entered into the world, and death by sin, Rom. 5:12. The two are different in character and also in nature; the one a sinner, the other without sin, holy, harmless and undefiled. As to nature, Adam was on the plane of animal life with this to his advantage in case he had not sinned—access to the tree of life for the purpose of perpetuating a life that would naturally terminate like that of the animals about him, without such a provision; as it did terminate at nine hundred and thirty years. How much his life was shortened by excessive toil and change of environment we do not know. He was not created deathless in nature. It is not likely that any sentient and moral being was endowed with such a nature to start with, but rather this was to be won by a course of action in harmony with the Divine will. We learn but little from the revelation God has given us, about angels. The allusions are incidental. That they were put on trial, and some of them fell we learn from two passages, namely, Job 4:18 and 2 Peter 2:4. I quote the latter, "For if God spared not the angels that sinned but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment." Adam could not transmit to his posterity a nature different from his own. Being debarred access to the tree of life he died, and death has been the sad heritage of his children whether righteous or unrighteous. Christ by his mediation has not given us a reprieve from death as to the life derived from Adam. We still bear the image of the natural man. Says the Apostle, "As we have borne the image of the earthy, we shall also bear the image of the heavenly."—v. 49. To bear the image of the earthy is to be entirely mortal, as really as are the animals which are called living souls or creatures by the writer of Genesis, before these same terms were applied to man. Both alike are animated by the same principle, the breath of life. Touching the matter of life and death man has no pre-eminence over the beasts. Inspiration ranks them on a level here. Says Solomon: "That which befall-eth the sons of men befall-eth beasts: even one thing befall-eth them; as the one dieth so dieth the other; yea they have all one breath; so that man hath no pre-eminence above a beast; for all is vanity. All go unto one place." Eccl. 3:19, 20. It may

be humiliating to those who hold to the doctrine of inherent immortality to be put on a level with beasts, to be like them in so many points; yet they are obliged to face these statements or deny the inspiration of Solomon. Let us enumerate: (1) One thing befalls man and beasts; as one dies so dies the other; (2) They all have one breath; (3) All go unto one place; (4) Are of dust; (5) All turn to dust again. The immortality of the human soul is not in this count, for the very good reason that Solomon did not believe the doctrine; nor did any other inspired writer. If the Wise Man had believed the popular notion concerning the soul, he certainly would not have used the language he did. Neither Wesley nor Watson believed man died like the beasts of the field or forest; therefore they used language utterly at variance with that used by Solomon. They could not speak of man as did Solomon—impossible from their standpoint. Nor could Solomon affirm of man what Wesley and Watson affirmed of him. It is appropriate at this point to again quote their words. The former said, "I am now an immortal spirit, strangely commingled with a little portion of earth. In a short time I am to quit this tenement of clay, and remove into another state." And the latter, "Our organized bodies are no part of ourselves." To refute what is here asserted it is only necessary to say that the Bible nowhere employs such language. These men fairly represented the common view of the nature of man, but how contradictory of God's Word.

The Apostle, by saying, "We shall bear the image of the heavenly," doubles the proof of man's entire mortality. The heavenly image or nature is not borne at the same time that the earthy is borne. First the earthy or natural; afterward that which is spiritual, is the divine order. See v. 46. The spiritual is yet an object of hope and promise, to be realized at the coming of the Lord, the great head of the church, the captain of our salvation made perfect through suffering. He has had since his resurrection a nature that is deathless. Says the Apostle, "Knowing that Christ being raised from the dead dieth no more; death has no more dominion over him." Rom. 6:9. He said himself, "I am he that liveth and was dead; and behold I am alive for evermore; Amen; and have the keys of the grave and of death." Rev. 1:18. What a joyous acclaim of victory for himself, and for those for whom he holds the keys that will unlock the gate of death. Such as he is now in his quality of being, they will be when raised from the dead. Says John, "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear; we shall be like him." 1 John 3:2.

"We shall be like him; O beautiful thought;  
Well may the soul unto rapture be wrought;  
After the sorrow, the woe and the tears,  
We shall be like him when Jesus appears."

To be like him is to be deathless. But dear reader know this that in order to be like him in his physical nature you must be like him in character, be a child of God by adoption into his family. This must be now.

### THE ABSOLUTE NEED OF A PHYSICAL CHANGE.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. 15:50.

The kingdom of God is to be an eternal kingdom. Says Daniel, "It shall stand forever," (Dan. 2:44), "an everlasting dominion that shall not pass away—shall not be destroyed." 7:14. See also 2 Peter 1:11. So those who shall inherit this kingdom must live forever to enjoy its blessedness. Paul's statement that flesh and blood cannot inherit the kingdom, is misunderstood by many Bible readers. These, knowing that Christ had flesh and bones after his resurrection and guessing that he had no blood (?) say flesh can inherit the kingdom, but blood cannot. This view does not remove the difficulty. It is in fact a contradiction of what the Apostle states, for he as plainly says: "flesh cannot," as he does that "blood cannot inherit the kingdom." What he predicates of the one he predicates of the other. Both alike are barred out of the kingdom—and this by strict adherence to the grammatical rule governing the use of the copulative conjunction "and". Flesh and blood in the passage, are not used in their primary sense, but in their sense of mortal nature, or human nature as derived from Adam—the very condition the Apostle has been discoursing about under other words and phrases as "living soul," "natural," "earthy," "corruption," "weakness" and "dishonor." The four verses from 51 to 54 inclusive furnish an additional illustration of his meaning. "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." The Apostle reveals some things in this passage not made known to the Corinthian church before. "We shall not all sleep." Sleep is used here by figure of speech because of resemblance which the condition of natural sleep bears to death. The similarity may be only in a single point. This would be sufficient to warrant the use of the figure. Taking off the figure we have—we shall not all die. A remnant of the church will be alive when the Lord comes. The writer has all along indulged the wish—not to say hope—to be one of that number, and so be exempted from the pains of dying. Some who now sleep the sleep of death I heard say with a good deal of assurance that they hoped to see the Lord come before they died. The advent was postponed too long, so death forestalled their hope. It matters but little, for the issue is the same. Death may claim its victims as captives for a time but the release is certain. Then the liberated captives will shout, O death, where is thy sting? O grave, where is thy victory? The dead shall be raised incorruptible. The action expressed by the word raised begins with the dead as its object. There is no hint of an immortal soul and its reunion with the body. It is the raising of personalities in incorruption, which implies a change in harmony with what the Apostle says in verse 51, "We shall all be changed," referring to the dead, and to the living remnant; and this change wrought by the quickening spirit is said to take place "in a moment, in the twinkling of an eye." We are not informed of stages in the process. The resurrection does not include the ascension to meet the Lord in the air. This is another act or event following the resurrection. This distinction is shown in 1 Thes. 4:16, 17. It is affirmed here that "the dead in Christ rise first, i. e., before any action takes place touching the living. After the raising of the dead, they and the living are caught up together to meet the Lord in the air. So raising the dead is the one thing and being "caught up" another thing or sequence. The logical conclusion is that the raising of the dead incorruptible is a completed act preceding the

ascension to meet the descending Lord; and just so of the putting on of immortality or the deathless nature; and as a further conclusion, the rendering of eternal life precedes the meeting in the air. How well this accords with the Lord's words in John 5:24. He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment; but is passed from death unto life. The question of life is a foregone decision at the epoch of the resurrection. The very fact that none but the approved have part in the first resurrection shows this.

A marvelous change awaits the believer. I never think of this change without a mental effort to grasp its full import, to fathom its depth of meaning, but the finite mind of man is not adequate to the task. The realization of it will demonstrate how much it means. Youthful health and vigor and buoyant spirits of the springtime of life furnish but a faint conception of the reality. There will be a vivid sense of relief from all that was painful, a feeling akin to that of laying down a weight or burden, after we have borne it until tired and exhausted; especially will this be so in the case of the sick, the aged and infirm; and this difference coming on so quickly, in a moment, in the twinkling of an eye, must by reason of contrast with the mortal condition cause an ecstasy of joy surpassing anything of the kind in past human experience. That headache that racked the poor tired brain of the invalid mother as she taxed her little remaining strength to perform her household duties, has been cast out like the demon of old, never more to return. That distressing cough of the emaciated consumptive laboring hard for the vital air that sustains life, has ceased with the first touch of the quickening spirit. Old age, bowed with the weight of years, and tottering on feeble limbs at the brink of the grave, has been exchanged for eternal youth and vigor. That martyr at stake, with the flames curling about him, and consuming the red current of life in his veins, has bounded up beyond all harm, to meet his descending Lord in the air. What joy! what transport of praise will well up from every unburdened heart!

(To be continued)

#### DO ISA. 65:20 AND REV. 21:4 BELONG TO THE SAME AGE?

IN the Herald of June 21 appears an article from Dr. A. W. Taylor in which he claims that the above Scriptures refer to the same age. He attempts to prove that there is no death in the age to come. We are admonished to rightly divide the word of truth. 2 Tim. 2:15. This means to rightly apply the Scriptures. Note please that Isa. 65:20 is applied to Israel while subjects in the establishment of the kingdom. They are still in the flesh but with the longevity of life extended.

Rev. 21:4: "There shall be no more death," belongs to the new earth system. This is after the scene recorded in Rev. 20:11-15. You will notice please that this judgment destroys death and the grave. After that event it is correct to say, There is no more death. Luke 20:35, 36 is correctly applied to the resurrection of the saints. All who have a part in the first resurrection can die no more because they are equal to the angels; and are (then) the children of God, being the children of the resurrection.

The following translation by Bishop Lowth of Isa. 65:20 is proof that there is death during the 1000 years reign. No more shall there be an infant short lived, nor an old man who hath not fulfilled his days; for he that dieth at an hundred years shall die a boy; and the sinner that dieth at an hundred years shall be deemed accursed. The probation of such will close at 100 years. The righteous at 100 years will be but a child. In this connection the prophet says, As the days of a tree are the days of my people, and mine elect shall

long enjoy the work of their hands. (v. 22). These conditions can only be applied to Israel while in the flesh. They are in their trial period and only those will be immortalized who prove their loyalty to the king and are obedient to the laws of the kingdom. At this time the righteous or chosen of this age have been immortalized through the resurrection of the just. They become the kings and priests and are engaged in disciplining the nations.

If you will read Bro. Williams' article on page 299 of this issue you will get a clear conception of Judging and Misjudging. It applies to the church in her trial period and while judging the nations. A careful study of the parable of the wheat and the tares will show the work of the saints during the 1000 year period. Some apply this parable to this age. If the word is rightly divided you can see that the judgment brought to view at the end of the age in Matt. 13:24-44 is not a part of this age. The incidents coordinate with the kingdom of God are: First, the coming of Jesus and the resurrection. (2) The judgment of the saints and the indignation. (3) Christ and the saints at Jerusalem and the Armageddon. (4) The restoration of Israel and the kingdom of God set up. (5) Zion built up and the Lord in his glory. (6) The judgment of the nations and Jesus as universal king. (7) The purpose of God fulfilled and the earth filled with his glory. The misapplication of Scripture is often due to not understanding the incidents occurring, logically arranged, beginning with the coming of Jesus and the resurrection, and the consummation of Jehovah's purpose concerning the earth and man.

With Christian love we submit the above.

D. C. Robison.

#### FOR SINCE BY MAN CAME DEATH By T. A. Drinkard

"FOR since by man came death, by man came also the resurrection of the dead."—1 Cor. 15:21.

Are you a Christian? In occupying this position are you subject to death? If you are not exempted from death, are you entirely out of Adam, seeing there is no death sentence in Christ? Do you understand the expression "in Christ" signifies that you are not subject to literal death? Here is the point, What is the death referred to in the above Scripture?

Two men are mentioned herein. The one brought death, the other brings resurrection. The resurrection is as far reaching as death. I see that death befalls even them who by reason of faith are in Christ, anointed as sons of God. Why the difference? Does this not show that you are not out of Adam even though you are a Christian? We submit you are still in Adam, or else how is it you are still subject to death? The text under consideration does not limit the resurrection and those who so claim only pervert the Scripture. As the Lord sought to teach, all are to be redeemed from the death state.

THE man who feels that life is not worth while has usually neglected all the things in life that are worth while.—Sel.

ENTERTAIN honor with humility and poverty with patience.—Sel.

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

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## Editorials and Church News.

We regret to learn of the death by sunstroke of our friend, Mr. Chaffee, of Chicago. Sr. Chaffee has our deepest sympathy in her bereavement. Only a short time ago we met him and had a pleasant visit in Union depot, Chicago. He was hale and hearty then. How soon the grim reaper may do his work with us!

Sr. Evelyn K. Harsch, Chicago, recently underwent a throat operation and at this writing is quite sick. We hope for her speedy recovery.

A letter from Bro. J. S. Arnold, Lissie, Texas, gives expression to renewed faith and hope. Added years seem to give grace and strength to the gospel story.

On Wednesday, July 6, Bro. Glenn M. Birkey, Rochelle, Ill., drove with his wife and son to Oregon where he put on the name of Jesus Christ by obedience in baptism. We find Bro. B. enthusiastic in the truth and the remarkable thing about it is that he very largely read himself into the truth. We are glad to welcome him and we trust that his good wife may soon do likewise.

Bro. R. C. Railsback, South Bend, Ind.,

now past eighty years of age, has demonstrated the worth of living a clean life, in that he has worked out in fine style, out of hard wood, several handy paddles, one for the Herald office, one for the dining room of the church, and one for the editor's wife. We are not sure that this last was a wise move on his part. We may report on that later. The workmanship would do credit to any workman.

On Sunday, July 3rd, while serving the church at Dixon, Ill., it was an enjoyable service to baptize Sister Edith Root who had come from her home in Sterling, Ill., for that purpose. We were glad to see her take this step as it will mean much we trust, in the days to come, to the husband and the four little ones who have come to bless the home.

A letter from Sr. Ella L. Hanson who is located at Lander, Wyo., says that the weather there is cooler and that Atlantic, a place 40 miles away, three inches of snow is reported. We of Illinois can hardly understand it after sweltering in the burning heat for week after week.

**WHAT'S AN EDITOR TO DO?**

Occasionally we are obliged to send out reminders of subscriptions overdue and the results vary a great deal. We are glad to say that good, kind letters like the following are much more in evidence than the post card which follows and which we received a short time ago in response to such a notification. The letter follows:

Brother Lindsay:

I am sending two dollars to pay up on my subscription for the R. H. I am sorry I let it run behind so long and was afraid you would drop me, but I could not conveniently send it before. I am sure I am thankful for your kindness.

Your sister in hope,

And now comes the card with spelling and all which was evidently calculated to stop all our machinery.

I do not read nor care for your paper. A few copies convinced me that it was no paper for a christian to waste his time on. You should have stoped sending it when the time paid for expired, all good papers do and do not try to force something on some one they do not want.

Yours Resp.

A kind friend, having a heart only to do this man good, had sent him the paper for a year. We notified him that the subscription was due. In spite of all our good intentions and our kindness to him, he forgot the courtesy of a true gentleman to say nothing of Christianity which, we take it, he professes to possess. But we must suffer such lack of Spirit on his part and get comfort from the fact that it was only a desire to do him good on our part that led him to display himself so.

We get many such letters as the sister wrote and this is the reason we do not cut off all subscriptions as they expire.

—The Editor.

**REMITTANCES**

J. S. Arnold; W. A. Hicks; Emma C.

McClary; Miss Lillian Peck; Leroy Austin; Mrs. Mae Mercer; Anna E. Drew; Mrs. Chas. Stedman; N. A. Hardison; Mrs. J. H. Davis.

**EMERGENCY FUND.**

Mrs. J. H. Davis, 3.00

**Notices.****To the Illinois Brethren.**

At our last conference the brethren of the Antioch (Illinois) congregation presented to the conference the old church building the proceeds from the sale of which were to be applied on the addition to our conference building. The church building has been sold and work has been begun on the addition. We will need now all that has been subscribed and we invite others to add to the amount already pledged so that we may make our annual meeting place as comfortable as possible for you. Please attend to this matter at the earliest convenient date. Send all contributions to Miss Anna E. Drew, 629 N. Galena Ave., Dixon, Illinois.

**Northwest Conference Notice**

The Northwest Conference of the Church of God will be held at Felida, Wash., July 21-24 inclusive. Those coming from afar notify Bro. Wallace Wolfe, Vancouver, Wash., R.F.D., and he can meet you at Vancouver.

Wallace Wolfe, Pres.  
Grace M. West, Sec'y.

**Nebraska Brethren Notice**

The Annual Conference of the Churches of God of the Abrahamic Faith of Nebraska will convene Aug. 13 to 21 inclusive at Holbrook, Nebr. This conference is one that all brethren are asked to be present at, if possible, on account of some business that needs the consideration of all the brethren who have the great cause at heart. COME—bring your pillows.

Mrs. Ola Hornaday, Cor. Sec'y.

**Notice**

To all it may concern:

Our Evangelist funds being very low and conference near at hand, will those who have made pledges and haven't paid same please respond at once, and oblige the Nebraska Conference.

J. P. Steadman, Treas.

**Notice**

The Church of God at Guthrie Grove, S. C., will begin a week's meeting Aug. 7, 1921 and continue through the week following.

The first day, Aug. 7, will be given to the children's exercises and Bible speeches by the Sunday School children. We hope to have with us Eld. J. H. Anderson, of Virginia, the Lord willing. Would be glad to have any other visitors of the Faith that would like to meet with a people who stand for the truth. Will say if the editor likes watermelons and a place to fish, come to Guthrie Grove Aug. 7.

HE who seeks to be neutral on all vital questions is but a personified cipher.—Sel.

## Reports.

### Report

On June the 4th I reached Belle Plaine, Iowa where I found Bro. Warnie Cronbaugh waiting for me with one of Nahum's large chariots. We were soon seated in the chariot, and in a few moments we had measured off nine miles which brought us to Bro. Cronbaugh's beautiful home. Met his family, glad to see them again. We began meeting at Koszta and continued for ten discourses with good interest. Went from there to Marshalltown where we enjoyed the hospitality of Bro. G. E. Marsh and family, his family most of the time, as Bro. Marsh works at the Electric Supply Co. When Bro. Marsh would come home the house seemed to be filled with an electrical current as Bro. Marsh would tell of the giant strides he and other great electricians were making with that great unknown force. I went from there to Maxwell where I met with Bro. Fish and family. Got in one of Nahum's chariots and went out to Hickory Grove where we preached six discourses with splendid interest. From there I came to Clarksville where I have been preaching every night since. I am now at Bro. Hunt's. I go from here to Marathon next Sunday to begin a meeting there. I will preach in Iowa until conference at Waterloo where we hope to meet with many more of the faith.

Yours for service,

E. O. Stewart.

## Baptisms.

It will be of interest to the household of faith and especially to those of Nebraska to learn of the new interest being manifested in the kingdom of God and his righteousness at Avery, a suburb of Omaha, about eight miles to the south. The following persons, after a diligent study with us of the same truths that Jesus went through the cities of Galilee teaching and that Philip went into Samaria preaching, namely the gospel of the kingdom, gladly received the same word and we planted them in the likeness of Christ's death, burial and resurrection to walk in newness of life, begotten to a new creation. May God keep them until the bride of Christ partake of the divine nature when Jesus comes to change these vile bodies and fashion them like unto his most glorious body: Mr. and Mrs. A. C. Kjargaard, Mr. and Mrs. Jacob Hansen and Mr. Edwin Banning. The brethren and sisters all rejoice in the hope of their calling and will be of valuable service in upholding God's truth.

Since these baptisms the Misses Marie and Alice Kjargaard, daughters of Bro. and Sr. Kjargaard, have asked for baptism and also Mrs. S. Hansen, mother of Bro. Jacob Hansen. Miss Marie had realized for some time that the major portion of present day religious worship consisted in forms of Godliness and the truth appealed to her at once. She graduated from the Omaha schools this spring and is a proficient music instructor and now comes with the talents God has given her to render willingly service for Christ. Miss Alice has been teaching a class in the Union

Sunday School and has the kind of zeal that God always directs into channels of service for him. Not being willing to compromise Truth and error she has given up her former relation to the powers of darkness and now has a class of children in our own Sunday School where she can teach the Truth without being frowned upon. Truly the God of Israel still lives, and as in former days he doeth marvelous things before our eyes. All praise and honor to his holy name!

The boldness and faithfulness of the brethren in this place in letting their light shine is commendable and has been of great assistance to us, in fact we have all labored together and feel greatly encouraged and rejoiced that God has directed the hearts of these, our neighbors, into the truth. May we all learn to use our time and direct our energy in preaching the kingdom of God to those who have not heard it. This is the commission of our, soon coming Lord and King.

J. E. Hammond.

## Letters.

Dear Herald Readers:

Bro. Williams' article on "Judging and Misjudging" is, I think, very good. We are all, possibly, inclined to do more or less of it, but, after all, it is unwise, because our vision is limited. We judge from the "outward appearance."

Some one has said, "Everything can be done for a person that ought to be done, if the minister and doctor are called in time; but very often when we get them we find they should have been called one hundred years sooner."

That is just the reason why we cannot judge others righteously now. We may condemn some for doing things, not knowing the drawbacks, and inherited tendencies.

There is a saying that "It takes more of the grace of God to keep some out of prison, than it does to make others saints."

God sees with clear vision and will make all allowances for inherited tendencies, and Adamic weakness, and may mete out the greater punishment to the guilty parents, or ancestors. We all judge from our own point of view. A young man, a church member, said, "People won't be saved unless they believe we go to heaven when we die." Another said, "We won't be saved unless we go to church." And still another was sure if we were Christians we would give to the church, and if we did not give we were not Christians. Others, if we differ from them in some points, think we have "queer notions," or won't be saved.

So every one has his own view, and will have in this life, because we have a limited vision. We are all sure we are right, and aim to be.

The Pharisees thought they were sure of a great reward, but Jesus said the publicans and harlots were more sure than they, because they believed his words and repented, which the Pharisees did not.

So I suppose the sum of the matter is, as Bro. Williams says, to try to avoid judging others until God gives us the wisdom and power to do it in his way.

Lillie H. Willis.

THE wages of sin is death, but sin never goes on a strike.—Sel.

## The Sunday School.

By Alta King.

### SAUL'S EARLY PREACHING

Lesson 4,

July 24, 1921

Lesson Text:

Acts 9:20-25

Golden Text: Thou art the Christ the Son of the living God.—Matt. 16:16.

Memory Verses: Acts 17:2, 3.

### For Study

To what mission was Saul appointed at conversion? Acts 9:15.

When, where and how did he begin this mission? Acts 9:19, 20.

1. Paul's Preparation: Gal. 1:15-18. This sojourn into Arabia probably fits into the account in Acts after verse 21. After being with the disciples in Damascus certain days and preaching a few sermons on Jesus, the Christ, Paul would feel the need of thoroughly reconsidering the Scriptures which up to this time in his life had proven to him that Jesus was not the Christ.

The three years spoken of in Gal. 1:18 cannot mean that Paul was in Arabia three years, for Acts 9:23 shows that he was in Damascus many days before he was driven out and before he went to Jerusalem. The three years were reckoned from the time of his conversion. The first few days of this period were spent in Damascus preaching in the synagogues. Acts 9:19, 20. Then he went into Arabia and returned again to Damascus. Gal. 1:17. After preaching here many days with increased strength the Jews took counsel to kill him and he left for Jerusalem. Acts 9:22-26.

About his works in Arabia Paul "does tell one thing in Gal. 1:16. 'Straightway I conferred not with flesh and blood.' He did not wish to talk with men now, but with God."—Prof. A. T. Robertson.

"His old theory of life had been shattered; and what he had regarded as attainments, advantages and permanent possessions had become valueless. He had read the ancient Scriptures with a veil over his heart, now he makes an opportunity to read them again with open and receptive heart, and he finds that Jesus Christ is the kind of Messiah he ought to have expected. After his term of solitude he came forth the only man of his time who had thoroughly grasped, and was prepared to carry out, the purpose of his crucified and risen Lord."—Prof. Jas. Iverach.

"Earning his bread by making tents for the Bedouins, he probably took little bread and dwelt beneath few tabernacles. Doubtless it was a time of watching and fasting, perhaps of those very watchings and fastings, which at a future day he catalogued among his labors."—Geo. Matheson.

2. Paul's Second Preaching in Damascus: Acts 9:22-23.

Verse 22: "Increased the more in strength." The tense implies a continuous growth in power, obviously the spiritual power which enabled the apostle to carry on his work."—Ellicott.

"And confounded the Jews . . . proving that this is the Christ." Confounded is in the Greek tense which implied continued action. How would Paul go about to prove that this is the Christ? Acts 17:3. A short time before Paul had seen in these same Scriptures proof that Jesus was not the Christ. Why was this and why the change?



2 Cor. 3:14, 15. It required the personal appearance and preaching of the Christ who was prophesied before it was possible to fully grasp his mission. Knowledge of the Christ through the Scriptures and the types and shadows of the law was vague and indefinite even to the righteous and prophets (Matt. 13:17); was veiled, as it were, but when the Christ came this veil was taken away (as regards the called people); taken away through his teachings and his death and resurrection. And as individuals turned to Jesus to learn of him they became conscious that the veil was taken away and that they were at last able to see the Christ and his mission clearly. Why do the Jews as a nation still read the Scriptures with a veil over their minds?

Verses 23-25. Although the Jews were confounded—could say nothing to justify their stand against Jesus as the Christ, they stubbornly held to their own course of opposition. Contrast this with Paul's attitude when he was confounded by hearing Jesus' voice from heaven.

3. Paul's Return to Jerusalem: Verses 26-31.

How long had he been away? Contrast his return with the manner of his leaving. By whom, and how was he received? How long did he stay in Jerusalem? Gal. 1:18. What did he do in this short period?

Is there any sense in which the Gentile church now resists Jesus the Christ as the Jewish church did then?

Scripture Readings: Acts 9:15-30; Gal. 1:15-18; Acts 17:3; 2 Cor. 3:14, 15.

The Children's Lesson: Lead them to recall and briefly tell the story of how Paul left Jerusalem and why he left and what happened to him on the way. Try to make them understand his changed attitude toward Jesus,—how he came to understand that Jesus was sent to be the Savior King of the Jewish nation and of the world, to bless children, heal the sick and teach people about God and to stand firmly against all wrong—all disobedience to God, whereas he had been thinking that Jesus was an evil man. Then go on with the story of how he preached in harmony with this changed belief and what he suffered because of his preaching. Emphasize the strong points in Paul's character.

#### For Class

Read Acts 9:15-30 and discuss verse by verse to get all out from each statement that it is possible to get. Look for the whys, hows and their answers. Do not forget to weave into the accounts the statements found in Gal. 1:15-18; Acts 17:3; 2 Cor. 3:14, 15.

#### "A FABLE FOR CRITICS"

(With apologies to James Russell Lowell.)

By J. W. Williams

**A** White man once by name of Black lived on the Little Big Horn River.

Not being by nature religious, and having learned that many preachers were attacking the validity of the Bible, he fell an easy prey to the teachings of the "144 Self-contradictions of the Bible," a copy of which he had taken with him when he came east from California to live "out west."

When he first arrived he hired to work for a rancher. The first morning he asked

his master what he wanted him to do. The rancher, being in need of fuel, pointed to a woolly-looking cottonwood tree, and told him to chop it down. This done, he asked what next. "Chop it up," was the answer. Not knowing how to act to suit so contrary a man he concluded his master must be crazy, and feared to stay longer on the premises. So he decided to ride the first Pullman out of town. Arriving in town and remembering that his former boss had a telephone, he decided to call him up and call him down for giving such queer orders. But the telephone wire was fastened on the same poles with the light wire, which was so heavy it got his words crossed, though he was yet speaking gently. Not knowing what was the trouble, he concluded it must be that being left-handed, and holding the receiver in his right hand, he must have it in the wrong hand, or that he had parted his hair on the wrong side, for he had parted it that morning on the right side. Though he was sitting down, this caused him to sit up straight and think hard, though by this time he was not thinking hard of his old master. Despairing of doing anything with the telephone he picked up the paper to read. The first thing he noticed was a copy of the Arizona Republican of Apr. 17, 1921 containing the headlines "Did You Ever See A Peccary? It's A Tame Wild Hog." By this time his hair began to stand on end, for he wondered if insanity might not be contagious. He remembered he had once been delirious, and he feared his old trouble might be coming anew.

He thought a good supper might quiet his mind, so he sat down to order. While he was waiting for a waiter, an interesting conversation was going on between his former boss and a neighbor. The neighbor asked if a broncho had thrown his tenderfoot hand. "No," replied the rancher, "my fast horse is loose in the pasture and my slow horse is fast in the barn, so he could not ride either of them." The neighbor would not wait to hear more, but started off on his broncho to get the sheriff. Being unfamiliar with city directions, he went one block too far to the right. So he turned and went one block to the left, to get back where he was before, though he knew it might cause him to be behind. He then found himself diagonally across the block instead of where he started, and though being extremely religious and therefore thinking he was saved, he thought he was lost.

The waiter then turned to the waiter waiting for his supper and asked him what he wished to order for dinner. Having heard of Burbank's newly developed white blackberries he ordered some of them and a cold hot tamale. When the waiter brought the white blackberries the waiter thought they were green but the waiter said, "No, if they were green they would be red." But the waiter sadly wished he had waited till supper to eat, so then the berries might have been ripe. But he consoled himself by going into a train of thought before he entered his train, and mused that if he had journeyed from supper time to dinner time in so short a length, he might soon find the fountain of youth.

By this time the lost rancher who had been thought crazy came to town and found the saved lost neighbor and explain-

ed that if the latter had only waited for him to finish the conversation all would have been well, for he felt sure he could explain why his hand had so hurriedly gone off afoot. So he said, "He was first always last, but later he began to get earlier, till at last he was first, though before he had always been behind. He soon got later again, though of late he has been sooner, and at last he got behind as before. But now I hope he'll be getting earlier sooner or later." This explanation by the lost man who was not lost so appeased the saved man who was lost that they returned home together a short distance apart. And they looked so much alike that one man said he never could tell them apart unless he saw them together.

By that time the runaway hand was afoot on the train and standing still while he was going. He was trying to buy a ticket for a berth on the Pullman. The porter was not in a good humor with him, because he had started to undo the fastenings of a berth. "Who undid this?" he asked. "I did it," said the passenger, "because I want a berth to Chicago."

"For single passenger?" asked the porter.

"No," he said, "I'm married, and we're not parted, but we're not together, so I'm alone."

"Upper or lower?" asked the porter.

"What's the difference?" asked the passenger.

"Seventy-five cents. You understand that the lower is higher than the upper. The higher price is for the lower. If you want it lower you'll have to go higher. We sell the upper lower than the lower. In other words, the higher are lower. Most people don't like the upper, though it's lower because it's higher, and also because when you occupy an upper you have to get up to go to bed and then get down when you get up. I would advise you to take a lower, although it's higher than the upper, that is, the upper is lower than the lower because it's higher. Of course, you can have the lower if you pay higher, but if you are willing to go higher it will be lower than the lower but if you have plenty of money to go higher you can take a lower."

The porter was a negro named White, but by this time all the passengers knew that Black was white and White was black, though Black was not black and White was not white, neither was Black White nor White Black.

But Black meekly assented to all that White said and asked which side of the car he should go. "It doesn't matter," said the porter, "for this side is the other side." "How so?" said Black. "Well, isn't that one side over there?" "Yes." "Well, then this side is the other side." So Black, thinking it was all the same whichever side he decided to sleep on, said, "All right, give me the end one in the middle, by the partition," and went to sleep on his back on one side or the other.

In the morning the porter called, "We're coming to some interesting scenery. Look out." Black put his head out of the window and got a good view.

Soon again the black White said, "We're entering a tunnel, look out." The white Black again put his head out of the window, but this time he got it bumped. So he decided henceforth not to believe anything the black White said. He had before all this got up and dressed. That is, he

dressed up and got down. In his haste he put on his coat wrong side out, but he did not care, for he had learned that opposites are not always opposite, but are sometimes the same, for "in" and "out" are not always opposites, since "wrong side in" is not the opposite of "wrong side out" but then means the same.

The porter then called, "Chicago," but the white Black still disbelieved the black White and didn't get off, but when the train began to back west he walked east to the end of the car. Not knowing whether he was going east or west when he was going both ways at once, he jumped off and fell into the lake. He got out on the shore to dry off and soon was joined by some boys going bathing. They jumped in and said, "Come on in." He did so, but by that time they were farther in and said, "Come on out." Since "out" means, not to go back to shore, but means come farther in than "in" he went on out. Later he went out again, but this time found himself on the shore, not knowing who he was, whether Black or white, though in reality he was both, though only one. And not knowing where to go or whether to go or stay, he lay down on the sand, and lies there still, and though the doctors say his case is hopeless he seems to be hopeful still, while he continues jabbering about up and down and back and forth and out and in.

Papers devoted to higher criticism please soon copy the above below its heading later.

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"SUCH AN ONE AS PAUL THE AGED."

Phil. 9.

By Alice B. Curtis

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PAUL, christened Saul, was born in Tarsus, a city of Cilicia. He was a Pharisee the son of a Pharisee, and probably one of his early recollections would be of his father walking with broad phylacteries. While quite young Saul went to Jerusalem, the city enshrined in every Jewish heart. There he was instructed by Rabban Gamaliel, one of the most learned and honored men of his time. With such training and influence, it is not strange the Saul "lived a Pharisee after the most strictest sect of his religion."—Acts 26:5. Being very conscientious he tried to live up to the letter of the law. But afterwards he learned that "the law made nothing perfect, but the bringing in of a better hope did."—Heb. 7:19. "What the law could not do, in that it was weak through the flesh, God sending his son in the likeness of sinful flesh condemned sin in the flesh."—Rom. 8:3.

The law is said to have been annulled because it was weak and unprofitable. Heb. 7:18. But Saul not then understanding these truths said, "He verily thought he ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9), and being "exceedingly mad against them," he persecuted Christ's followers because their teaching made the old Mosaic law of none effect.

The first time we see Saul is when Stephen, the first Christian martyr, is stoned to death; and it has been said we owe Paul to Stephen's dying prayer. The sweet, forgiving spirit of Stephen was so different from the haughty, over bearing disposition of the Pharisees, that a thoughtful, religious man like Saul was,

could not fail to notice the contrast.

Afterwards Saul saw Jesus, in a vision, on the road to Damascus, and, though his eyesight was temporarily destroyed, a flood of divine light entered his soul, and he became a new man in Christ. He was led blind into the city, and the first act we read of him there is that he prayed. Then his sight being restored, he was baptized, and after breaking a three days fast, was strengthened, and abode with the brethren there and "straightway preached Christ in the synagogues." Now as he says "he was set for the defence of the gospel," and his zeal and energy knew no bounds, and the name Saul, a destroyer, was exchanged for Paul, a worker. If a name was ever well suited to an individual this one surely was to Paul. Over land, over sea he journeyed, in weariness and privation, beaten, shipwrecked and imprisoned, but he never faltered, and we hear him saying, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24.

He was as a tender nurse to the young and inexperienced churches; writing to them words of instruction, encouragement and admonition; visiting them often and training others to help with the work. He wrote fourteen epistles to the churches, beside his other duties, all the while supporting himself by working at his trade of tent making.

While preaching he said, "He determined to know nothing else save Jesus and him crucified."—1 Cor. 2:2. He taught the gospel with plainness and simplicity lest men should be attracted by eloquence rather than the gospel itself. He no doubt thought the gospel needed no embellishment; it would seem too much like trying to add color to the beautiful, glowing rose, or to whiten the snowy lily, or to add purity to the character of an angel. Nevertheless Paul said he was made all things to all men (1 Cor. 9:22), and so he suited his language to the people he addressed. When he spoke to the cultured Athenians on Mars Hill he used chaste and beautiful language, and paid them the delicate compliment of quoting from one of their poets, and in his defence before King Agrippa and the governor, Festus, he used the courteous language and graceful gestures befitting the occasion.

But now Paul is sent a prisoner to Rome, although the king and Festus said of him, "This man doeth nothing worthy of death or bonds." Hardship and passing years have left their impress on the great Apostle. At Rome he abode two years in his own hired house and received all that came in unto him, preaching the unsearchable riches of Christ. If we could enter his humble apartment, we should see "Paul the aged," chained to the arm of a Roman soldier; his brave shoulders are bent with the weight of years, and the care of all the churches, his noble head is crowned with snowy hair, the once quick step is growing feeble. When we look into the kindly, weather-beaten face, and see his eyes alight with enthusiasm and Christian love, we realize that he is truly an ambassador of Christ, and though he is a prisoner for the gospel, the word of God is not bound. That Roman soldier was certainly in good company, while listening

hour after hour to the burning words of Paul; words that have come echoing down the ages for over nineteen centuries, and will not cease to be cherished while time shall endure. Unless he was gospel proof he was probably one among others that embraced the gospel from "Caesar's household."—Phil. 4:22.

Paul was finally released from this imprisonment, and was in the island of Crete, when the first persecution against the Christians broke out at Rome. Toward that city he hastened on his last journey, hoping to be able to help or comfort the Christians there, but he soon realized that his departure from life was near at hand, and he wrote to Timothy that he was ready to be offered. He says, "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." Yes, the righteousness Paul sought after but could not attain under the law, will be his at Christ's appearing. Over and over in his epistles Paul speaks of righteousness. To receive the crown of righteousness he laid aside every weight and the sin that besets, and counted all else but loss if he might win Christ. Under the reign of the base and cruel Nero, Peter, Paul and James the Lord's brother suffered martyrdom.

What a contrast between Paul and his murderer. St. Paul, white as snow, through the redeeming blood of Jesus, and a life of toil and suffering for Jesus' sake, and Nero, Emperor of Rome, sunken to the lowest depths of vice, and execrated by all. What made the difference? The gospel of Christ, which is "able to save to the uttermost those that come unto God by him." Heb. 7:25.

When age has sprinkled silver in your hair, and written lines upon your brow, would you be "such an one as Paul the aged," in character and nobility? Then like him be "not disobedient to the heavenly vision." You, too, have seen Christ through the Scriptures, "What think ye of him?" Is he not the chiefest among ten thousand, the one altogether lovely, and greatly to be desired? Paul says, "Woe is me if I preach not the gospel," and it will be woe to you or me, if we neglect the "great salvation" offered to us, and slight the gospel for which so many noble men and women have poured out their life blood. Let us be inspired by St. Paul's noble life, to toil for the Master unselfishly, to speak the word in due season. O, let us give our bodies "a living sacrifice" for him, and if necessary spill our life blood in his cause. He is worthy of all we can do or give, and like Paul, we shall receive "a crown of righteousness," when Jesus comes. Rom. 12:1; 2 Tim. 4:8.

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WISDOM'S WISHES

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I WOULD be true, for there are those who trust me. I would be pure, for there are those who care. I would be strong, for there is much to suffer. I would be brave, for there is much to dare. I would be a friend of all, the foe as well as the friendless. I would be giving and forget the gift. I would be humble, for I know my weakness. I would look up and laugh and love and lift.—Sel.

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WHEN ignorance unites with poverty, credulity is born.—Sel.

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WAS JESUS A PROPHET?

By S. Roxana Wince

IT seems silly to ask such an absurd question, yet a man, who will scarcely look at anything except the Bible, who prides himself on his knowledge of the contents thereof, and who believes with us as to the return of Jesus and the establishment of his kingdom upon this earth, said to me the other day when I spoke of the prophetic office of Jesus, “O no, Jesus was not a prophet, he was the Son of God. It was the people who called him the prophet of Nazareth of Galilee. It was the people who said Jesus was the prophet, like unto Moses, whom the Lord was to raise up.” As if such testimony was good for nothing. He forgot that even the woman of Samaria perceived that Jesus was a prophet, that his disciples said that he was a prophet, mighty in word and deed; that Philip said to Nathanael, “We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.” He forgot that Peter in the 3rd of Acts declared that “Moses truly said unto the fathers. A prophet shall the Lord your God raise up unto you of your brethren like unto me: him shall ye hear in all things whatsoever he shall say unto you.” Acts 3:22.

Jesus called himself a prophet. When looking forward to his death he said, “It cannot be that a prophet perish out of Jerusalem.” And again, “A prophet is not without honor save in his own country and among his own people.”

The 24th chapter of Matthew is a continuous line of prophecy stretching from the days of Jesus down to the days of his second advent. The book of Revelation is a series of prophecies, that began their fulfillment while St. John was yet alive, and that reach on into the sinless, deathless age of eternity. That series of prophecies was given by Jesus through an angel to his servant. Rev. 1:1.

“I Jesus,” he says, “have sent mine angel to testify unto you these things in the churches.” Rev. 22:16.

Jesus was invested by the Father with more than one office. He was a prophet. He is now the mediator of the New Covenant; our High Priest set down on the right hand of the Majesty on high—and he is coming again to be enthroned as a king over all the earth. “Behold I come quickly,” he says in closing his last prophecy to the churches, and our hearts respond, “Amen! Even so come Lord Jesus!”

# 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.  
104 South 7th St.,

### JEPHTHAH'S VOW Judges 11

THE story I shall tell you today, children, is very strange indeed. It happened many years before Jesus walked the roads of Judea and told his wonderful message of love. But the story is about a man who lived in the same country Jesus did, and was of the same nation. It is a very sad story, but it is a true one.

A man named Gilead had a son whom he called Jephthah. There were several brothers and sisters, too, but Jephthah's mother was not their mother. Because Jephthah's mother was not a good woman, the other children, when they grew up, were unkind to Jephthah. At last he went away into another country to live.

After several years the people of Ammon came up to make war against the Gileadites, Jephthah's people. Then Jephthah's brothers went down to his home and said, "Come, and be our captain, and help us to fight the people of Ammon."

Jephthah was surprised, and he said, "You hated me, and drove me away from my father's home. Now, why do you come to me, when you are in trouble?"

The brothers said, "We turn to you now that you may go with us and fight, and you shall be the head over all the people in Gilead."

Jephthah was pleased that they offered him this honor, and he said, "If I go with you to fight against the children of Ammon, and the Lord shall make me victorious, shall I be your head?"

His brothers all answered, "We swear we will make you our leader."

Jephthah went with them, and, when he reached his old home, his brothers and sisters and all his relatives made him chief of their family, or tribe, and captain over all of them. This pleased him and he was very glad to be among his own people once more.

He took his soldiers and marched over the mountains to the place where the Ammonites were camped. On the way, each time they stopped to rest, Jephthah prayed and he made a promise to God. He said, "If you give the people of Ammon into my hands, then it shall be, that whatever comes from my house to meet me when I return, I shall give to the Lord as a burnt offering."

## NO MORE DEATH



HERE'S death everywhere.  
Life's brightest, sunniest morn, is followed by the sombre shade of the night of death.

Just beyond the palace there is a tomb,  
And over the warm, radiant smile,  
There steals the chill of sadness and pain.  
There is an open grave, a tomb,  
Or a grassy mound, where the  
Beautiful form of youth, manhood's prime,  
And withered age, all alike will sometime  
Crumble and decay.  
'Tis but a little time and life is over:  
It's hopes fears, ambitions, envies, loves  
All past, all quiet, all so still.

Day succeeds day, month, month, and  
Generation generation, as the  
Long line of life marches down into death.  
But there will come an end at last.  
The longest lane will have a turn,  
And the deepest canyon has an  
Outlet for its water.  
The heart stilled by death, so long,  
Will throb again.  
The cheek so pale will blush  
Anew with life, and  
The tomb—the grave, the grassy mound  
Will yield their treasures up  
And all will live again.

'Tis ours now to choose, and so prepare  
That we may with the just arise  
And be clad with immortality.  
Beyond that morn,  
On which the dead arise,  
There'll be no night,  
No tears will flow, no more pain,  
No death.  
The past all gone, and all things new.  
And when the life that has no end—  
That life that is to be, is ours,  
No longer, then, shall we  
Be mortal.  
The song of holy seer, and prophet dream  
So long foretold,  
Will be the new Paradise of God, and home  
Of man redeemed.

—A. J. Eychaner.

This seems to us a very strange promise, does it not? Now we know that all God wants is for us to love him so well that we will always obey him. But Jephthah believed that he must offer burnt offerings to God to show his gratitude.

The captain and his soldiers went on over the mountains and met the army from Ammon. First one city, then another, fell before the Gileadites, until the Ammonite army at last gave up and went home. Many of their soldiers had been killed and twenty of their cities had been captured by Jephthah's men.

Then Jephthah started home with his victorious army. Messengers hurried ahead to tell the glad news of the victory to the people at home. And as the captain rode homeward over the hills, of what do you suppose he was thinking? Yes, he was wondering what would meet him first from his own house, for he remembered his promise to God.

As he neared his house his daughter

came to meet him. She was carrying a little musical instrument which she played, and dancing, and singing a song of gladness over the victory. She was a very beautiful girl, and the only child he had.

When he saw her come from his house and thought of his promise, he was so grieved that he tore his clothing and cried out: "Oh, my daughter! You have brought me great sorrow. For I have made a promise to the Lord, and I cannot break it."

She knew her father was deeply grieved, but she did not ask him why. She only looked bravely at him and said, "Father, if you have made a promise to the Lord, do with me as you have promised for the Lord gave you the victory in this great battle."

When her father had explained to her the promise he had made, she said, "Let me go for two months, and I will go up and down the mountains with my friends, and bewail my virginity."

The young Jewish girls were always sorry to die without having been married. They loved their homes. And this girl wished to tell her sorrow to God. So her father let her go for two months.

When the time was up she came back to him, and he sorrowfully fulfilled his promise. There was much grief for the girl in all Israel for she had many friends outside her own tribe. Each year thereafter, the girls in Israel went to Gilead and wept for four days for the beautiful daughter of Jephthah.

## PROVERBS FROM SPURGEON

BUY not silk while you owe for milk.  
Better do than dream; better be than seem.

She who buys "bargains" is often "sold."  
Avoid what makes thy pocket a void.  
Sellers need tongues; buyers need eyes.  
Desired things may not be desirable.  
Fear of failure is the father of failure.  
Why kill nettles if you grow thistles?  
Pegging away will win the day.  
Maybes are no honey bees.  
Add pence to pence, for wealth comes thence.

Better a good groat than a bank note.  
A maid's best dress is bashfulness.  
Father's fraud drives sons abroad.  
Play not with fire nor ill desire.  
To be loved, be lovable.  
It's risky riding when the devil is driving.  
Lessons learned in the cradle last to the grave.

Be hardy, but not hard.  
The good wife's face lights up the place.  
Don't get a helpmeet till you've got meat to help.

Better be one-sided than two-faced.  
If you can't be clever you can be clean.  
To avoid a second quarrel, avoid the first.  
Better single than wedded ill.

—Sel.



## THE RESURRECTION

By John L. Wince, Deceased

(Continued from last week)

John 5:28, 29, "Marvel not at this; for the hour is coming in which all that are in the graves shall hear his voice, and come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation or judgment."

There are some Bible students who think this passage does not teach a literal resurrection of the dead, but a metaphorical resurrection, or in other words a spiritual change brought about by the belief of the gospel. Others regard the passage as teaching a resurrection of the physically dead, but hold that the language of verse 25, though similar, teaches a spiritual resurrection. The late A. J. Gordon, of the Baptist church, held this view. The writer's views in reference to both texts is, that they teach a literal resurrection of the dead. Verse 25 reads, "Verily, verily, I say unto you, The hour is coming and now is when the dead shall hear the voice of the Son of God; and they that hear shall live." Jesus uttered these words near the beginning of his ministry, and before he had raised any dead persons to life. "The hour is coming" or so near that he could say, "and now is," when he would exert his miraculous power in the restoration of the dead to life. Let us notice the natural advance from the least to the greatest. The man at the pool of Bethesda with an infirmity of thirty-eight years standing had been cured on the Sabbath, which fact was, in the opinion of the Jews, a sufficient ground for accusation, and the infliction of death as the penalty prescribed by the law. Jesus answered them, "My Father worketh hitherto (on the Sabbath) and I work." This claim of relationship, calling God his Father, was ground for another charge, that of equality with the Father. This, of course, was false, but on the strength of it they sought the more to kill him, because he not only had broken the Sabbath, but made himself equal with God. This time his answer to them, in part was, "The Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel." Verse 20. Curing a sick man of a chronic infirmity on the Sabbath only provoked their anger instead of exciting their wonder, and rekindling their national hope of deliverance by their long looked for Messiah. He now announces to them his power to raise the dead as an actual fact which they might witness in a very short time. The power to raise the dead, as in the case of curing the sick, he ascribes to the Father as its primary source. "As the Father raiseth the dead, and quickeneth them; even so the Son quickeneth whom he will." To understand this verse as referring to the physically dead and the resurrection of such, is no straining of language to suit a theory. To so understand the passage brings it into harmony with verses 28 and 29 where physical death and resurrection are affirmed. I will now quote the verse that affirms the performance of a kind of miracle or work greater than curing the sick man at the pool of Bethesda. "Verily, verily, I say unto you, The hour (time) is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Verse 25. This language was fulfilled in the raising of a number of dead persons by Jesus during his brief ministry and others later by his apostles. These were only raised to mortal life, and were comparatively few in number. Jesus says, "Marvel not at this." An event of infinitely greater magnitude he now announces to them; greater than curing the sick man and that of raising a few dead persons. He introduces this announcement by stating that he had derived from the Father, the primary source of all things, life and the authority to execute judgment. "Marvel not at this; for the hour (time) is coming, in the which all that are in the graves shall hear his voice, and come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgment." "In the graves" is used as a circumlocution for all the dead.

Two classes are brought to view in the passage as subjects of the resurrection. Both come forth, the doers of good unto the resurrection of life, and the doers of evil unto the resurrection of judgment. Here as in verse 24 the believer does not come into judgment in order to have the question settled as to his worthiness of eternal life. To argue from the text the si-

multaneous resurrection of the two classes is to go in the face of some very plain statements of Scripture, and thus bring about discord instead of harmony. Those who hold that the righteous come forth mortal cannot reconcile this supposed fact with the teaching of this text itself, which by fair inference shows that they do not come into judgment—and this in harmony with verse 24. Those holding this view say in plain terms that the righteous will come into judgment for life, after they come forth, while the Church of God holds that they come forth incorruptible, immortal and spiritual, bearing the image of the heavenly; that their resurrection is a special one, and prior in time by a thousand years to that of the class coming forth to judgment. "Come forth." Jesus at the tomb of Lazarus cried with a loud voice, . . . . "Come forth. And he that was dead came forth." John 11:42, 43. Here "Come forth" is equivalent to rising from the dead. A writer in the *Christadelphian Advocate* for January says that merely to "come forth" is not the resurrection. These same words as used by Jesus at the tomb of Lazarus were quoted by the writer to whom I have referred for the purpose of showing their meaning as used in John 5:28. Now, as addressed to the dead Lazarus they meant rising from the dead, and inspiration calls this resurrection; but the writer in the *Advocate* says it is not. I wonder why it is not in the one case as well as the other. The words we are dealing with are "come forth" and not "merely come forth." We take them as they stand. The Scriptural equivalent of these words is, "is raised," "be raised." 1 Cor. 15:42-44. And Jesus says "are raised," "shall rise," in his talk with the Sadducees. Jesus and Paul both use the noun, resurrection, as the suitable name for the event. Therefore there is no ground for saying that come forth, rise and raised, in the passages referred to do not mean the resurrection. These expressions do mean, most emphatically, the resurrection of the dead. The writer in the *Advocate* and all those fellowshipping him ought to be able after years of study to tell us what the resurrection is if it is not as they say, the rising or coming forth from the dead. What is it? I would like to know. Where does it begin and end? And what is the resurrection of evil doers if coming forth is not that? These questions demand an answer in harmony with all the Scriptures relating to the resurrection. "Come forth unto the resurrection of life." Two writers holding the view of mortal emergence from the grave give as an explanation of the words I have above quoted "come forth unto the resurrection state or condition of life" (eternal life). According to this paraphrase of the words the righteous do not simply come forth to or unto the resurrection of life but unto the state which succeeds the resurrection itself. Inasmuch as I have proven that coming forth and rising from the dead are Scripturally denominated resurrection of the dead; or from the dead in the case of the righteous, I am willing to accept the explanation as to "state or condition" being meant. They come forth unto or into this state. This view of the matter makes resurrection and life adjective modifiers of "state." It is resurrection state because resurrection precedes it and introduces it. It is the life state because the subjects of this resurrection are raised incorruptible. Raised in incorruption is the language of Paul. They come forth unto or into the long life of eternity—blessed state! May both reader and writer attain to it.

Is there any text where resurrection carries the idea of state or condition? The Sadducees in their question, and Jesus in his answer thereto, each use it, once in this sense. The former, In the resurrection whose wife . . . . shall she be? for the seven had her to wife. The latter in reply said, "In the resurrection they neither marry nor are given in marriage." Luke 20:33; Matt. 22:30. Here it means state or condition in which it would be possible to marry or not marry. The state into which the resurrection brings the worthy ones. Jesus says, "Neither can they die any more. This deathless state is theirs by virtue of that special resurrection."

1. There is no text that affirms the mortal resurrection of the righteous. This view finds no support by inference fairly drawn.

2. There is no proof that any but the righteous will be raised in the first resurrection—only those that are worthy; those that are blessed and holy; those that are Christ's at his coming; those that constitute his wife and are worthy to reign with him over the nations. These come not into judgment for life. This is a foregone decision when their resurrection takes place.

## AN OUTLINE OF THE KINGDOM OF GOD AND COORDINATE INCIDENTS

By D. C. Robison

### Preparatory Texts:

2 Tim. 2:15; 3:16, 17; 2 Peter 1:20-21; John 6:63; 20:31.

1. The Coming of Jesus and the Resurrection:

Proofs: John 14:3; Jude 14; 1 Thes. 4:13-18; Phil. 3:20, 21; Acts 1:11; Rev. 22:12; 1 Cor. 15:23; Col. 3:4.

2. The Judgment of the Saints and the Indignation:

Proof: 2 Cor. 5:10; Acts 10:42; Rev. 2:26, 28; Dan. 12:1; 2 Tim. 4:1; Isa. 26:19, 20.

3. Jesus and the Saints at Jerusalem and the Armageddon:

Proofs: Psa. 24; Zech. 12:6, 8; Joel 3:9-18; Psa. 2:4-12; Zech. 14:5; Rev. 16:16, 17; 13:14.

4. The Restoration of Israel and the Kingdom of God Set Up:

Proofs: Acts 1:6, 7; Micah 4:1-7; Ezek. 20:33-39; Amos 9:11-15; Acts 15:13-18; Isa. 10:20.

5. Zion Built Up and the Lord in His Glory:

Proofs: Psa. 102:16; Isa. 61:4-11; Ezek. 36:21-25; Matt. 19:28; Ezek. 36:33-38; 37:21-25; Acts 3:20, 21.

6. The Judgment of the Nations and Jesus Universal King:

Proofs: Psa. 2:8-12; 89:14-18; 96:10-13; 97:1-7; Matt. 25:31-46; Isa. 9:6, 7; Jer. 23:15; Zech. 14:9; Rev. 11:15; Rom. 14:11; Psa. 72.

7. The Purpose of God Completed and the Earth Filled With His Glory:

Proofs: Isa. 45:18; Psa. 104:5; 119:90; Matt. 5:5; 2 Peter 3:13; Dan. 2:44; 7:27; Rev. 22:1-8;

The Amen Texts: Num. 14:21; Isa. 11:9; Hab. 2:14; Psa. 72:19, 20.

## REASON AND FAITH

By J. W. Williams

IN faithful times we read of the man of God going into the synagogue on the sabbath days to reason with the people out of the Scriptures, but too often in the present perilous times the modern apostles of doubt go into the cathedrals on their sabbaths to reason the people out of the Scriptures.

It is true that unreasonable faith is fanaticism, for it is credulity without evidence, but it is also true that reason without faith is idolatrous pride, for it is man without God, and he who by experience knew both the wisdom of man and that of God, forsook the former as foolishness and as even a hindrance to knowing God, and he who has tasted wild crab apples and Missouri Pippins is qualified to judge between.

It is our purpose to write a few papers investigating some of the claims and principles of modern criticism of the Scriptures to see what basis we have for Christian faith, or whether we must abandon our sustaining hope for the hopeless outlook of infidelity, following up the idea already introduced recently in "A Fable for Critics," and if it is agreeable to the editor we will endeavor to help any who find difficulties with the integrity of Scripture and also to courteously consider the objections of those who hold views against which we re-monstrate. We cannot solve every difficulty

but perhaps we can find those who can.

We believe the Bible rests upon such a solid foundation that there is no need for timidity about investigating it, and that all such investigation must therefore result only in strengthening faith instead of weakening it. If the Bible is worthy of our fullest confidence let us be sure of it. If it is a doubtful book let us be honest enough to find this out and admit it. No good can come from unfounded credulity and superstition. But half-hearted faith, which comes from uncertainty as to the truth of the Bible, will never dare the lion's den or make the supreme sacrifice. On the other hand, scholasticism did not produce the golden rule nor the theory of evolution develop a prayer by a dying martyr for mercy on his murderers. So let us know the facts.

## THE NEW HEAVENS A Seeming Contradiction By J. E. Adamson

IN the Herald of June 21, Dr. A. W. Taylor attempts an explanation of the passages in Isaiah 65 and Revelation 20 which seem to Bro. J. W. Williams in his "Desert News" of June 7 to be somewhat of a contradiction. It would seem to me that Dr. Taylor has taken a good deal of liberty with the text to bring it into conformity with his own ideas.

If we will read the entire paragraph beginning with Isa. 17 we find the simple statement that the new heavens and new earth which are to be created is simply a new government and a new people in Jerusalem. The effort to show from another translation that no children will be born in the earth during that time is utterly refuted by verse 23 which tells us, "They shall not labor in vain or bring forth for trouble; for they are the seed of the blest of the Lord and their OFFSPRING with them." That there will be SOME trouble and SOME death in the world during that time is shown in Zech. 14:12. Also that there shall be children and decrepit old age is shown in Zech. 8:4, 5. "Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem and every man with his staff in his hand for very age and the streets of the city shall be full of boys and girls playing in the streets thereof."

The real solution of the trouble is to be found in the fact that the new heavens and new earth of Isa. 65 is a government and a nation to be established at the beginning of Christ's reign and to continue until all that offend have been taught to obey or have been destroyed. Then when all else has been subdued the last enemy that shall be destroyed is death. 1 Cor. 15:26. At that time, this government is brought to an end by Christ the King delivering up, "The kingdom to God even the Father," and ushering in the new government and the new people described in Rev. 20:1 after which "There will be no more death neither sorrow nor crying neither shall there be any more pain for the former things are passed away." When this has been accomplished the services of the tree of life and the blessing of the water of life will be no longer limited by the attainments of mortal flesh but will be world wide in their scope and the Paradise of God will be opened to all the inhabitants of the

world.

Bro. Williams need not worry about a contradiction in the Holy Scriptures. If there is a seeming contradiction it is because, "We know in part, and we prophesy in part but when that which is perfect is come that which is in part shall be done away."

Pomona, Calif.

## THAT SEEMING CONTRADICTION By Mary E. Hunt

DR. TAYLOR'S answer to Brother Williams' question in the June 21st issue of the R. H. was read with interest, and one is made to wonder just how much of the Bible will be left when the Jewish Rabbis, the higher critics, the "Josephites" and others who try to fit God's word to their theories, get through with it.

When we have passed the childhood stage, and in understanding have become men, it is not necessary to remodel, revise, or "cut out" any portion of Scripture in order to have harmony. In every instance where this is done, it is for the purpose of sustaining some cherished belief or hobby. This statement is made without fear of successful contradiction. It is with shame and humiliation that the writer confesses to having tried this childish prank, but the two-edged sword cuts both ways. When God slays, it is a wonderful slaughter.

A little honest investigation regarding the Day of the Lord and its "preparation", and a proper understanding of the words "child" and "die", will clear up the "seeming contradiction" between Isaiah 65 and Rev. 21.

In the first place, "child" comes from the Hebrew word "naar", and signifies lad or youth. It is used in this same sense in Hosea 11:1. Israel must come to the full stature of a perfect man, but it will take much correction and severe chastisements to bring about this state of perfection.

The Day of the Lord is a period of time in which the effect of sin is obliterated; but it is not all light. "The morning cometh, and also the night." "Weeping may endure for the night, but joy cometh in the morning." No doubt Isaiah was writing of the beginning of the Restitution Age, while John beheld until the cleansing, or purging process produced by God's fire, had done its work, and the restitution of all things accomplished. Everything concerning the condition of the new heaven and the new earth as recorded by the many writers during several centuries, fits in and dove-tails perfectly, and when we remember that each wrote of just a little different phase of Christ's work and the establishment of his kingdom, not even a seeming discrepancy arises; but a sublime and beautiful story is woven from these threads of truth, which grows sweeter and sweeter as we near the great Consummation.

Much misunderstanding and confusion comes from trying to fit only a twentieth century meaning to such words as death, slay, fire, consume, destroy, etc., etc.

A HOLY life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.

—Sel.

THE devil catches more fish with the money bait than with any other kind.—Sel.

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S. J. Lindsay, Editor and Manager.

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**Editorials and Church News.**

**THE REMODELED CONFERENCE HALL**

The addition to the Illinois conference is being made. This is to call attention of Illinois brethren to the need for more bedding material. We will be short on pillows and sheets, so we advise Illinois brethren to bring their own this year. Let the sisters come prepared to make suggestions for a future supply.

The editor will be in Chicago on Monday, Aug. 1, to meet any who may be coming to the Illinois Bible School. Please write over what road you expect to reach Chicago and we will try to meet you at your depot. If you are not acquainted in Chicago this will be a help to you.

Harold Graham, son of Bro. Fred Graham, Fredericktown, Mo., has graduated from the 8th grade with the highest grade of any in his own county. He has a letter of congratulation from the state school superintendent as a testimony to an early victory in life. Our boys about Fredericktown have the right sort of stuff in them.

Bro. J. E. Boyer, Maurertown, Va., has gone to Baltimore, Md., for an operation quite serious in its nature.

Bro. and Sr. Rolland Stilson, South Bend, Ind., have been visiting Sr. Stilson's people, Bro. and Sr. Cross, Oregon, Ill.

Sr. Smith, mother of Sr. Bertie Siple, has returned to her home in Adrian, Mich., after a stay of about a month.

Sr. J. E. Cross, Oregon, Ill., is spending some time with her daughter, Sr. Maud Stilson, at the Indiana Bible School at North Salem and at her home in South Bend.

Saturday morning July 9, Sister Nellie Myers Wilson came to the editor's home and applied for baptism. Sr. Wilson has had the matter under consideration for some time and has had thorough preparation, her sister, Sr. Lillian Myers, having been her teacher. We are glad for the addition of this Sister to the family of God. May she be strong in faith and receive a crown of life when the Lord comes.

Bro. J. W. Williams has sent us a piece of volcanic stone and a sprig of thorns said to be like those of which a crown was made for our Master.

By the time you read this the tract on The Resurrection, by Bro. J. L. Wince, will be ready for distribution.

While running out our last issue of the Herald the extremely hot weather melted our rollers while the press was in motion. The material was spread out over our forms pretty badly and in spite of the best we could do there were some blots that we could not prevent.

Bro. Geo. Siple who has been visiting his brother, F. E. and family and other friends in Oregon, Ill., started on his return trip for home on Wednesday morning, July 13. George likes our river, its fish, etc., and we do not believe it would be hard work to coax him to make his home here.

We regret to learn of the death of Bro. Rolla Hightower's father. His trouble was cancerous in its nature. Attention was given him at the Blessing Hospital, Quincy, Ill., but pneumonia setting in, it was more than he could overcome. Sr. Hightower, too, has been sick for about three months but is getting better.

At this writing a force made up of local brethren are at work on the addition to the Illinois Conference hall, which will give us two floors 16x32 in addition to the 32x32 we already have. You come to school and we'll take care of you.

A little son of Bro. and Sr. Drinkard, of Waterloo, Ia., recently fell from a cot breaking his collar bone but at last report is making good recovery.

**REMITTANCES**

Leota B. Hanson; Mrs. Emma Garard; S. E. Boyer; A. E. Dewey; E. O. Stewart; Mrs. Alfred Harper; Mrs. H. W. Matthews; Miss Elizabeth Oakley; Mrs. E. Storrs; C. O. Kepley; Mrs. Will H. Scott; S. W. Lake; Mrs. E. E. Lear; Henry Holly; Lee Irish; Amos E. Pletcher; Anna E. Drew.

**EMERGENCY FUND.**

Mrs. Alfred Harper 1.00  
S. W. Lake 2.00  
Mrs. E. E. Lear, 1.00

**Notices.**

**NOTICE TO STOCKHOLDERS**

Notice is hereby given that there will be a meeting of the stockholders of the Restitution Publishing Company, held at their office in Oregon, Illinois, Thursday, Aug. 11, 1921, for the purpose of electing two directors and for the transaction of such other business as may properly come before the meeting. If you cannot be present, please do not fail to send the inclosed proxy, properly filled out, to the secretary in time to be filed before the date of meeting.

S. J. Lindsay, Sec., Oregon, Illinois.

**Nebraska Brethren Notice**

The Annual Conference of the Churches of God of the Abrahamic Faith of Nebraska will convene Aug. 13 to 21 inclusive at Holbrook, Nebr. This conference is one that all brethren are asked to be present at, if possible, on account of some business that needs the consideration of all the brethren who have the great cause at heart. COME—bring your pillows.

Mrs. Ola Hornaday, Cor. Sec'y.

**Notice**

To all it may concern:  
Our Evangelist funds being very low and conference near at hand, will those who have made pledges and haven't paid same please respond at once, and oblige the Nebraska Conference.

J. P. Steadman, Treas.

**Notice**

The Church of God at Guthrie Grove, S. C., will begin a week's meeting Aug. 7, 1921 and continue through the week following.

The first day, Aug. 7, will be given to the children's exercises and Bible speeches by the Sunday School children. We hope to have with us Eld. J. H. Anderson, of Virginia, the Lord willing. Would be glad to have any other visitors of the Faith that would like to meet with a people who stand for the truth. Will say if the editor likes watermelons and a place to fish, come to Guthrie Grove Aug. 7.

HE who seeks to be neutral on all vital questions is but a personified cipher.—Sel.

**Reports.**

Dear Bro. Lindsay:  
Am sending in a report of the Michigan Bible School. We have certainly had a feast of good things. Owing to the busy season and various other reasons, we only had an average attendance of about seven-teen.

Bro. VanVactor's lessons were concerning "God's dealings with Man" beginning with Adam and Eve and extending down through the ages.

Bro. Siple gave us some beautiful les-

sons: The ten virgins; the place of the faithful five in the kingdom, the different resurrections, etc., Joseph, the type of Christ; the firstborn, and the study of Rom. 6:7. "For he that is dead is freed from sin."

Each evening with the exception of Wednesday evening we enjoyed the best of sermons. Wednesday evening we had our social gathering at the Holly home. Will leave the rest to tell whether they had a good time or not.

Sunday our hearts were made glad by three young people taking a stand for Christ. We then met at the river where Bro. Siple assisted them in putting on the all-saving name of Christ. We introduce to the household of faith, our new Sister, Sr. A. Richardson, and Brothers Arlie Townsend and Rollo Mosher. This unites the Bro. Richardson family of Coates Grove in one faith as these new brethren are the companions of their three children.

Rhoda Hanson, Sec'y. Mich. B. S.  
1018 Cass Ave., S. E., Grand Rapids, Mich.

#### Report of Meetings at Marathon, Iowa.

Bro. Stewart favored us with six sermons and one Bible lesson from July 3rd to 6th. We all appreciated the meetings. The congregation was small. We would like to have Bro. Stewart back again. We think he can do lots of good at Marathon.

Mrs. Edith Titus, Sec'y.

#### Report of Work in June in Iowa

	Sermons
June 4-8, Stanhope,	5
June 9-12, Pleasant Prairie,	4
June 13-15, Woolstock,	2
June 19-29, Eagle Grove,	12
<b>Total</b>	<b>23</b>

I am giving herewith a report of work in Iowa during the month of June. Have I enjoyed the time thus spent? To be sure! We had a real good interest during our visit among the brethren at Stanhope. There is promise of much good being accomplished at this place if those of the faith still remain loyal, and ever insist on having the truth preached there. May the dear Lord bless them for their service rendered, not only bless them but others elsewhere over the land.

At Pleasant Prairie we met a few of the interested. Things were so interesting the last evening that one gentleman stated he would like to meet me in discussion. I quickly informed him that his wants would be satisfied at any time that he was ready.

At this place I was requested to preach a funeral discourse of a young married woman who had decided to end her life by hanging herself. She left a husband and two little children to mourn her death. It was a sad day with many.

I held two services at Woolstock where several are deeply interested, as the result of Bro. A. M. Jones' work.

At Eagle Grove I succeeded in causing several to see some of the beauty of God's Truth. Bro. Jones has seen to it that the church house at Eagle Grove has been fixed up for the purpose of carrying on meetings there. Bro. Jones is working. If you don't think you should try to get people to see the truth don't say much to Bro. Jones because he will take issue with you. You see, Bro. Jones understands fully that when a preacher is employed, he is ex-

pected to work, and then too, he knows a preacher can't do successful work unless the brethren and sisters will help him, so he is just trying to put into practice what he believes. And I'll tell you this practice question is one that is oftentimes neglected, to our injury. Let us work while it is day.

Yours in Christian love,

T. A. Drinkard.

## Letters.

Aurora, Ill., July 11, 1921.

Brother Lindsay:

Will you please publish the enclosed item as soon as convenient in the Restitution Herald.

I had a delightful time in California. Visited the church at Pomona. I think I have had some wonderful blessings this spring and summer. Edna and I visited Bro. Austin and family at the time of the Ontario May meeting, then going from there to California and meeting with some of our people there. Now I am hoping to soon meet with the Illinois people at Oregon.

Sincerely yours,

Mrs. Orpha Sanford.

The Aurora (Ill.) Bereans are proud of the fact that Mrs. Eliza Morrill, a member of the Aurora Bereans, on July 8th celebrated her 83rd birthday.

She is a dearly beloved member of the class, and to the community in which she lives, always showing a loving Christian spirit, an active mind, a good Bible student.

Like the Bereans of old, she studies the Scriptures daily, to rightly understand them, and the unselfish, loving way she brings her ideas to the class is an honor to the 83 years of her life.

## The Sunday School.

By Alta King.

### SAUL'S PREACHING TO GENTILES

Lesson 5,

July 31, 1921

Lesson Text:

Acts 11:20-26

Golden Text: For a whole year they were gathered together with the church and taught much people.—Acts 11:26.

Memory Verse: Acts 10:28.

#### For Study

1. First Preaching to the Gentiles: Acts 10. This event took place during the period of a quiet rest and growth which the churches in Judea, Samaria and Galilee enjoyed soon after the attempt upon Saul's life in Jerusalem. Saul had been sent to Tarsus. See Acts 9:28-31. Give especial study to Acts 10:34-43 and try to get a clear understanding of what Peter preached to Gentiles. To our understanding his message is this:

The God of Israel is the God of all nations and the basis upon which he accepts people is righteousness, not nationality. He sent this message of peace (of peace both between God and man and between Israelites and Gentiles) to Israel through Jesus Christ. It had been preached throughout all Judea and Galilee and they (the Gentiles) had heard of it. (From Luke 4:

43 and other similar Scriptures we know that this word of peace sent to Israel, through Jesus, was the kingdom message.) They had not only heard the message but they had heard of the works he did which were the confirmation of his message. They had heard, likewise, of his crucifixion and Peter says, "We are here to testify of the truth of these things you have heard." And in addition to this, We testify that God raised this man from the grave on the third day and has ordained him to be the judge of the quick and the dead (thus referring to the kingdom) and last but not least, We testify that the prophets all witness that all believers in him shall receive remission of sins from this judge.

The burden of Peter's message to these Gentiles is to make them understand the mission of this Jew about whom they had heard so much, and, understanding that this mission was to them as well as the Jews, believe in him and receive the benefits of his mission.

Contrast this preaching of the gospel message with the way in which Paul preached it to the Jews in the synagogue. Acts 9:20; 17:23. What is his chief concern? Is it to make clear the mission of the Christ or to convince those Jews that Jesus is the Christ?

Was Peter's preaching to Gentiles before or after the martyrdom of Stephen? What was the church's attitude toward preaching to Gentiles at this time? Acts 11:19. As Peter's vision and preaching to Cornelius became known how did the church change in this respect. Acts 11:20-24.

"Spake unto the Greeks also." These were Greeks who were adherents of the synagogues, but they had not been circumcised. They were like Cornelius, whom Peter had baptized about this time. To preach to them was a great step in advance. To an ordinary Jew it would seem like throwing the temple open to swine. (Sel.)

"Preaching the Lord Jesus." What did they preach? "A great number believed and turned to the Lord." From what did they turn and to what did they turn when they turned to the Lord?

Why did the church take the action it did in verse 22? What did Barnabas see when he saw "the grace of God"? Why did he exhort them "that with purpose of heart, they should cleave unto the Lord"? Why do you suppose the church chose Barnabas to go to Antioch? What can you say concerning his character?

2. Paul's First Preaching Among Gentiles: Acts 11:25-30. Where had Paul been during the period in which the church's attitude toward Gentiles was changing? How had he come to be there? Acts 9:28-30. Why did Barnabas think of Paul as the one to help in this rapidly growing congregation of Gentile believers? When before this had he shown quick belief and confidence in Paul? Did Barnabas show the least spirit of jealousy? What does the fact that the disciples in Antioch came to be known as Christians indicate as to their reputation? What evidence that these people, in turning to the Lord, had really turned to his standard of living?

Scripture Readings: Acts 9; 10; 11.

The Children's Lesson: Tell the story of Peter's vision helping them to understand that the beasts in the sheet represented what the Jews had thought about Gentiles—that they were loathsome beasts who



were not loved by God. In the first part of their opinion they were right. All sinners are as loathsome beasts. In the last part of their opinion they were wrong. God loves sinners whether Jews or Gentiles. Show them what God meant when he told Peter to eat of these beasts—that he wanted Peter to tell the Gentiles as well as the Jews about Jesus and what he could do for them. Tell how understanding this vision lead to the establishment of a congregation of Gentile believers and the coming of Paul to preach for them.

#### For Class

Discuss the church's first attitude toward the Gentile's cause.

Discuss the vision of Peter and its result. Read and study in class the sermon he preached to Cornelius and contrast with the presentation of the gospel to Jews by Paul. Acts 10:34-43; 9:20, 22; 17:2, 3. Account for any difference you see.

When, where and through whom did Saul begin a definite carrying out of his mission to Gentiles?

Read and discuss verse by verse Acts 11:20-30.

## Notices.

Dear Bro. Lindsay:

We have received a number of letters from Gallimore Gap, N. C., begging us to try to come there for meetings over the 5th Sunday in July. If the Lord wills, we shall try to get there for meetings from Thursday evening, July 28, to Sunday, July 31. We shall not be able to visit the churches in S. C. because we can not be away from home more than one week. We have arranged to have Sr. Cook to stay with the children while we are absent in N. C. As we have received a number of kind letters from the brethren, asking what our plans for the future were, we wish to reply through the Herald. We have no plans, can only trust the Lord. We are trying to keep up the home, but find it hard—so hard! We shall, the Lord willing, try to keep up the work in N. C., but can't make any promises about working in S. C. Our expenses in the N. C. work will be greater in the future than they were in the past. Will those interested in the work please take notice.

J. H. Anderson.

#### ISAIAH 65:20

By S. Roxana Wince

**B**ROTHER A. W. Taylor in the Restitution Herald for June 21, 1921, gives a Jewish Rabbis' translation of the above Scripture, which he thinks is the correct one and "in full accordance with all other Scriptures that treat of the new creation state."

I am not quite so certain about this. In the first place, those to whom our Lord refers are those of this age who are accounted worthy to obtain that world, and the resurrection from the dead. These will neither marry nor be given in marriage. It is these who can die no more, for they are equal unto the angels and are children of God, being children of the resurrection.

But what about that restored kingdom of Israel, that the disciples of Jesus so anxiously questioned Jesus about? What

about the tabernacle of David being raised up again, that "the residue of men might seek after the Lord"? What about Christ's throne being "built up to all generations"? (Psa. 89:4) And, "He hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham and his oath unto Isaac, and confirmed the same unto Jacob for a law and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan the lot of your inheritance, when they were but a few men in number, yea, very few and strangers in it." Psa. 105:8-13; 1 Chron. 16:15-23.

From Abraham unto Christ there was only a trio of 14 generations. Counting each generation  $29\frac{1}{2}$  years in length, and multiplying by 1000 you have 27,500 years. I guess Professor Tatter was right in making the millennial age symbolical of a 1000 times 1000 year period.

But that as it may, we cannot get away from that word "generations" in Chronicles and in Psalms, and there cannot be generations without births nor births without marriages.

So there must be some other solution of the problem than that given by the Rabbi. Did you note that the everlasting covenant was made with Israel or with that multitudinous seed of Abraham: that was to come from the sons of Joseph, the name of Israel being especially given to them when adopted by Jacob as it was not given to his other sons? It is nowhere promised to Judah, to Simeon, to Reuben, or to any of the other sons of Jacob, that they shall either one of them be "a great nation", or that either one of them shall be "a nation and a company of nations". The Ruler was to come through Judah, but the birthright, all the chief blessings were to be Joseph's, separate and apart from Judah.

Judah and Israel must be kept separate and distinct in our study of the Bible. They are not the same tribed people, never have been, and never will be, though united into one kingdom under David and Solomon, and again to be united into one kingdom under Christ. The Jews can belong to Israel as one of the twelve tribes, but you cannot turn Israelites into Jews.

I know well the words—"If ye be Christ's then are ye Abraham's seed and heirs according to the promise",—heirs with Abraham and with Christ to the world as kings and priests, but that does not disannul the promise made to Abraham of a seed as countless as the stars and as the dust of the earth, to come from Joseph's sons as the inheritors of the birthright blessings and of the allegiance and homage due from their brother tribes of the ten-tribed house, God's promise to Israel that she "shall not cease from being a nation before him forever," can no more fail than can the ordinances of heaven depart. Judah, long ago ceased from being a nation, and has been instead a homeless, hated wanderer.

But now let us go to Zechariah, 8th chapter, and read it through, beginning at the 2nd verse. "Thus saith the Lord I am returned unto Zion and will dwell in the midst of Jerusalem, and Jerusalem shall be called 'a city of truth, and the mountain of the Lord of hosts, the holy mountain. Thus saith the Lord of hosts, There shall yet old men and old women dwell in the

streets of Jerusalem, and every man with his staff in his hand for very age, or for multitude of days." as the margin has it, "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 this people in these days, should it also be marvelous in mine eyes? saith the Lord." But read on and see that this language is addressed to the house of Judah and the house of Israel alike, and that the time to which it refers is after they have been saved when "many people and strong nations shall come to seek the Lord of hosts in Jerusalem and to pray before the Lord." That is certainly in the new creation state, or in that part of it which we call the millennial age, or "age of justification". Then whence those boys and girls, if there are no marriages in the world to come? Whence "the offspring" that are the seed of the blessed of the Lord, who shall "not labor in vain nor bring forth for trouble" in that new earth state?

The fact of it is, there is no clash at all between Isa. 65:20 (read just as it stands in the Bible), and the language of Jesus. Jesus referred to the resurrected, immortalized saints, Isaiah to twelve tribed Israel, still subject to death in the millennial age, building, planting, having flocks and herds, offering sacrifices, keeping feasts and rearing children just as of yore, but with "the vine giving her fruit, the ground giving her increase, the heavens giving her dew," happy subjects of Christ and his saints in common with other nations, but far more greatly blessed, more dominant, that through them others may be blessed.

We are yet but on the outside fringes, as it were, in knowledge of what is yet to be. Even now stupendous miracles are happening before our very eyes and we do not see, or seeing, mock at them, and refuse to believe.

That most beautiful, most wonderful prophecy as to Joseph (Gen. 49:22-27) has no meaning, no fulfillment to us, his dreams no significance, but they will have by and by, when we come to know more, see more clearly that Israel's future is assured as are the courses of the sun, the moon and the stars. Her generations are not finished with the ending of this age, nor are those of Judah, but how long there will be marriages, and births and deaths and "old men leaning on staffs for very age" we cannot tell, it is not revealed. But of this we are certain, There will be marriages in the redeemed and saved nation of Israel (and of course among the nations over which Christ and the overcomers rule with a rod of iron) until Abraham becomes, in literal fact, the father of a seed as countless as the stars, and Rebekah, the "mother of thousands of millions" for "God is not a man that he should lie, nor the son of man that he should repent."

And it may be that other worlds than ours will yet be peopled with the seed of Abraham. There is one passage in the Bible that looks very much like it. "God has not cast away his people whom he foreknew." Ten-tribed Israel is not lost to him. They still exist and will soon be unveiled.

BE not among those who find use for the rake after they have used the broom.—Sel.

## UNDERSTANDEST THOU WHAT THOU READEST?

By T. A. Drinkard

DOES the expression, "I will build my church" (Matt. 16:18), reach or extend any farther back than the days of Christ's personal ministry on earth? Does it extend as far back as to include Abraham, and those of past ages who were faithful to the Father's will? (Matt. 7:21)

Jesus is very explicit in saying that only those who are doers of the Father's will shall be permitted to enter into the kingdom. And he assures us that Abraham, Isaac, and Jacob will be in the kingdom. (Matt. 8:11.) Will Abraham be a member of the "called"? (1 Thes. 2:12.) If not, why does Paul say, "Know ye therefore, that they which are of faith, the same are the children of Abraham."—Gal. 3:7. Is not Abraham our father in the same sense that we are his "children"? Again I read this: "So then they which be of faith are blessed with faithful Abraham."—Gal. 3:9. What is meant by "blessed with" if Abraham is not included in the called? We (some of us) are oftentimes found telling people that we belong to the Church of the Abrahamic Faith, and then say, Abraham will not be in the high called class. I think some inconsistency exists somewhere. If we are not willing to admit that Abraham will be in the high called class, then we should never style ourselves Abraham's children. I can't understand how the children in this case will get the blessing and "Abraham, who is the father of us all" (Rom. 4:16) be left out. Such will present an entanglement from which it will be difficult to extricate ourselves. The covenant under which God promised everlasting life, and everlasting possession, is the very same one under which you and I are blessed today. This covenant was given to Abraham 430 years previous to the adding of the law, which was only given until the seed (Christ) should come unto whom the promise was given. There was only one thing to which the law could have been added, and that was the everlasting covenant. It was absolutely impossible for God to do away with the oath-bound covenant made to Abraham because he had given it, and under which everlasting life, and possession was promised. To my mind we are not promised anything more than was promised to Abraham.

Let us investigate a little farther. In Rom. 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." Now I read these words in Gal. 3:29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The same promise Abraham received is the same you have according to this information. Such positive declaration convinces the writer that Abraham will be a member of the high called class.

Let us see what is presented by another apostle on this question. In 1 Peter 2:5 we read: "Ye also, as lively (or living) stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." True, as herein presented, the church which is a spiritual house is made up of living stones, but can we say that because the church is called a "spiritual house," it is

therefore invisible?

Let us see in what way it is a "spiritual house." In Rom. 8:6, 9 we read: "For to be carnally minded is death; but to be spiritually minded is life and peace: . . . But ye are not in the flesh (or minding fleshly things, Rom. 8:1), 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." Thus we are given to understand that those who are "spiritually minded" constitute the royal priesthood, the called out of Christ to be conformed to the image of God's Son.

With all of this evidence before us, no wonder Paul says, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord."—Eph. 2:20, 21. The foundation mentioned herein is the very Christ, the Rock, the foundation upon which the church is founded. See Matt. 16:18; 1 Cor. 3:11; Isa. 28:16. And again notice the information which Paul gives in 1 Cor. 10:4, which reads: "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ." Spiritual mindedness pertains to those who constitute the church—the called out of God. Thus by cultivation of our mind in spiritual things, do we become spiritual, not invisible, but minding those things of the spirit.

Therefore brethren, I humbly submit for due consideration that we, even though we are finally made partakers of the divine nature, will be material, visible. We are promised a portion of honor with Christ, that we shall be made like him. The Scriptures tell us that we, not only the church but the world as well, shall see him. Hence he will be material. A place of honor awaits us, together with those, such as Abraham and the ancient worthies, in the kingdom to be "set up." Dan. 2:44; Heb. 11:13, 39, 40.

## THAT SEEMING CONTRADICTION

By W. A. Whitcomb

IN the Restitution Herald of June 21st, under the heading of "A Seeming Contradiction", Dr. A. W. Taylor quotes our Lord's words in Luke 20:34, 35 ("They that shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more, but will be equal unto the angels.") as proof that there will be no more marriage, children or death, after the first resurrection. Overlooking the very important fact that Jesus spoke only of those accounted worthy to obtain that resurrection from the dead, leaving the rest of the dead who were not worthy, to what Jude calls, "the common salvation", or resurrection of all men to the same state from which Adam fell.

Blessed and holy are they of the first resurrection, over them the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years over the rest of the dead who were not worthy. Rev. 5:10, 20, 6.

These were they who were "born of water and the Holy Spirit, without which none can see, or enter, the kingdom of Gpd."

The least in the kingdom of God is greater than the greatest of the prophets and John the Baptist who died before the Holy Spirit was given. John 3:5, 13; Luke 7:26-28; John 7:39.

All not "born of the Spirit" will be raised with earthly bodies, to an earthly existence. For instance, God says he will take the Jews out of their graves and put them in their own land, where they shall live with their children and children's children forever. They were never promised any other heaven but the promised land which God said he would "make like the garden of Eden." Ezek. 37:11, 14; 36:35. The land promised Abraham, but of which Stephen says he never "received a foot" (Acts 7:5), and Paul says, "Abraham is heir of the world" (Rom. 4:12), included in these blessed promises of restitution, God makes special mention of the nation he destroyed and said should "not be remembered among the nations." Among others, God names the Ammonites, Ezek. 21:31, 32; 25:1, 10; Jer. 49:1-6; the Moabites, Jer. 48:42-47; the Elamites, Ezek. 25:12-14; Jer. 49:34, 39; and even the Sodomites, who, God said, were more righteous than the Jews, and shall be returned at the same time to their former estate and Jesus says, "have a more tolerable time in the day of judgment" than the cities of Israel. Ezek. 16:48, 55, 61; Matt. 11:20-24. As those nations and people are no longer in existence, their promised restoration and blessing must take place after the resurrection. In the latter days, says Jer. 48:47 and 49:39. When Jesus and those of the first resurrection will be reigning as kings and priests, after the order of Melchisedec unto that age. Heb. 6:20 (Diaglott); Rev. 5:10; 1 Cor. 6:2, 3; 1 Tim. 2:3, 4.

As the prophet says, Their teachers shall not be hidden any more, but their eyes shall see them and their ears shall hear the word. This is the way, walk ye in it. Isa. 30:20, 21. Those who, after 100 years of that blessed rule and help, have not learned to hate iniquity, and love righteousness, will die again, the second death, accursed as sinners, although at that age, 100 years, they will then be accounted as lads. As it is written: "He that dieth at a hundred years old shall be accursed," though but a lad. They will die then for their own sin and not for Adam's. Leeser's translation. Isa. 65:20, 25; Jer. 31:29, 37; Ezek. 18:20. That will be their second death, eternal death, from which there is no resurrection. For, says Paul, It is impossible for those who are once enlightened, been made partakers of the Holy Spirit (which will then be poured out on all flesh), tasted the heavenly gift, the good word of God and the powers of the world to come, if they fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Heb. 6:4, 6; 10:26, 27, 31. These will be the "wicked" who shall be re-turned into hell (sheol, the grave) from which they were taken. See Rev. Version of Psa. 9:17. And after they are destroyed after the 1000 years of Jesus rule, there will be no more death, and Jesus delivers up the kingdom to the Father. The last enemy to be destroyed is death. 1 Cor. 15:25, 26.

For Jesus was made flesh that through death he might destroy him that had the power of Death, that is, the devil.—Heb. 2:5.

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JEWISH ITEMS

A JEW is president of the League of Nations.  
A Zionist is president of the Council of the League of Nations.  
A Jew was president of the committee to investigate the responsibility of the war.  
A Jew is president of France.  
Seventy-three percent of the New York war millionaires are Jews.  
Bernard M. Baruch, a Jew, was president of the advisory committee during the war. President Wilson acted upon his advice all through the war.  
Mr. Baruch fixed the prices on everything during the war. The Farm Bureau of the U. S. has taken him as its chief advisor. He planned the League of Nations, was in the Peace conference, came home with President Wilson on the George Washington. This man is a wanderer among the nations.  
Look out for the beast of Rev. 13 to rise through this Jewish power. The Kehilloh, or Jewish government, is being felt everywhere. It has divided the world up into eleven districts. Seven of these districts are in the U. S.

E. O. Stewart.

SHALL RISE IN JUDGMENT

By T. A. Drinkard

"THE men of Ninevah shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas, and behold, a greater than Jonas is here."—Matt. 12:4.

But you see all can't agree that Christ told the truth, but some seek for a new translation that says all shall not rise in judgment, because it doesn't harmonize with preconceived theories. Jesus, no doubt, understood some of his future servants would stray away, hence his instruction.

Now here, I am sure "you all" (Rom. 1: 8) will agree that the Israelites are to be restored to their home land—both the dead and living. See Ezek. 37. Were they all in Christ? When Jesus says that Ninevah and the generation of people he was talking to are to be in the judgment "you all" had better believe his word.

THERE are men and women like candles, who must serve others, even to their own hurt; who light the way for all, but are themselves consumed in the service.—Sel.

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# THE RESTITUTION HERALD.

Volume 10.

Oregon, Illinois, July 26, 1921

Number 43

## THE MIRTH CURE

THERE are all manner of cures, from mud baths and Perkin's Patent Porous Plaster up to Thought Vibrations, but the grandest of all is the Mirth Cure.

It keeps well in any climate, is guaranteed under the pure food and drug law, doesn't cost a cent, and has helped others. Why not you?

The formula is found in the writings of the wisest man, who was a Jewish king and philosopher. He said: "A merry heart doeth good like a medicine."

Note—he did not say a merry wife, though she certainly does good. (Perhaps he had too many wives and was afraid he would be asked which one.)

He did not say a merry husband, though he helps some.

Nor did he say merry children, nor a merry house, nor a merry occupation, nor any such thing.

For his wise old eyes saw too deeply into life to make the mistake of supposing that circumstances are the root of joy. He knew that the real fountain of mirth is the heart.

If you have a merry heart it makes no difference what may be your position, whether you be a tramp on the road, a scrubwoman in an office building, a brakeman, a street car conductor, a merchant man, or even a college president. You are an electric light in the fog of human dependency, sunshine breaking through earth-sorrow clouds, water to parched souls.

Did you ever hear the story of "The Happy Man's Shirt"? It is an old one, but one of those that ought constantly be retold.

There was once a king who was smitten with sadness and disgust of life. He had gorged at all human pleasures, could no more be amused and now was like to die.

They called in the soothsayers and medicine men, but none could suggest a remedy. At last they sent to an old hermit who lived in the wood, who said: "The case is simple. Let the king sleep all night in a happy man's shirt, and he will be healed."

Whereupon the king ordered that the palace be searched, a happy man be found and his shirt be brought. But no happy man could be discovered in the palace.

Then they sought through the city and then throughout the length and breadth of the kingdom, but no man could they lay hands upon who would declare, without reservation or secret evasion of mind whatever, that he was entirely happy.

A little group on the king's courtiers were returning home disconsolate, and as they rode along the highway they espied a beggar sitting under a tree, playing with the autumn leaves, and smiling to himself. "Hola!" they shouted. "Are you happy?" "Surely!" replied the beggarman. "Why, you're nothing but a beggar! You

## THE REAL MAN

THE test of a man is the fight he makes,  
The grit that he daily shows,  
The way he stands on his feet and  
takes  
Fate's numerous bumps and blows.

A coward can smile when there's naught to  
fear,  
When nothing his progress bars.  
But it takes a man to stand up and cheer  
While some other fellow stars.—Sel.

don't know where you are going to get your dinner, do you?"

"Oh, no. But it isn't dinner time yet. I had a good breakfast."

Then they told him of the king's plight and besought him to give them his shirt forthwith, adding that it should be returned to him filled with gold pieces.

At that the ragged man lay back on the grass and laughed as if he would expire.

"Come," said the royal attendants, "we have no time for trifling. Off with your shirt, or we will jerk it off."

"Hold hard, gentlemen," said the beggar, striving to control his mirth. "That is just what I am laughing at. I AIN'T got NO SHIRT."

So they went and told the king that but one happy man could be unearthed in all his realm, and that one was shirtless.

And the king had sense enough to perceive that happiness does not depend on the shirt you sleep in, nor the bed on which you lie, nor the house that covers you—no, nor any external thing, but comes from the heart within you.

Thus was he cured, and arose and went about his business; and thus also you may be cured, if so be that there is still left unparalyzed in you the power to THINK.

## WHITE LIES

THEY were discussing the probable veracity of an important witness in a case on trial that day, and the leisurly evening conversation drifted to the mooted question of justifiable falsehood. A young lawyer had just expressed himself strongly. In his opinion, the "amenities of life" could be observed only by an occasional resort to white lies.

"Five years ago," began the white-haired judge after a thoughtful pause, "an item of professional business necessitated my visiting a prison convict in the Middle West. I knew who the man was before. I went, but happily he did not recognize me, and I felt that it would be a needless humiliation to remind him that he and his father and mother had spent a week at our house when I was in my teens. He was then hardly half my age. He was 'in' for an alleged forgery that he had never committed, though he confessed that he was serving his third sentence for dishonest

dealings in money matters.

"At the time of which I spoke he was a pretty, curly-haired boy, one of those cute, clever urchins that fond but thoughtless parents put on exhibition whenever occasion offers. One of his stunts was to 'act out' how his mother received callers. 'There comes that Mrs. Brown,' he would flute out in his thin, childish treble. 'I don't know what she's coming here for! I do wish some women knew enough to stay at home!' Then followed the effusively cordial greeting at the door, 'So glad to see you!' with smiles as exaggerated as the frown had been a moment before. I have no doubt the boy was repeating what he had often seen and heard, though the mother laughingly denied it.

"In time the growing lad must have come to class his mother's performance with what the world outside called lying and deceit. He must have come to see the dearest face to him on earth wearing the mask of the hypocrite. Perhaps that sounds unduly harsh, but it is none too harsh for the bitter facts. He saw his mother, whom he loved and trusted, his ideal of all that was best and purest in character, acting the part, with intent to deceive. He heard her lips speak repeatedly what he knew was not in her heart.

"I admit that I can't offer any evidence that would stand in court." A whimsical smile lighted up the elderly face. "It is difficult to trace moral cause and effect, and I never knew the details of Philip Dunn's downward career. One thing I have learned, though, since I saw him in his prison garb: The young fellow's first moral lapse was untruthfulness.

"Philip was bright and active; in some ways he was one of the best clerks I ever had," a former employer told me. "But I soon discovered that you couldn't believe a word he said. It was rather a queer case, too. He never seemed ashamed to be caught in a lie. One might think he didn't see the difference between the plain truth and the plain other thing."

The judge sat silent a moment, stroking his gray beard, as he often did over a knotty point of law. "I've always had the feeling that truth is a sacred thing—no matter if it concerns a trivial matter. It's something like the ark of God in Old Testament times. It can't be handled profanely, even when there seems to be a good reason for it. It's a case where God commands, Hands off!"

A CONVERT in the Baptist mission in Ceylon, as he entered the waters for baptism, handed a friend some articles, retaining his purse, saying: "I want my purse baptized too." How much the cause of Christ would prosper if there were more baptized purses.—Sel.

MANY a father's fortune is his son's misfortune.—Sel.



## THE SEARCH FOR CERTAINTY

By J. W. Williams

WE need not be learned philosophers to be conscious of the uncertainty of everything both tangible and intangible, as comprehended by man left to himself, unaided by the supernatural. Hoarded money is robbed or lost through deposit or investment; sudden and unforeseen accidents maim or kill or take away health; trusted friends betray confidences; our memory or wits forsake us at the critical moment; the sagacity of statesmen is pronounced folly by their successors; the guard goes to sleep or the policeman or judge accepts a bribe; and who can fully trust either his neighbor or himself?

The river eats away the farm, leaving a useless title; the lightning strikes, the storm or flood devastates suddenly; a pin scratch results fatally; the hills, even, wear away; the brown hair silvers; the childhood home is so changed we cannot find old friends and scarcely can locate the old fond landmarks; even the continents and seas are changing by slow, unseen powers; and what is man, and wherein can he have confidence?

We may fondly hope that in pure, abstract reason we can find an unchanging absolute. But no. Matthus applies logic and scientific method to economics only to make deduction that turn to folly, and the scientific certainties of a thousand generations are suddenly upset by a dreaming Einstein. If there be no greater power than man, whose counsels guide the universe to a certain consummation by omnipotence, and no eternal verities behind substances and forces we may well doubt, even to the degree of that philosophy which maintains that we and all else are but items in a dream, and that nothing is real.

All reasoning is uncertain, and "there's a reason". Geometry is claimed to be about as certain as reasoning can be, for it is logic and mathematics combined, and yet there has been produced an anomalous geometry which is the opposite of the ordinary. Newton's theory of the solar system seems quite certain, but those who contend for a flat earth even explain the facts in harmony with their view, as they think, and while we do not wish to be understood as abandoning the idea of Euclid's theorem or the certainty of predicted eclipses, or the roundness of the earth, we merely point to the above facts to show that the reasoners themselves cannot establish the unanimity seemingly so inevitable if reason is what they claim for it, and to show the futility of Christians endeavoring to come to a unity among themselves on scientific and logical matters lacking unanimity among their own adherents, and hence the folly of Christians even admitting purely scientific matters for doctrine unless they find them taught in Scripture, since untaught questions only gender strifes to no profit.

I believe it was Archimedes who when studying the laws and powers of the lever enthusiastically exclaimed that if he could only find a proper fulcrum he could move the world. But there's the rub. Where is the fulcrum, and on what can it rest?

But the whole association of reasoners are in just that same plight. For if they could only discover just one veritable and sure major premise they could reason with

inevitable certainty from it to other conclusions till at last they would have the whole truth. But where is that premise for them to start the world of truth moving from its fulcrum?

The fundamental reason why reason must ever remain uncertain is this: Logic is divided into two classes, inductive and deductive reasoning. The former begins with individual units and draws a conclusion applicable to every unit in the class. To illustrate: We taste an apple and find it contains acid, another one the same, and so on. Then we draw the general conclusion. All apples are acid.

Deductive reasoning is the opposite. It begins with the general conclusion obtained by induction and reasons down to the individual unit. It takes the general conclusion of an inductive syllogism and uses it for a start by taking it for the major premise of a deductive syllogism. To illustrate: All apples are acid. This object is an apple. Therefore it is acid. I may never have seen that kind of apple before, and it may be a very strange kind, but if reasoning is sound I can confidently affirm it is acid. But that is just the weakness and uncertainty of all logic. To illustrate: One by one, man after man is noticed and found to be mortal. Then inductive reasoning follows the following time-worn line used to illustrate it in text books on logic: John Jones, Henry Smith etc., are mortal. They are representative of all men. Therefore all men are mortal.

Then by deductive reasoning:

All men are mortal.

John Jones is a man.

Therefore, he is mortal.

Now, this has all proved true to fact as far as mortality is concerned for about the first four thousand years. But Jesus is yet man, 1 Tim. 2:5, and is now immortal.

And suppose we try it thus: One by one, man by man is examined and found to be a sinner. So we reason by induction:

John Jones etc., are sinners.

They are representative of all men as a class.

Therefore, all men are sinners.

But while this is faultless logic it is notoriously false as to fact in the case of one of whom even the Roman judge unofficially said, "I find no fault in him."

So what is the fundamental flaw in all logic? It is this: All deductive reasoning depends for its major premises on the conclusions of inductive reasoning, and all deductive reasoning contains the fatal flaw that any unit of a class may not be representative of the class. It will work in the case of every unit of the billions of Adam's race but one, and so this shows that no general conclusion can be unerringly drawn by induction, because induction stops without examining every unit in the class, and the one or ones not so examined may furnish the fatal flaw, as above. And if every unit in the class be examined it is not inductive reasoning, because it is not reason at all, but simply examination of facts. But since no such examination can be made in the above cases about man being mortal and sinful till every man has been born and examined, it is manifest that inductive reason is halted till the last man is born. For though it would work successfully for four thousand years, at last the great exception was found in Jesus of Nazareth.

Since all deduction is based on induc-

tion and all induction has this fatal flaw, all reason is therefore uncertain. Even mathematical calculations are uncertain for the following further fundamental flaw:

Suppose I calculate how many passengers can ride in two coaches that are just alike, or suppose a blind man counts the eggs in a case to determine how many are in two cases: I count the seats on one side of the car and multiply my count of eleven by eight, and then find the cars will lack eight of seating my count because I overcounted the seats by one. And the blind person may be deceived by some china nest eggs (if he be only recently stricken blind) and find his count at last entirely in error.

Now we do not mean that the multiplication table or the Arabic system of notation are uncertain, for no doubt such principles are absolute truth, but our point is this: Whatever man touches or uses becomes to him uncertain in its results and in the absolute ultimate he cannot implicitly trust his mathematics. The reason is, that all he knows comes through his own five senses, and since every one of them is easily deceived, as above, manifestly, to man all his confidences are uncertain. "Figures do not lie but liars figure." Adding machines beat brains.

Then since all deductive reason depends on induction, and all induction depends on the five senses for material, how evident that all logic is uncertain. For it contains the two fundamental uncertainties we have indicated, liability of error in the five senses and further uncertainty in assuming that one or more units of a class are representative of the whole class. For "classes" are merely human distinctions and may not be true in fact. For instance: science cannot establish a strict dividing line between high forms of plant life and low forms of animal life nor say if tomatoes are fruit or vegetable. Is there a "missing link"?

This assumption that any number of units of a class are representative of the whole is fatal to the certainty of all reason, as above pointed out. In ordinary speech we call it jumping at a conclusion. I believe Darwin would relate us to frogs. In logic this assumption in induction is called the distribution of the middle term, and one of the six laws of formal logic is that the middle term must be distributed. That is, before any reasoning can be made on anything we must have one proposition which makes an affirmation of all units in a class, and no such proposition can ever be found, in science, philosophy or logic, for reasons above given: (1) fallibility of the senses, (2) assumption as to middle term and (3) inability to classify with certainty. It is the fatally lacking fulcrum. Philosophy admits this, so that in the final conclusion it is conceded, as one of its notaries, an infidel, once said to the writer's mother in our presence, when she was trying to impart Christian faith to him. "In the ultimate we know, and can know, nothing". This, then, is the bright goal to which atheistic philosophy would lead us: All is uncertainty. Well could the great Shakespeare say, "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy." So please excuse us from following philosophy's leadership, for we have found something sure and steadfast,

an unailing proposition which is a sure foundation where all else gives way, a firm anchor in all the drifting and tossing and sinking of a world, tangible and intangible. It is this basic proposition: God is. With it granted, all else is safe and sure, without it nothing remains but the doubt and uncertainty given above.

But this proposition cannot be established by science or philosophy, for divinity is not perceived by the five senses. "No man hath seen, nor can see," him. But strange as it may seem, this proposition must begin in faith, and out of that faith comes certainty. But we will leave the discussion of this for our next

We feel need of apologizing for saying so much on logic and philosophy, which must be outside the range of thought of children of faith to whom the wisdom of the world is foolishness. Our reason is that some of our own are become spoiled through philosophy and vain deceit and we wish to take their seducers on their own ground and show them the folly they themselves admit.

We do not know much about logic, and less about philosophy. Our only course in logic has been a primer on the subject and what we got from books of psychology when teaching. Hence we will say to our brethren who have exalted reason above faith in their attacks on the inspiration and integrity of Scripture: If our statements above regarding logic and philosophy and man's reasonings are false we shall gladly accept correction if you will point it out.

#### THE COMING OF JESUS AND THE RESURRECTION

##### Article No. 1

By D. C. Robison

THE two incidents in the above title are co-ordinate. The true followers of Jesus are looking forward anxiously to these events. They assure us eternal life and a position in the kingdom of God. In my outline on the kingdom of God and co-ordinate incidents I gave several Scriptures as preparatory texts. Paul in writing to Timothy admonished him in the following language: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." If all students of the Scripture would heed the above and study diligently, there would be less schisms in the world.

The above incidents are among the most important to the Christian. Without the coming of Jesus and the resurrection there could be no further existence. The doctrine of the soul's immortality is of Egyptian origin, and had its beginning in the garden of Eden expressed in the following language: "Thou shalt not surely die." The serpent announced it to the woman, and it has been believed since. Man, from his own estimate, is indestructible, whereas the Scriptures teach that when his breath goeth forth his thoughts perish, and that the dead know not anything. It requires God's power through the resurrection to change these conditions. The Father hath life in himself, and hath given the Son to have life in himself. This life is only obtainable through the Son, who is the resurrection and the life. It is also stated that Jesus brought life and immortality to light through the gospel. This gospel, Paul says,

"is the power of God unto salvation unto every one that believes it." For the above statements we will now seek proofs. The proofs are so numerous that it requires some effort on our part to select those most instructive. During his last days Jesus began to impress upon the minds of his apostles that he would leave them. In John 14th chapter we learn that they were troubled. To comfort them he announced that he was going to prepare a place for them. He said: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." The promise here stated needs no comment.

First—He was going away to prepare a place for them.

Second—He will come again.

Third—He will receive them unto himself.

Fourth—That where he will be his followers will be also.

When this promise was made Jesus was on earth. He went to the Father and when he comes again he will be on the earth to awaken the dead and change the living. I challenge our opponents to produce a Scripture that will take him from earth. In Acts 1:11 we have the testimony of two angels, that this same Jesus that is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. If such a promise were made to you concerning a dear friend who was leaving you there would be but one thought in your mind, and that would be that he will surely come. So we believe and pray, "Come Lord Jesus; come quickly." For we know that he will bring his reward of eternal life. In Thes. 4:13-18 Paul states very clearly that the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. The above were comforting words to the believers in Jesus the Christ. In the above Scripture we have the proof of the spirit through Paul that Jesus will come again and then the resurrection will take place. In 1 Cor. 15:23 we have this proof: "Every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming." This statement was made to show the Corinthian brethren that the resurrection of Jesus assured the resurrection of those asleep in him. We fall asleep of a night with a hope that we will wake in the morning. We have no assurance that we will. How different is our falling asleep in Jesus! The order is Christ first, then those who are Christ's at his coming.

It is stated that the coming of Jesus is promised more than three hundred times in the New Testament. And yet a large per cent of nominal church members are wholly ignorant of the Scriptural proofs or radically opposed to the doctrine. Others have it interwoven with heretical doctrines that nullify all the Scriptural promises. When Paul wrote to the Philippian church he assured them he was looking for the Savior, the Lord Jesus Christ from heaven, who he said, "shall change our vile bodies, that they may be fashioned like unto his glorious body." This change therefore depends upon his coming. This Scripture blends his coming with the change

from mortality to immortality.

We have tried to select those Scriptural proofs that require but little effort to understand. We have one more proof that we wish to offer which will be found in the Colossian letter (3:4), and reads as follows: "When Christ, who is our life shall appear, then shall ye also appear with him in glory." Now if the doctrine as preached by the nominal churches be true, why did Paul write that when Christ does appear that we shall appear with him in glory? The generally accepted doctrine is that the dead are conscious at all times with Christ, or as some teach, are in a place called paradise and conscious, awaiting a judgment. Truly, as one divine writer has said, "Man was made upright, but he has sought out many inventions." These are what Jesus called "traditions". Accept Paul's instructions to Timothy (2 Tim. 2: 15) and all these proofs will be clear.

#### OVERCOMING EVIL WITH GOOD

THIS impressive reminiscence of war days in France comes to us from an English Y.M.C.A. worker. A young lieutenant, fresh from a Christian home, arrived at his camp in France to find that the officers' mess was not conducted in a seemly way. The men not only talked in an objectionable way but they had put on the walls of the mess room pictures that were far from decorous.

The lieutenant was young and unfamiliar with army life; though his whole soul revolted, he hardly dared to protest. For several days he tried to think of some way by which he could lead his companions into a better mode of life. Then one afternoon, when he was going through his luggage, he found in his valise a small but beautiful picture. It was a head of Christ by that master of masters, Leonardo da Vinci, a copy of that head which he had sketched again and again before painting it on the canvas of his great picture, the Last Supper. It gave the young man his inspiration. Creeping into the mess room late that night, he hung the picture on the wall. There it was, a point of goodness and beauty and inspiration amid the tawdry, evil stuff that hung there.

The young officer was not the only one to creep into that room when no one was watching. Within twenty-four hours, picture after picture mysteriously disappeared from those walls until only the picture of the head of the Savior remained. Before those pure and tender eyes sin fled away. The simple uplifting of Christ was enough to drive evil away in headlong flight. Evil cannot be over come of evil—it must be overcome with good.

IF you are the kind of a man that waits for things to come your way, you should at least try to find the right place to wait in.—Sel.

ONLY a very few people in this world are rightly educated; but there are multitudes who are mis-educated and millions more who are uneducated.—Sel.

WHATEVER vicissitudes may befall a man, he can always keep the wisdom life has taught him.—Sel.

THEY never sought in vain that sought the Lord aright!—Robert Burns.

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S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

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Address, THE RESTITUTION HERALD,  
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## Editorials and Church News.

Bro. and Sr. Dauntler and Sisters Anna and Ada Drew drove over from Dixon, to Oregon, Ill., Sunday evening to see how we were progressing with the new building.

Owing to the sickness of Sr. Marsh we are obliged to drop "The Children's Page" this week. We are sorry for this for we know there will be many disappointed.

Sisters Cordill, Romine and Hart, of Goodland, Ind., with members of their families drove over to Rensselaer, Ind., to our meeting, Sunday, July 17.

REMITTANCES

Mrs. Elmer Winfrey; Wm. J. Davis; J. A. Grant; L. D. Decker; L. A. Warren; Mrs. Mary J. Gross; G. O. Driskill; Chas. Hickox; J. Wylie Macallister; Davis Pearson; H. D. Pearson; A. L. Donahue; Roscoe Dunbar.

EMERGENCY FUND.

Mrs. Elmer Winfrey 4.00

IT isn't the rooster's early rising that makes him unpopular; it's his talking about it.—Sel.

## Notices.

Notice

The Missouri Conference of the Church of God will be held at the Blush Church, near Fredericktown, Mo., Sept. 10th to 18th, inclusive.

Preaching and Bible School will be conducted by Brothers Lindsay and Siple.

A cordial invitation is extended to all. Those expecting to attend and desiring information as to being met at the station, write Bro. P. J. Graham, Fredericktown, Mo., R.F.D. 3.

May Williams, Sec'y.

1921—ANNOUNCEMENT—1921

The Iowa Conference and Bible School of the Churches of God in Christ Jesus will be held on the camp ground at Waterloo, Iowa, August 20 to 28 inclusive.

The members of the Conference, and all others who are interested in "the things concerning the Kingdom of God and the name of Jesus Christ," are cordially invited to come and enjoy the various services of this gathering with us.

For the convenience of those coming by rail the National Conference Committee has arranged for special rates on all railroads on the certificate plan. These low rates are applicable to both State and National gatherings. Be sure to ask the agent for a certificate when you buy your ticket. This certificate, when presented on the camp ground and signed by an officer of the Conference, will entitle the holder to reduced rates on his return ticket, if the required number of certificates is secured.

The following teachers, pastors and evangelists are expected to assist in the Bible School, and in the devotional and preaching services:

F. L. Austin—Canada; E. O. Stewart—Arkansas; D. E. VanVactor—Indiana; G. E. Marsh—Iowa; F. E. Siple—Illinois; Miss Blanche Allard—Minnesota; A. J. Eychaner—Iowa; T. A. Drinkard—Iowa; Miss Alta King—Iowa.

Daily programs will be issued on the grounds.

G. E. Marsh, President.  
Mrs. Alena Ellis, Sec'y.

NOTICE TO STOCKHOLDERS

Notice is hereby given that there will be a meeting of the stockholders of the Restitution Publishing Company, held at their office in Oregon, Illinois, Thursday, Aug. 11, 1921, for the purpose of electing two directors and for the transaction of such other business as may properly come before the meeting. If you cannot be present, please do not fail to send the inclosed proxy, properly filled out, to the secretary in time to be filed before the date of meeting.

S. J. Lindsay, Sec., Oregon, Illinois.

Nebraska Brethren Notice

The Annual Conference of the Churches of God of the Abrahamic Faith of Nebraska will convene Aug. 13 to 21 inclusive at Holbrook, Nebr. This conference is one that all brethren are asked to be present at, if possible, on account of some business that needs the consideration of all the brethren who have the great cause at heart.

COME—bring your pillows.

Mrs. Ola Hornaday, Cor. Sec'y.

Notice

The Church of God at Guthrie Grove, S. C., will begin a week's meeting Aug. 7, 1921 and continue through the week following.

The first day, Aug. 7, will be given to the children's exercises and Bible speeches by the Sunday School children. We hope to have with us Eld. J. H. Anderson, of Virginia, the Lord willing. Would be glad to have any other visitors of the Faith that would like to meet with a people who stand for the truth. Will say if the editor likes watermelons and a place to fish, come to Guthrie Grove Aug. 7.

## Obituary.

Charles H. Chaffee

was born in Allegan Co., Mich., Aug. 6, 1856. He was married to Clara J. West, Jan. 7, 1877. He died after a short illness at his home in Chicago, 2441 Arthington St., July 3, 1921. How astonished we were to receive a telegram on the 5th saying, Come to Chicago to preach Charles funeral Wednesday. Signed, Clara Chaffee. Only a week before we had greeted him at the Mich. Conference with his wife and Bro. and Sr. Browning, and now he was sleeping in death. He leaves an invalid wife, an only child, Mrs. E. A. Danforth, of Dallas, Texas, one grandson, two brothers, living in Grand Rapids, and many friends. How he enjoyed his friends—always a hearty welcome awaited them. Sr. Chaffee is bearing this affliction with Christian fortitude. God grant to give her renewed strength as the weary days come and go.

After the sermon the Maccabee sisters had a short service, and the I.O.O.F. brothers concluded the service at the grave.

M. A. Woodward.

L. V. J. Kimball

We have just received a letter from Sister Kimball, a part of which we here publish. It will supply the reason for its publication.

We left Port Lavaca, Texas, June 9th for a visit to our friends in and near Los Angeles, expecting to stay a couple of months. While on the train Mr. Kimball was seized with heart failure, and lived but a few days after reaching Los Angeles. We laid him to rest near our dear mother in Mountain View Cemetery, Pasadena. We know that we shall meet him again when Christ shall come with his saints to reign upon the earth.

Your sister waiting for the near-coming of our Redeemer.

Mary E. Kimball.

1023 E. 2nd St., Long Beach, Calif.

## Letters.

Waterloo, Iowa, July 16, 1921.

Mr. S. J. Lindsay:

Dear Sir:

I see in the Herald of the 12th a statement by T. A. Drinkard, that the Lord sought to teach all are to be redeemed

from the death state; any who teach otherwise only pervert the Scriptures. I am one who teaches otherwise, and, believing Mr. D. does not understand the subject, challenge him to a public debate on the above subject for educational reasons. I suggest the debate be held during the Iowa State Conference, at Waterloo.

Herbert Edwards.

Dear Bro. Lindsay:

As the Sunday Schools are studying the life of Paul it might be of interest to learn what this great man believed and taught, especially as he is our teacher. Acts 26:17, 18.

Do we, as a church, believe and teach the same things that were believed and taught by Paul? In Acts 24:14, 15 we have a brief statement of his faith and hope: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." One faith. (Eph. 4:5) "All things written in the law and prophets." One hope. (Eph. 4:4) "A resurrection of the dead, both of the just and unjust." Do we have the same belief, All things written in the Old Testament? Have we the one hope that saves? Rom. 8:24. That there shall be a resurrection of the dead, both of the just and unjust? Do we teach the same things Paul taught? Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. Acts 26:22. Paul taught only those things which were taught in the Old Testament. In Acts 20:26, 27 he says: "Wherefore I take you to record that I am free from the blood of all men; for I have not shunned to declare unto you the whole counsel of God." Then God's whole counsel is in the Old Testament. Do we believe it all? It is written in the Old Testament, and believed by Paul that: Man is of the dust, and at death returns to dust (Gen. 2:7; 3:19), his thoughts perish (Psa. 146:3, 4), he goes to the grave (Eccl. 9:10), that the wicked will be destroyed (Psa. 37:10, 20; Mal. 4:2), that the righteous will be resurrected out of the dust (Isa. 26:19-21; Dan. 12:2), that the righteous will inherit the earth (Psa. 37:9, 11, 39; Prov. 10:30), that the kingdom will fill the whole earth, be under the whole heaven (Dan. 2:35, 44; 7:27), that God's glory shall fill the earth as the waters now cover the sea (Jer. 14:21; Isa. 11:9; Hab. 2:14).

These things were believed and taught by Paul. Christ taught that all these things must be fulfilled. Luke 24:44. But in the Old Testament or the New Testament either, we never find immortal soul, never dying soul, going to heaven at death, or any other time, eternal torture or any of the other things that are generally taught by the popular churches.

Brethren, the Truth will make us free.

J. H. Anderson.

SELFISHNESS, greed and avarice says, "We are giving too much." Liberality, generosity and benevolence exclaim, "I wish we had more to give!"—Sel.

## The Sunday School.

By Alta King.

### PAUL IN CYPRUS AND IN ANTIOCH OF PISIDIA

#### The First Half of Paul's First Missionary Journey

Lesson 6, August 7, 1921  
Lesson Text: Acts 13:1-52

Acts 13:1-5

Golden Text: Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth.—Acts 1:8.

Memory Verse: Rom. 10:15.

#### For Study

Where and what was Paul doing in last Sunday's lesson? In this work we have the definite beginning of the mission to which he had been appointed. What was that mission? Acts 9:15. In thus bearing Jesus' name before Jews and Gentiles what would Paul say—what did he say? Acts 9:20, 22. Who was Paul's sponsor and companion in the early stages of his mission? Recall all that Barnabas has done for Saul. Where had they been sent during last Sunday's lesson? What wonderful event happened while they were in Jerusalem? To get these facts in mind read Acts 11:20-30 and Acts 12. As you read glean as many practical lessons as you can. There are several: The efficacy of prayer; the calm assurance that results from faith in chapter 12; the mutual helpfulness between the strong church in Jerusalem and the newer, weaker congregations and the wonderful influence that comes from a leader who is not jealous. Chapt. 11.

After reading and rereading Acts 13, as a whole try to answer these questions to your own satisfaction, being able to point out your evidence.

What was the spiritual condition of the church in Antioch at about the time Barnabas and Paul returned from Jerusalem? What did God do to bring some of that influence into their fields? Is it right for a congregation strong spiritually and having many teachers, to retain all that strength in its own locality? What is the underlying spirit of true Christianity?

How did the brethren manifest to Barnabas and Paul their submission to God's will and their spirit of hearty co-operation in the work they had chosen to do?

What was the new field to which these men were sent? Trace on the map that part of their journey recorded in Acts 13. It began at Antioch in Syria and ended in Antioch of Pisidia. Notice that the activity of the church now begins to reach out into "foreign" fields, but also that it is among people who had had considerable contact with Jewish customs, laws and belief and had therefore received some knowledge of the true God. Does this not give us some insight into spreading of the true gospel among what are now called heathen. Orthodox?

Christianity and other organizations now doing the work accomplished then by the Jews, acquainting them with the customs, laws and morals of Christianity, and thus opening up the way through which they may truly receive the true gospel and through it knowledge of the true God and reconciliation with him. If this be true,

then it is likewise true that the great field of labor of true believers is not now among these people, but among those people who have already received this preparation. God is now dealing with "heathen" chiefly, we do not say exclusively, from this fleshly basis, through various man-made organizations including the apostate church. This view of "foreign missions" does not undermine the missionary spirit, so manifest in all of Christ's teaching, and at the same time is in harmony with our present conditions, needs, and abilities to meet them. We offer the above as suggestions only.

Now back to the lesson text.

What evidence can you find that John's coming to Antioch, with Paul and Barnabas from Jerusalem, was no mere accident or "happen so"? Can you make a practical application of this seeming incident?

What was the first opposition with which these three missionaries met? How was it overcome, and what good came from it?

What was it that the deputy believed? Recall the purpose for which Paul had been called and the first examples of his witnessing.

Give a brief summary of the sermon Paul preached in Antioch of Pisidia? Was the substance of it the same as what he preached to the Jews shortly after his conversion? The one great purpose he had in preaching the sermon is found in verse 38. "Be it known unto you, therefore (that is, since Jesus is the Christ of prophecy as I have just shown) that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses." It was to get these Jews to believe that the man Jesus, about whom they had undoubtedly heard, was the only one through whom sins could be forgiven, and to get them to believe this he had first to convince them that Jesus was the Christ of prophecy, for it was to the Christ alone that such power had been delegated by God.

Taking this evangelic sermon as an example, what should be the basic truth presented in present day evangelistic sermons?—forgiveness of sins through Jesus, or Jesus the Christ of prophecy and therefore forgiveness of sins through him only?

Did these Jews know what Paul was going to preach when they called upon him to talk to the people, or if they did know had they been prejudiced? How was Paul's sermon received by the main part? Why do you suppose the Jews left the synagogue? Did they all leave?

What feeling stirred up opposition among the Jews evidently those who left the synagogue? What particular class of Jews would have cause for envy and jealousy?

Why had Paul and Barnabas gone first into the synagogues of the Jews? Why did they later turn their chief attention to the Gentiles? How did the opposers manage to get rid of Paul and Barnabas?

Did they accomplish their purpose before Paul and Barnabas had finished their work?

If we may judge by the way in which the names are used, who now is the strong leader, Paul or Barnabas? Do the incidents of the lesson show this to be true? In view of what we have learned about Barnabas, do you think he had the least feeling of jealousy? Would Paul manifest the least



feeling of pride and superiority?

Did Paul and Barnabas leave joy and gladness behind? If so, in what did the joy consist?

Scripture Readings: Acts 11; 12; 13.

The Children's Lesson: A vivid story of adventure may be made of this lesson for the children for that is what it really is—a story of two men leaving friends and home to go into new and dangerous places to tell people about the Savior-King God had sent into the world.

#### For Class

Answer the above questions or similar ones made out by the leader and be able to point quickly to the verse that substantiates your answer.

#### IS IT TRUE?

By Rufus A. Curtis

**I**S it true that God has been rewarding the righteous and punishing the wicked, from righteous Abel down, all along the centuries, one by one, as they passed down in to "the common death of all men," entailed upon the human race, as a calamity, "by one man's disobedience"? Num. 16:29; Rom. 5:12.

Modern theologians have forsook "the old paths" and in so doing have "forsaken the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water." Jer. 6:16; 2:11-13. Modern Christendom has gone astray, and "turned unto fables." Jer. 18:14, 15; 2 Tim. 3:1-5; 4:3, 4. A frigid formalism has chilled her vitals, and palsied her power. She has substituted death as the time of retribution and rewards, instead of subsequent to the future "day of judgment." Matt. 10:15; 11:23, 24. "The judgment of God" is a "judgment to come." Rom. 2:3; Acts 24:25. Jesus is "ordained of God to be the judge of quick and dead" "at his appearing and his kingdom." Acts 10:42; 2 Tim. 4:1. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Rom. 14:9. God has a divinely "appointed" day "in 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." 2 Tim. 4:1; Acts 17:31; John 5:21, 22.

To ignore or reject the work of a divinely appointed "judgment to come" is certainly unwise. The unscriptural belief in the inherent immortality of the soul, a doctrine not once mentioned in the Bible from Genesis to Revelation, is the main cause of the wide-spread departure from the ancient landmarks of truth. To teach that Cain has been enduring the burning flames of the (imaginary) hell of theologians, for six thousand years, and Abel has, for a like period of time, been enjoying the bliss of heaven, and then to be told, as we are in the Bible, that they are to be "brought forth to the day of wrath," or recompense, is certainly confusing. Job 21:30; John 5:28, 29; Luke 14:14. What a travesty of judgment is this! What an impeachment "both of the wisdom and knowledge of God"! Rom. 11:32, 33. What a liabel upon the character of our Maker! When I read, "The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all, and his tender mercies are over all his works", and have divine

assurance "God is love," I am fully persuaded that "endless misery" for any creature God has made, cannot be true. Psa 145:8, 9; James 5:11; 1 John 4:8. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:6; Deut. 4:2; 12:32; Rom. 3:4.

Is it conceivable that he who can "declare the end from the beginning, and from ancient times the things that are not yet done" could have made a mistake in the first place, with reference to Cain or Abel, or any of the class each represent? Isa. 46:10; Deut. 32:4; Job 34:10-12. If no mistake has been made, would not Cain be remanded back to the sulphurous regions, and Abel to the elysian fields of glory, after undergoing such solemn mockery of a tribunal? Truly, "Consistency, thou art a jewel."

The wicked have not entered upon their final punishment, as yet. "The Lord knoweth how to deliver the Godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9; Jude 13. When the final judgment takes place upon the impenitent, "when the Lord Jesus shall be revealed from heaven," it will be an "eternal judgment," never to be abrogated. 2 Thes. 1:5-10; Heb. 6:2; Acts 24:25. The result, and not the process, is "eternal," else God would be forever redeeming, judging and saving his people, for we read of "eternal redemption," "eternal judgment," and "eternal salvation," and the time would never come when any one would be fully redeemed, judged and saved. Heb. 9:12; 6:2; 5:9.

There need be no mistaking the import of the kingdom parables recorded in Matt. 13. "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Verse 30. In answer to the request of Jesus' disciples, "He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Verses 36-43. Likewise the parable of the dragnet illustrates the theme under consideration. The popular notion of "gathering home one by one", might be illustrated by a hook and line, taking a fish at a time, but never by a dragnet. "Again the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Verses 47-50. "Occupy till I come," is the

Nobleman's request. "And it came to pass that when he was returned, having received the kingdom, that he commanded these servants to be called unto him" that he might reckon with them. Luke 19:11-15, 27.

God has a set "time" to judge and reward his people, as disclosed in the Scriptures; and that time is when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. 11:15, 18; Matt. 25:31-34. "Transgressors shall be destroyed together," "suddenly," "and that without remedy." Psa. 37:38; Prov. 29:1. It is recorded of the ancient worthies, from Abel down, "and these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40. By the stupendous miracles of resurrection and translation, God's saints will all be caught up simultaneously, to meet their descending Lord "in the air; and so shall we ever be with the Lord."

#### AND SHALL COME FORTH

By T. A. Drinkard

"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 Master says for us not to marvel at this teaching, but we hear a great deal of complaint these days, because Jesus didn't say that only the Christians will come out of the graves. And, too, in order to refute, if possible, Christ's word, they make a display about the memorial graves. What if they are such? Does it show that those who have done good have any advantage over those who do evil insofar as coming forth is concerned? The ones who do evil are to be brought forth. Are they in Christ? Answer in your own minds. What right justifies the resurrection of those who do evil, and yet leave unresurrected the infant class who have done no evil? Only they have fallen in death, the result of Adam's disobedience. The plan of God is reasonable, just, and good, but the plan of man is the reverse.

St. Louis, Mo., July 8, 1921.

TO all who are faithful witnesses for his cause: for unto you it is given in his behalf not only to believe in him, but also to suffer for him. Phil. 1:29. All saints living in these closing days of this dispensation truly can rejoice for the privileges are the same now as in the period of that during the life of our precious Lord and his dear apostles. Their sorrows and persecutions arose from the spiritual leaders of their own people, even as we also shall witness in the very near future. 1 Thes. 2:14-16; Rev. 11:7. For when they (the faithful witnesses) shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall overcome them and kill them and their (the saints) dead bodies shall lie in the streets of the great city which spiritually is called Sodom and Egypt where also our Lord was crucified. We must understand this Egypt means that the religious rulers were in spiritual darkness, for this is the vision we get

from the word Egypt, for in Hosea 12:10, God has spoken by the hands of the prophets in multiplied visions and used similitudes, we can understand the "holy word" if we remember what similitude is used to convey the true meaning of his spirit to us. This is how we get the truth out of the Bible and surely becomes more interesting, sweet and dear to us and we enjoy the Bible above every religious periodical, paper, magazine or book ever put before us. Praise his holy name, he is able to make the simple wise unto salvation.

Knowing Egypt stands for the sign of spiritual darkness, we can say positively we are living among the Egyptians today and so our beloved Bridegroom gives us in his letters of love—signs the bride is to understand—his way of giving us the in-understand. His way of giving us the instructions through this signified letter which he sent to his servants. Thus we perfectly understand the same spiritual city that killed our blessed Lord will also kill his saints, for the servant, or disciple, is not above his Master. Matt. 10:24. It is enough that he be as his Master (Matt. 10:24), and so all who suffer with him shall also reign with him. This we find shall be so with the true and faithful witnesses, for even as they have forbidden the apostles and our blessed Lord to speak, so will they do unto us upon whom the end of the age is come. 1 Thes. 2:14-16 speaks these words very plainly, to give us warning. With this harmonizes the Scripture, "Work while it is day, the night cometh when no man can work." John 9:4. For the prophecies give distinct understanding that the same power prevailed against the saints until the Ancient of days (Jesus) came and judgment was given unto the saints of the Most High. Dan. 7:21, 22. The promise is to the saints that they are to dash them to pieces as a potter's vessel. Rev. 3.

No nation will be destroyed until the saints are taken away to glory, because it is given to the saints to do this work, for we read (Psa. 149:1-8), "To execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters or iron, to execute upon them the judgment written, this honor have all the saints." Praise ye the Lord.

To gain this glory we must first prove our faithfulness to him by suffering with him. We notice this persecuting power against the saints comes direct from the Antichrist, from the "man of sin", for the Antichrist is the finishing of the man of sin. 1 John 2:18. It is the last time that Antichrist shall come. It is because of the very denying of Biblical truths, denying that our Lord bought them, whereby we know that it is the last time, and the last time Antichrist comes. Surely, they deny that Jesus is the one who bought them, so they have not Christ nor the Father. So their latter end is worse with them than the beginning (2 Peter 2:1, 20-22; Jude 4; Isa. 14:28); for out of the serpents root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent. This Scripture gives us to understand that 2 Thes. 2:1-17 will come into very prominent fulfillment in the next four years, for the Antichrist cannot take his power until the saints have completed their testimony, for we notice in the 15th verse how Paul exhorts us to stand firm for the gospel whereunto we were called even as he has

chosen us to be his witnesses. Acts 10:40-41. We all understand this wicked power is to be manifested in the combination of the Roman Catholic and Protestant churches combining with the civil and all governmental authorities. Even as Isaiah 8:12 warns us not to join in with their church league when all three church systems say to the people to make a union of all churches, any old religion or teaching to hold man down and satisfied will go, spiritualism will be one of the main teachings. Notice verse 19. They shall say unto them that have familiar spirits, etc., We realize the wicked church is at the tail end of her system. Isa. 9:15. The prophet that teacheth lies, he is the tail. We are sure we are living among lying prophets today, saying, Peace, when there is no peace. Jer. 6:14. So in Rev. 9:10, The sting is in their tail, and their tail is like unto a scorpion. The scorpion's tail has six segments and turns at the end and has poison in it. When fire is set to its tail it destroys itself with its own poison. Just so in the judgment with the wicked church system. At the end of their time the whole will form a chain of churches (their number is six), and will turn back to Rome's bondage of church and state together, and bring spiritual darkness. Nahum 3:17 corroborates this statement of Rev. 9:10. Thy crowned heads are as the locusts, and thy captains as the great grasshoppers which camp in the hedges in the cold day. Yes, the cold day is here when the gospel of joy and peace is taken away; the preaching of the word no more permitted; their laws are framed to persecute every true child of God, or take their deadly poison to kill the spiritual life. Isa. 22:2. Thy slain men are not slain by or with the sword, nor dead in battle. Notice the first verse plainly says, "They (church leaders) are gone up to the big men of the house (government); to the legislators; they are bound by the archers, the bow, or connected together to stand together against everything in fear of the East, instead of fearing God. Surely, this gives us enough warning of the terrible spiritual darkness coming to try us. Psa. 140:4. They have sharpened their tongues: adders poison is under their lips. Psa. 58:4, 7. Like the deaf adder that stoppeth her ear, they will not hearken to the voice of God that charms with a supernatural influence. Our Lord warns us (Matt. 24:20), Pray so your seeking the light for joint-heirship with him be not in this cold day, in the winter time, for then is the tribulation and the sabbath day, or new day is dawning. Luke 13:25-27. The door to this opportunity is closed and all the foolish are standing without knocking, for the Lord to open to them. Surely, this will be a very sad time for the foolish virgins, even as it was for Esau. Heb. 12:16, 17. We have a double picture in these two boys, Esau and Jacob. Esau is the first-born and unto the first born belongs the birthright. Deut. 21:16, 17. He also pictures those who carelessly sell their birthright. Heb. 12:16, 17. Jacob pictures those who seek God's blessing in their own way and go through great tribulation and the dark night until the morning he comes forth victorious. Rev. 7:15. Remember, both were in the womb at the same time and born in the same period. Just so the foolish virgin class are the multitudes of Christians who are taken into exile among the heathen (Luke 21:24), there to give suck to the

heathen during the dark period of the tribulation till the morning (Ezck. 12:15, 16) he comes with his saints in glory to set up his throne. Then these will receive their blessing as found in Rev. 7:9-15. We have a wonderful privilege to be called for his witnesses and called to suffer for him. Counted worthy to escape this. Luke 21:36. There is no witnessing without suffering. See Acts 22:20; 7:58, 59; 14:2-5; Rev. 1:9; 2:13; 6:9; 11:8; 20:4; Heb. 11; 12:1; Eph. 6:20; 1 Kings 21:13; James 5:10; 1 Thes. 2:15. We thank him that he permitted us to enter into the knowledge and wisdom of his sacred secret, thereby enabling us to gladly suffer for such a worthy cause. Other people suffer and bear a cross, but have not a promise of the crown of glory reserved in heaven. Oh, such a wonderful, kind, loving, blessed Lord Jesus and sweet Savior who has invited us to such a place.

People laugh when we tell them religious liberty will be restricted and because of this we read of "Bozrah", which means "restrained sheepfold" (Young's Concordance). Amos 1:9-12, because they delivered up the captivity to Edom and remembered not the covenant of the brethren, I will send a fire on the wall of Tyrus (Tyrus helped to build the temple). So the nominal church helped to build the true church of God insofar that the children of God had the help in teachings of the milk of the word and the churches kept the milk going all during the age. Thus we read (Rotherham) in Jer. 51:7: A cup of gold was Babylon in the hand of God. That is, she had God's word in her possession. Ezek. 29:6. The inhabitants of Egypt (spiritual darkness) shall know I am God, because they were (past tense) a staff of reed to the house of Israel. That is, the saints were chastised and tried by these nominal Christians. By this the Lord brought them to perfection of character in mind and heart. And now that the true church is soon completed God has no more need of this wicked church system, as he says. It is the mystery of iniquity that shall be destroyed. 1 Thes. 2:7. So the governments upheld by this "wall" law shall be destroyed by fire. 2 Peter 3:7, 10. This is the vengeance of Amos 1:11, because this wicked nominal church people pursue their brethren with the sword (12th verse), their palaces (churches) shall be destroyed with fire. Those upon whom the vengeance is coming had the gospel preached to them the same as it was unto the saint, but they sold their birthright for worldly goods and pleasure, the same as Esau, and then they pursue their brethren, the same as Esau did his brother. They were both offered the promises of the New Covenant blessings, for both were given the opportunity to hear and obey the gospel, even as Esau and Jacob were both in the womb at the same time. So we do not want to be like Esau (Heb. 12:16)—indifferent about the birthright, but we do want to be earnestly desiring it like Jacob, although God does the electing to the positions. Rom. 9:11; John 15:16.

Mrs. Emma Boerger.

FOR drowsy dream the easy-chair is sweet;  
For clear, hard thinking choose the harder  
seat.—Sel.

SIN kills. Rom. 6:23. If it does then we  
DIE.—Sel.

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**THERE ARE HEARTS THAT NEVER FALTER**

By Ora L. Worley

THERE are hearts that never falter  
In the battle for the right,  
And there are hearts that never alter  
In the struggle for the might.

Do I falter? Yes, I do.  
Yes I falter, the Savior coming.  
But my heart can never alter  
Till his coming comes true.

Yes, I falter. The Savior's coming;  
Until he comes to gather me;  
But my heart can never alter,  
Until I see him coming in the skies.

**ARE YOU READY FOR THE BRIDEGROOM?**

By Mrs. L. Hicklin

ARE you looking for the Master?  
Are you ready for the king?  
For we know that he is soon coming,  
Coming back to earth to reign.

Have you on the wedding-garment?  
It must be a robe of white,  
And let us remember  
The white robe is righteousness.

Are you doing unto others  
As you would have them do to you?  
And let us all remember  
That is the Golden Rule.

Are you a sheep that is following the shepherd,  
Or have you wandered away  
Out in the world to seek its pleasures  
When the Master told thee, "Nay"?

Dear one, let thy wanderings cease.  
Hie to thy quiet home.  
Hark! Behold, the cry goes forth,  
Lo, The Bridegroom has come.  
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WE must learn to set God above his own laws—not that he will reverse them, but use them as we know not how. We are not to think that where we see no possibility God sees none; that when all human skill has been fruitlessly spent there is no more that God can do; that when everything goes wrong with us and we are ready to sit down and wait for ruin there is no help for us in God.—Sel.

A MAN should do more than give up a bad habit; he should amputate it, bury it and forget where it is buried.—Sel.

ACTIVE minds that think and study,  
Like swift brooks, are seldom muddy.

# THE RESTITUTION HERALD.

Volume 10.

Oregon, Illinois, August 2, 1921.

Number 44

## 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.  
104 South 7th St.,

### ELIJAH AND THE PRIESTS OF BAAL

AHAB was the most wicked king who had ever ruled in Israel. He married a woman from another country, and one of the laws of his people said they must not do this. This woman worshipped an idol called Baal, and she coaxed Ahab to build a temple for this idol in the city of Samaria where they lived. He, too, worshipped Baal instead of the true God of his people.

God sent Elijah, the prophet, to Ahab to tell him that there was to be no rain in the land until Elijah appeared before Ahab again. Then Elijah went away and hid in a place that God told him of, and, although Ahab's servants hunted for a long time, they could not find him.

For three years there was no rain. The wheat and barley would not grow, the pastures dried up, and many of the horses and mules died of hunger and thirst. The people grew thin and the children cried for food. Then the Lord told Elijah to go and shew himself to Ahab and tell him that there was to be rain. So Elijah left his hiding place to go to the king.

About the same time Ahab called Obadiah, his chief officer, and said to him, "We will divide the country, and you search over one part of it and I will search over the other part of it. Perhaps we may find enough grass near some of the brooks or springs so that we may save some of the horses and mules." So Ahab went one way in his search, and Obadiah went another.

Obadiah still worshipped God, and was kind to the prophets who were left alive. When queen Jezebel ordered all the Lord's prophets to be killed, Obadiah saved one hundred of them by hiding them in caves, and secretly carrying bread and water to them. As he went on his way searching for water and grass for the horses and mules, he met Elijah.

Obadiah fell on his face as they always did when they met a great man, and said, "Are you my Lord Elijah?"

The prophet answered, "I am. Go tell your master that Elijah is here."

Obadiah said, "My lord, the king, has searched everywhere for you and could not find you. No if I go tell him you are here, and then the Lord should hide you again, he would be angry and kill me."

But the prophet promised that he sure-

## THE LAST DAYS

THE judgment Herald's voice sublime,  
Proclaims aloud to every clime  
Messiah's reign and closing time.

Startled the virgin bands awake,  
Some oil and lamps, and vessels take,  
And Babel's walls at once forsake.

Time-serving, prosing watchmen cry,  
A peace and safety era nigh,  
And pass the final warning by.

All, since the fathers passed away,  
Remains as at earth's natal day,  
No judgment coming—scoffers say.

Though in the lists of death enrolled,  
The great and rich amass their gold  
From poor oppress—from bondmen sold.

Crimes such as God once buried deep  
'Neath flood and flame, mad revels keep,  
'Till vengeful bolts from heaven leap.

The sun is black,—the moon is gore,—  
The falling stars—the ocean's roar,—  
Attest time soon shall be no more!

The Gentile's sway is nearly past,  
Their mystic times are waning fast,  
The signal fig tree leaves at last!

On clouds of glory comes again  
The Son of Man, Death's iron chain  
Falls from the saints. Hail! Jesus reign.  
—Sel.

ly would go to the king that day so Obadiah hurried to his master with the news. And Ahab went to meet Elijah. When he came near the prophet, he asked, "Are you the one who troubles Israel?"

Elijah told him, "No. It is you and your family who brought the trouble on Israel, because you have worshipped Baal. Now send out messengers and gather in all the people of Israel and all the prophets of Baal, and have them meet me at Mt. Carmel."

When Ahab had called all the people together, Elijah stood up before them and asked them if they believed in God or believed in Baal, and they would not answer him. Elijah cried out, "I am the only prophet of God left in Israel but Baal has four hundred and fifty. Bring two oxen and I will take one and the prophets of Baal may take the other. We will cut them up and prepare them for sacrifice. They shall pray to Baal, and I shall pray to God, and the God that answers by fire is the one we will worship."

The people were willing; so Elijah told the prophets of Baal to choose their sacrifice first and prepare it. "But," said he, "do not place fire under it."

They cut up the sacrifice and laid it on the altar, and they prayed and called upon Baal to burn their sacrifice. But nothing happened. Elijah mocked them and said, "Call louder. He may be asleep." This made them try harder. They leaped upon the

altar, and cut and slashed themselves with knives until the blood gushed out. But nothing happened.

Then Elijah called the people close around him, and after he had repaired the altar he placed the meat for the sacrifice upon it. Then he told the people to fill four barrels with water and pour it over the meat and the wood. When they had done this, he said, "Do it again," and when they had obeyed he said, "Do it again." So they did it the third time. The water ran round the altar and he filled the trench around the altar with water, too.

Then he prayed simply that God would show the people that he was the True God. And as he prayed fire fell upon the water-soaked meat and wood, and burned it all up, even licking up the water that stood in the trench.

When the people saw it, they fell on their faces and all cried out, "The Lord, he is the God! The Lord, he is the God!"

Then Elijah commanded them to take the prophets of Baal and bring them down to the brook Kishon, and there every one of those false prophets were slain.

Then Elijah turned to Ahab and said, "Go, now, and eat and drink. It will soon rain." So Ahab went to eat. But Elijah went to the mountain's top and sat down with his face covered. He sent his servant to look toward the sea, but the man came back and said, "There is nothing." Then Elijah said, "Go again seven times." The servant obeyed, and at the seventh time, he returned saying that he saw a little cloud like a man's hand. Then Elijah told him to bid Ahab hurry home before the rain came. But before Ahab could ride far the heavens were full of storm clouds and the rain fell in great torrents.

Next week will be our annual vacation week. There will be no paper.

IT is told of some old Saxon warrior who came to unite with the church, that when he was immersed he held up his right hand out of the water. When he was exsultated with and told that his whole body must be buried, he replied that he would keep that hand to himself to battle with his enemies. There are too many people who reserve some part of their life undevoted when they make their consecration to God.—J. R. Miller.

IT is utterly impossible for you to be strong in the Lord so long as you fail to search his word. Therefore, read it carefully, search it diligently, and meditate upon it prayerfully.—Sel.

THE bit of pretense that we fancy may raise us in the estimation of others, invariably lowers us in our own eyes. After all, our own opinion of ourselves counts for most. The rest come and go, but we have to keep on living with ourselves.—Sel.



Next week will be our annual vacation week. There will be no paper.

### ASSURANCE

By J. W. Williams

IT is comforting in a world where all is shifting and changing and vanishing to know that we may find a firm basis of assurance to engage the mind, on which faith may rest and which hope may contemplate with a foretaste of joy in degree that faith is strong because of the certainty of that assurance. But as we have before shown, there is no stable surety to be found in science, logic or philosophy, and which is frankly and freely conceded by philosophy itself. Manifestly, then, if any assurance is to be found it must be found elsewhere than in the resources of the natural man.

While some philosophy denies the reality of our existence and some science would bring us health by asking us to deny the existence of pain and disease, nevertheless, if we know anything we feel certain that we exist, and if we ever add to that primal consciousness any new facts, how can we deny the testimony of the five senses? To deny our existence is moral suicide and to deny the testimony of sense is mental suicide, and will the race do either? So while such jugglery will work some successful marvels it is manifestly done in spite of fact and not because of fact, for that is what jugglery is. I have seen a hypnotized boy cry because he was afraid harmless objects were rats, but hypnotism is not the normal mental state.

And it is well for the morals and the material welfare of humans that they do not, in the main, follow the vagaries of philosophy and reason and "science falsely so called". If the philosopher can convince the farmer that he is but a dream and that turnips are as unreal as the stuff that dreams are made of, will he also admit that hunger is not a cry for turnips, and that the pangs can be quieted by believing his own philosophy? And until philosophers believe their own creed how can they expect us poor, foolish, ordinary people to believe it? Let us return to sanity and read the Bible as we read anything, with common sense.

For the Scriptures offer a basis of assurance, a sure foundation, a firm place to stand, and when we come from communion therein we shall not say, We can know nothing, and there is nothing sure or certain. Can a person know he exists? Can he be sure of experiences and the facts of inner consciousness? Can he be sure he knows when he is happy or sad, hateful or loving. Then there is a Scriptural doctrine of assurance. But the Book was written for real persons and hence he who denies his existence or the facts of consciousness puts himself beyond the reach of Scripture faith and assurance. But those who deny disease in order to heal it, frequently appeal for a physician when they get into the condition of their patients and many an infidel has prayed when in distress. There is nothing like fact to cure fancy. A dash of cold water will quickly cure the nightmare. So let us hope the vagaries of philosophy will some day be dispelled.

We offered in our last article the basic proposition for which philosophy and reason have vainly sought: God is. For this

proposition never can be demonstrated by science, perceived by sense nor discovered through logic, for as we have shown they confess that ultimately they conclude, We can know nothing. So what men have failed to find, God in mercy and love supplies. So then the fulcrum, the sure major premise that men have sought in vain is supplied in revelation. If men will begin in faith that revelation they will ultimately come to say in the words of holy writ, "We know." The place of reason is to accept in faith the words of Scripture and do as the apostle did, reason out of the Scriptures. For having found a sure major premise they can begin to reason successfully. But syllogisms are ever to be kept subordinate to Scripture declarations, as we hope later to show.

If our basic proposition, God is, be true, we find another, an enlarged one: God is love. That is reasonable, for it is what we would expect. Can a hater be a perfect God? And can an imperfect be supreme when there is a superior Perfect? Can imperfection in any sense be divine? Reason demands that God be God.

So from the proposition, God is love, there must eventuate the idea of a revelation. And it must be inspired, for philosophy has admitted its failure, and once we find an inspired revelation, reason requires that Providence be able and willing to preserve it for later generations. This the Bible guarantees and abundantly teaches, which we hope to notice later.

As we hope later to speak Scripturally of the Bible doctrine of assurance we will only briefly state it here, for now we are discussing it only under consideration of logic and philosophy.

John and Paul, beside Jesus, are particularly the exponents of the doctrine of assurance.

John's first writing is his gospel. It was written to beget faith, John 20:30, 31. But when faith had grown to works he wrote again, an epistle, to cause believers to "know", 1 John 5:13. This illustrates his proposition of assurance, as he formally states it in 1 John 3:18, 19, namely, Christian works demonstrate both the correctness and the certainty of Christian faith. Jesus states the same truth, in saying, "The tree is known by its fruit."

It is remarkable how many times such Bible characters as the three named above say, "We know," "We are sure" and such like words. How these declarations contrast with the dreamings and reasonings of men, who say at the last, "We know, and can know, nothing."

God be thanked that we can know, and know that we know.

More later.

Next week will be our annual vacation week. There will be no paper.

### THE JUDGMENT OF THE SAINTS AND THE INDIGNATION

Article No. 2.

By. D. C. Robison

THE object of these articles is to assist those who have no time to search the proofs from the Scriptures. The incidents are arranged in a logical order. The preparatory text of this article will be found in 2 Tim. 3:16, 17 and reads as follows. "All Scripture is given by inspiration of God, and is profitable for doctrine, for

reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." If anything else had been needed to make the man of God perfect and thoroughly furnished unto all good works, the apostle should have so written. The word of God is sufficient, and if studied with the purpose in heart to know his will, we will be wise and shall understand God's purpose regarding the earth and man. Let us accept the text as God-inspired, and not man-made.

The co-ordinate incidents in this article introduce us to a very important subject and logically follow the coming of Christ and the resurrection. We are surprised at the number of proofs at our command to prove the statement. Very little has been written as to what will take place after the raising of the dead and the changing of those living. Paul, in writing to the Thessalonian church, says, that the saints raised, and those who have been changed, will be caught up together in the air, and ever be with him. The question is, Where will Jesus and the saints go after they have met the Lord in the air? We think the Scriptures are very clear on this subject. We are informed (2 Cor. 5:10) that we (the saints) must appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. The language of this text proves that their judgment is for the distribution of rewards, and not for condemnation. The rewards are determined in the mind of the Judge before he leaves the presence of the Father, as Jesus says, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). Now if these rewards are to be determined after he has erected his judgment seat, he could not bring them with him. This judgment must take place on the earth. So permit us to give the testimony of the prophet (Isa. 26:19-21), which reads as follows: "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."

This text suggests a hiding in chambers. His people are taken to these chambers after the earth has cast out her dead, which evidently means the resurrection. The indignation period occupies the same period as does the judgment of the saints. The prophet in verse 21 states that the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. The rewards that the Lord distributes to his saints will be positions in his kingdom. "He hath made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10).

We shall now give further proof of the subject under consideration. In 2 Tim. 4:1 we read: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick (living) and dead, at his appearing and kingdom." It is evident that the judgment here spoken of must be for those who were raised and those changed. This judgment must take place when Jesus comes, and that he is the Judge is also



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S. J. Lindsay, Editor and Manager.

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## Editorials and Church News.

Next week will be our annual vacation week. There will be no paper.

We are in receipt of a letter from our aged Sister E. A. Morrill, of Aurora, Ill., who tells of the treatment given her by her friends recently who helped her to make her 83rd birthday anniversary a success. She apologises for her hand-writing, yet it is much better than much that comes to this office written by much younger people. May our good sister live till the Lord comes and then experience the promised change.

We spent Sunday, July 24th, with the brethren at Ripley, Ill., where we preached Saturday evening and three times on Sunday. Here we met not only Ripley brethren but those also from Camden and other points. The house was well filled each time and we surely enjoyed our short stay there. On our way to Ripley we stopped over in Kewanee on Friday night to call on a few of the brethren there. On our return we spent the time between trains with our life-long friend, Fim Murra, editor of Our Hope.

**REMITTANCES**

Mrs. Fred Chapman; E. L. Daniel; Mrs.

Lydia Chapman; Chas. Vincent; Chas. Thomas; Elzie Robbins; Mrs. Artie Chapman; E. O. Stewart; Miss Mamie Kauffman; D. E. VanVactor; Walter Lake; Mrs. Harry L. Davis; Miss Ada Sheets; Peleg Chase.

**EMERGENCY FUND.**

Mrs. Mary C. Carter 1.00  
Peleg Chase 3.00

**Obituary.****L. V. J. Kimball,**

son of John and Eliza Kimball, was born in Blissfield, Mich., March 28, 1845. He enlisted in Co. C. 9th Michigan Infantry, at the age of 19, serving to the close of the war, 1865.

He was married May 6, 1868 to Mary Ellithorpe, of Leoni, Mich. In July of this year he and his wife were immersed in baptism by Bro. O. R. L. Crozier and became immediately acquainted with with Brothers Joel A. Simonds, Edwin Hoyt, Ephraim Miller and Levi Chase.

After several years residence in, and near Grand Rapids Mich., they moved to California, where their home has been for the past 44 years.

Bro. Kimball was a Geologist, a great lover of nature, and much interested in his work. The study of the Scriptures was his recreation, prophecy and Revelation being of special interest.

He seldom held conversation with friend or stranger without bringing these topics forward, interesting many in the study of God's Word, often inducing them to accept it as their guide in life. He was the author of several charts on prophecy, explaining them to all interested, either at his home or in public.

He made several trips to Colorado, Texas, Wyoming and other states in his geological work. When returning to California last month, he was seized with heart failure on the train, and died three days after reaching Los Angeles, June 14, 1921.

The funeral service was conducted by Bro. C. E. Hatch, of Santa Ana, a friend of the family, and we laid him to rest near other loved ones in Mountain View Cemetery, Pasadena.

**Notices.****A Correction**

Sister Wince calls attention to a correction which should be made in her article on page 334 of the R. H. in the issue of July 19. In line 20, last column it should read "age of subjugation" instead of age of justification."

**Notice**

Iowa brethren please take notice. The Evangelist funds are low and we have two preachers at work, Bro. Drinkard and Bro. Stewart. Therefore send in the amount of your pledges at once. Also to those who signed no pledges we will certainly appreciate it if you will respond at this time. This is the Lord's work.

H. S. Hunt, Treas.

**Notice**

The Missouri Conference of the Church of God will be held at the Blush Church,

near Fredericktown, Mo., Sept. 10th to 18th, inclusive.

Preaching and Bible School will be conducted by Brothers Lindsay and Siple.

A cordial invitation is extended to all. Those expecting to attend and desiring information as to being met at the station, write Bro. P. J. Graham, Fredericktown, Mo., R.F.D. 3.

May Williams, Sec'y.

**1921—ANNOUNCEMENT—1921**

The Iowa Conference and Bible School of the Churches of God in Christ Jesus will be held on the camp ground at Waterloo, Iowa, August 20 to 28 inclusive.

The members of the Conference, and all others who are interested in "the things concerning the Kingdom of God and the name of Jesus Christ," are cordially invited to come and enjoy the various services of this gathering with us.

For the convenience of those coming by rail the National Conference Committee has arranged for special rates on all railroads on the certificate plan. These low rates are applicable to both State and National gatherings. Be sure to ask the agent for a certificate when you buy your ticket. This certificate, when presented on the camp ground and signed by an officer of the Conference, will entitle the holder to reduced rates on his return ticket, if the required number of certificates is secured.

The following teachers, pastors and evangelists are expected to assist in the Bible School, and in the devotional and preaching services:

F. L. Austin—Canada; E. O. Stewart—Arkansas; D. E. VanVactor—Indiana; G. E. Marsh—Iowa; F. E. Siple—Illinois; Miss Blanche Allard—Minnesota; A. J. Eychaner—Iowa; T. A. Drinkard—Iowa; Miss Alta King—Iowa.

Daily programs will be issued on the grounds.

G. E. Marsh, President.  
Mrs. Alena Ellis, Sec'y.

**Nebraska Brethren Notice**

The Annual Conference of the Churches of God of the Abrahamic Faith of Nebraska will convene Aug. 13 to 21 inclusive at Holbrook, Nebr. This conference is one that all brethren are asked to be present at, if possible, on account of some business that needs the consideration of all the brethren who have the great cause at heart. COME—bring your pillows.

Mrs. Ola Hornaday, Cor. Sec'y.

**Notice**

The Church of God at Guthrie Grove, S. C., will begin a week's meeting Aug. 7, 1921 and continue through the week following.

The first day, Aug. 7, will be given to the children's exercises and Bible speeches by the Sunday School children. We hope to have with us Eld. J. H. Anderson, of Virginia, the Lord willing. Would be glad to have any other visitors of the Faith that would like to meet with a people who stand for the truth. Will say if the editor likes watermelons and a place to fish, come to Guthrie Grove Aug. 7.

**GENERAL CONFERENCE**

A General Conference is called for August 28 to September 4, 1921.

A General Conference of the Church of God at large has been called to meet at Waterloo, Iowa, on Sunday, Aug. 28th, to continue over the following Sunday, Sept. 4, 1921. The meetings will be held upon the Iowa State Conference grounds and will follow immediately upon the adjournment of the State Conference. Railroad rates of one an one-half fare for the round trip have been secured for those attending.

This meeting is being held as the next logical step in the progress of the effort that was started a year ago, and which was taken up in a meeting at Chicago, in September, and again in November at a meeting in Oregon, Ill., and again in April at Marshalltown, Iowa. At this last meeting a Constitution and Policy was formulated as a basis for the organization of a GENERAL ASSEMBLY of the Church of God. Since then the Committee has had this Constitution printed and distributed, together with proxies to all the membership throughout the United States and Canada, so far as the addresses could be secured. If any one has not received a copy and wishes one please send to F. L. Austin, Fonthill, Ont., Canada, and he will send you one. It is not supposed that this Constitution is perfect, but is only proposed for the consideration, alteration and amendment of the church at large. Therefore has it been sent out and the General Conference called at Waterloo, Aug. 28-Sept. 4, to further perfect and adopt it as a working basis to bring into working unison the scattered and disjointed forces and abilities of the CHURCH BODY to fulfill the injunction of Eph. 4: 14-16, saying, "That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the TRUTH in LOVE, may grow up into him in all things, which is the HEAD, even Christ: From whom the whole BODY fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in LOVE." You are kindly asked to study the proposed Constitution and Policy, carefully and prayerfully that it may be improved at the coming meeting at Waterloo, Iowa, Aug. 28-Sept. 4, 1921. It is proposed by this plan to allow every member a vote in person or by proxy to determine what form this constitution and policy shall take before it is adopted, and to determine whether it shall be adopted at all or not. There has been no inclination on the part of those who have been working to advance this effort, to force anything upon the church, but upon the contrary, it has been their constant aim, to study the Scriptural method and means whereby the abilities and energies of the church as a whole, and of each member in particular as a part of that whole, can be used efficiently and effectively, by co-ordinating and organizing all these forces existing in the CHURCH into an harmonious, united BODY, to give opportunity for the practical application of the powers and energies of every member in doing their full duty towards the HEAD of the CHURCH, even CHRIST, TIL HE COME.

May the GOD of HEAVEN, if it be his will, in the NAME of JESUS help us to do our duty towards HIM in this matter. Therefore we urge you to be present at

Waterloo, and if you cannot, please send your proxy with some friend.

Leota B. Hanson  
D. E. VanVactor  
G. Eldred Marsh  
Publicity Committee.

## Reports.

Stratton, Colo., July 22, 1921.

Dear Bro. Lindsay:

We wish to report that last Sunday, July 17, a few of us went to the river, where we baptized Mrs. Irene Vose, wife of Bro. Victor Vose. This is a step that we were very glad to see Sr. Vose take, as she had been contemplating it for some time. We pray God's blessing may rest on her and that she may study to show herself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, thereby growing in the grace and knowledge of the Lord, unto that perfection which is to be given to them that overcome, at the revelation of the Lord Jesus.

Others are seriously considering this same act.

Our work among the brethren here for the past year has been very pleasant.

Yours in the One Hope,

J. E. Cowles.

### Michigan Conference Report

The Annual Conference of the Church of God was held at Dutton, June 23-26.

The weather was very agreeable, but due to sickness the attendance was not as good as common.

It will be of special interest to know that a temporary eating hall was provided instead of the usual tent and at less expense than the rental of the tent for last year. The sheds at the rear of the church were cleaned and remodeled. Large drop windows were provided and doorways cut. The experiment proved very convenient and successful. Now if the Conference wishes, much improvement can be made at very little cost.

The time for speaking was divided between Bro. Siple and Bro. Van Vactor, and each gave much food for thought and study. One thought seemed to run as an undercurrent throughout the entire session—"Unity". Our forces should be united for the work before us. Much was said, in way of explanation, concerning the General Assembly as a means of bringing this about more successfully and as a result the Conference as a body voted the Ratification of said assembly at the business meeting on Saturday afternoon.

Sr. Woodward was chosen to represent the Michigan Conference at the General Conference to be held at Waterloo, Iowa, Aug. 28-Sept. 3, 1921.

Following the business meeting on Saturday the Bereans and Ladies Missionary Society held short sessions and elected officers for the following year. Sister Beth Mosher will act as our State Berean President for another year.

Sunday was a busy day, with four sermons, the Bible Lesson in the Morning conducted by Bro. Blakely and the usual Board Meeting.

There was a large delegation from outside of Dutton that was unable to be present from the beginning that gathered in

Sunday to hear the Glad Tidings. This year's Conference closed with the usual feeling that much good had been done, and all went away looking and hoping more ardently for the soon-coming King.

Mildren N. Heise, Sec'y.

## Letters.

Santa Ana, Calif., July 16, 1921.

Dear Brother:

I am enclosing an obituary of Bro. L. V. J. Kimball, having been requested by Sr. Kimball and others of the family to do so. Having known Bro. Kimball for almost 15 years, and having met at his home and other places for worship, the family requested me to conduct the funeral and make such remarks as I deemed fitting. Knowing of the faith that sustained our brother and the hope he had big with immortality, I spoke from Job 14:14-15.

If a man die shall he live again? and the answer of assurance found in Job 19:25-27. Also, Isa. 26:19, Thy dead men shall live, and again, Dan. 12:2, 3, Many of them who sleep in the dust of the earth shall awake. Then coming to the New Testament we have the comforting language of Jesus to Martha found John 11:25, 26. Then turning to Rev. 1:18 we again hear Jesus say to that banished man on Patmos, I am the resurrection and the life. Turning again to 1 Cor. 15 we hear the great reasoner to the Gentiles reiterating the same blessed hope that had sustained the faithful as mentioned in Heb. 11, that he, with them might obtain a better resurrection.

The G.A.R. then took charge of the service, he being a veteran of the Rebellion after which we laid him to rest in the beautiful Mountain View Cemetery near Pasadena, there to rest until the call shall come and he shall answer. Job. 14:15.

Your Brother,

C. E. Hatch

## The Sunday School.

By Alta King.

### PAUL IN ICONIUM AND LYSTRA

The Second Half of Paul's First Missionary journey

Lesson 7, August 14, 1921

Lesson Text: Acts 14:1-28

Acts 14:1-7

Golden Text: Thou shalt worship the Lord thy God and him only shalt thou serve.—Matt. 4:10.

Memory Verses: Acts 13:21, 22.

### For Study

Acts 13, studied last Sunday, records the first half of Paul's first missionary journey. Acts 14, the lesson for today, takes up the last half of the journey and the return to Antioch, in Syria, from which place they had started.

1. Review last Sunday's lesson briefly and as much as possible, without referring to the Leaflet or the record in Acts. What ground was covered? What was the great purpose? What plan was followed? Give a brief summary of Paul's first evangelistic sermon; the opposition met with and overcome; leaving Antioch.

2. Missionary work in Iconium. Acts 14:



1-6.

Locate the place.

Verse 1: "They went into the synagogue of the Jews" regardless of the treatment they had received at the hands of Jews in Antioch, for the Jews furnished the hearers most likely to respond to an appeal based on the ancient Hebrew prophecies (Pel. Notes), and also it was from among those Gentiles who frequented the Jewish synagogues that they could expect to find intelligent hearers. Does this help us to understand why the gospel was "to the Jew first and also to the Gentile"? Did the results prove the wisdom of this action?

Verse 2: The unbelieving Jews immediately began opposition, not directly against Paul and Barnabas, but against "the brethren" by stirring up unbelieving Gentiles against them. Why did they not strike directly at Paul and Barnabas. See verse 1.

Verse 3: What was the "word of grace" to which God gave testimony by granting signs and wonders?

Verses 4 and 5: To what extent did jealousy and envy lead these unbelieving Jews? Since the form of persecution was stoning, whose was the greater influence in the opposition, Jews or Gentiles?

Verse 6: Was this feeling, which was so characteristic of Paul when persecution became dangerous to life, a cowardly feeling?

3. Missionary work in Lystra and Derbe. Acts 14:7-20. Locate the places.

Verses 7-10: What was the first thing done? Is there any indication that there were not many Jews here? How was the attention of the people first gained? Did their minds turn immediately to God as they beheld this wonderful work of God's mercy and love? Relate the results of the miracle. Verses 12-18. Why did Barnabas and Paul view this result with such horror? What was the keynote of their message to this people?

"That ye should turn from these vanities unto the living God, . . . who in times past suffered all nations to walk in their own ways, . . . nevertheless he left not himself without witness in that he did good and gave us rain from heaven and fruitful seasons filling our hearts with food and gladness" is the gist of Paul's sermon to these heathen. He tries to make them understand why they had been ignorant of the true God—he had suffered them to walk in their own ways without making himself known directly in their affairs, nevertheless reminds them that by looking around them they could see many silent witnesses that had ever been with them of this true and living and loving God which he was now revealing to them and calling upon them to worship.

Should we infer from such Scriptures that these silent witnesses of God in nature are all that man needs to bring him to worship God?

Compare Paul's success with these people with the success he had in those places where there had been long-established Jewish synagogues.

Verses 19, 20: Note the source of opposition and its result. Do you see a miracle in verse 20? Timothy may have been one in the anxious group of disciples, for his mother and grandmother were citizens of Lystra.

4. The return to Antioch in Syria. Verses 21-28.

Why did Paul and Barnabas return to

those cities from which they had so lately escaped with their lives? What may we learn from this?

Scripture Readings: Acts 11:20-30; 12; 13; 14.

The Children's Lesson: Ask the children to reproduce the story of the first half of Paul's first missionary journey, then go on with the story. There is so much in it that can be made interesting to them; the miracles (and always connect these with the spirit of love and mercy of God. We are prone to see in them mere mechanical proofs of God's power); the excitement caused by the heathen's foolish attempt to worship Paul and Barnabas, and their return to the home church; victories in spite of the opposition of enemies. Whenever they had been they had left some people who were firm believers in Jesus the Christ, that is, that God had sent Jesus into the world, anointed, set aside, to do a certain work and that work was to cure people of all that caused people to be unhappy, sickness, sin and death, and that he was coming again to do this work when he would be the wise and righteous king of the whole earth.

**For Class**

1. Review the first half of Paul's first missionary journey.
2. Locate all the places visited during the second half and tell all that occurred at each place.
3. Draw as many practical lessons from this missionary journey as you can.

Next week will be our annual vacation week. There will be no paper.

**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.

**OPPORTUNITIES FOR SERVICE**

WE FIND the world over, that any one wishing to serve in a business sphere, or any other classification which we might mention, must first be qualified for that classified service. So it is with those who wish to serve God; they must first be qualified to render true service. Therefore in seeking for qualification for a servant of God, we call attention to Paul's letter to the Romans. 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. After having acquired or attained to the qualification, we should then be ever on the alert for each and every opportunity in which we can serve. We find our Savior telling his disciples before his ascension 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, but he that believeth not shall be condemned. Since we are not all able to serve in this great commission, Paul tells us in Romans

12 of many services that we may render. Furthermore, whether we serve in the capacity of prophecy, ministry, teaching, exhortation, giving, ruling, being merciful, or whatever our service may be, let it be with love and kindly affection one to another, and let no man think more highly of himself than he ought to think, but think soberly according as God hath dealt to every man the measure of faith. Rom. 12:3.

I once heard a speaker say, "The man who is quietly giving his earnings to make it possible that one qualified to serve in the great commission, is serving in as great capacity as the one who is able to serve in the great commission." I have thought of those words so much and think how sweet it is to know that God knows of our service although no one else may know, for it is his will we are striving to do. Again, we may be able to tell some one privately of the beauties of the kingdom of God and of his plan of salvation and may not be able to tell it in public. If we serve in this way we are developing or using that which God has given us to serve him. We may not be able to do this, yet we may be able to urge another brother or sister who can tell them. We can serve in that way, little though it may seem, yet it is service. Some may be able to sing, while another may write or be kindly. Whatever the service, let us do it with a will. However, since we are not all talented for the same particular service, it naturally follows that we do not all have the same or as many opportunities, but because we do not have as many abilities or opportunities as another is no reason we should not serve with what we have. Matt. 25:28 tells of the fate of the man who hides his talent which God has given him, or those who pass by their opportunities for service. Therefore we should ever be ready to grasp each and every opportunity within our ability, and be content with what has been given us, for we of ourselves have nothing to give, but we can use for his service what he has given us.

Rev. 22:12: And behold I come quickly, and my reward is with me, to give to every man according as his work shall be. May we, one and all, serve him willingly and acceptably, so that when he shall come who is to come, that we may hear the words of our Lord, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Yours in the Master's service,  
Belvie Knife,

West Milton, Ohio.

**CONSECRATION**

By J. Arthur Johnson

HOW many of us realize what consecration to Christ really means? How many really live for Christ, and sacrifice for him that through his power we may lead more individuals to learn of him and to be redeemed from death and enter into life eternal? Do we realize what happiness comes through consecration?

As a traveler in the far East once said, when the only food he could obtain was so far from appetizing that he could not eat of it while looking or thinking of it; he fixed his eye on a distant object of interest, and while thinking of this he ate the food. Do we find a similar problem con-

fronting servants of the Lord at the present time, and all through past history? Our Redeemer faced the same problem, but in view of the fact that his suffering would end in glory for all who believed on him, he overcame temptation, saying, "Not my will, but thine be done." Luke 22:39-46. And because he overcame temptation, all who believe on him are brothers with him and joint-heirs with him of God. Rom. 8:14, 17.

And so it is today, if, when temptation comes, we remember the glories, we may have strength to overcome; for in thinking of these promises we forget the hardships of the day and see only that which lies beyond. As Paul says in Rom. 8:18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

We can plainly see, then, how consecration comes with understanding. Is it not then important to impress upon individuals the glories of the coming kingdom, in which there shall be happiness and comfort; and that in looking forward to this kingdom, they might live in accordance with the Master's will, and at the same time forget the suffering of the flesh which they must face. And then, too, we who already know of these things need to be reminded of them often lest at any time we become weak and fall into sin. And, finally, we may rejoice in knowing that in working for the Master we also give others a chance to know of him and be made free from sin.

Sac City, Iowa.

#### WHAT IS OBEDIENCE?

SAMUEL says, "Obedience is better than sacrifice." The obedience we want to consider now is baptism. The commandment is: "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. We can choose for ourselves whether to obey the command or not. We also have our choice as to whether or not we shall believe and obey the gospel by going down into the waters of baptism. If we believe and obey we shall have salvation. Obedience is unto righteousness. If we do not obey we are under condemnation of sin unto death. Rom. 6:23. Then let us take the better choice. If we wish to attain unto the things concerning the kingdom of God we must accept the name of Jesus the Christ and become obedient.

Christ means "anointed". When he comes into his kingdom he will be King of kings, and Lord of lords. Now, we are all children of God by faith in Christ Jesus; for as many of us as have been baptized into Christ have put on Christ. Gal. 3: 26, 27. So when we have been baptized into the name of Jesus the Christ we are received as having been anointed and are heirs to the kingdom, for as many as are led by the Spirit of God they are the sons of God; for the Spirit itself beareth witness with our spirit that we are the children of God, and if children, then heirs, heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together. Rom. 8:14-17.

Then shall we be rewarded according to our works. An heir cannot live by faith alone. He must have works with his faith. Our position in the kingdom will depend

upon what our works have been. Jesus will reward us for our works. When he comes then we shall be kings and priests and reign on the earth. Rev. 5:10. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall reign with him a thousand years. Rev. 20:6.

Dear ones, this is the result of obedience. Come Lord Jesus, and come quickly. Submitted in love.

Your sister in the Anointed,

Mrs. Anna Sehman.

#### THE BIBLE THE INSPIRED WORD OF GOD

ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. 3:16, 17.

How glad we should be to have God's word to instruct and help us and to know that he is faithful and true, that all he has promised he will fulfill and that by studying his word we can grow in grace and a knowledge of the truth which can make us wise unto salvation.

Let us each study like the noble Bereans of old and see whether these things be true. And when Jesus comes to reward his servants, may we receive a crown of Life that fadeth not away.

Your sister,

Helen M. Doll,

Dayton, Ohio.

Next week will be our annual vacation week. There will be no paper.

#### A VOICE WAS HEARD

By T. A. Drinkard

THUS saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."—Jer. 31:15, 16.

Come, let us see if we can't see a beautiful promise that the children will live again. There are some who are wont to ridicule the idea, even ignoring the Lord's own advice, but I am ready at all times to uphold these words of promise regarding the resurrection of children. Let us turn to Matt. 2:16:18 and read. "Then Herod, when he saw that he was mocked of the wise men, was exceedingly wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof from two years old (not thirty years, remember), and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children (of two years old and under), and would not be comforted, because they are not."

Some complain that Matthew did not quote Jeremiah about them coming forth from the land of the enemy, all only referred to that part of the prophecy that

had reached fulfillment. The other part of the prophecy has not, as yet, been fulfilled. I have long since learned that it is better to cease changing the word to suit a vain fancy. It is real amusing to listen to the theory that is substituted for God's word. When people try by sophistry and ridicule to change God's plan they will come to naught. Jeremiah referred to the lamentation and weeping that prevailed in Ramah in the days of Herod. Matthew says he did. Is not this witness authentic? Who did the weeping? "Rachel weeping for her children" is the answer. The mothers of Israel, of course. They were weeping for their precious children who were murdered under that tyrannical ruler—Herod. God heard their cry, and promises that those very children will come forth from the land of the enemy.

"You all" (Rom. 1:8) can't refute this. I don't blame the mother today for refusing to believe contrary to God's promise. No wonder the Apostle said that some wrested Scripture to their own destruction. Thank God the little ones will come forth in spite of all the human opposition offered to keep them in the grave. If they do not come out therefrom I pity the grown-ups.

#### A QUIANT SERMON

IN one of the great Italian cathedrals a noted friar of the order of St. Francis, then newly founded, was preaching. A great concourse of people filled the building, and twilight deepened the heavy shadows of the dimly lit and heavily arched chancel and nave. The friar preached almost in darkness.

His theme was God's love to Men and Their Response. With the passionate eloquence of the period, he pictured God's mighty act of creation, the wonder of his gift of life to men and the beauty of the earth. But more especially he dwelt upon the gift of the Only-Begotten Son—the matchless beauty of Christ's life among men—the glorious redemption offered in him to all who would repent and believe. The friar's earnestness deeply impressed the people, and a solemn stillness hung over the vast assembly. The darkness by this time had deepened still further, and the congregation could only just perceive the outline of the friar's dark-robed figure.

"Now," he continued, "let us consider how mankind has responded to the divine goodness and mercy."

With those words he left the pulpit and passed slowly to the altar. From among its many candles he chose one and lighted it. The one gleam of pure light shone upon a great crucifix hung above the altar. Slowly and solemnly and without a word, in the breathless stillness of that vast throng, the friar raised the candle until it lit up first one wound, then another, in the feet, the hands, the side, and finally the sacred head of the Crucified.

There the light lingered a moment, and the hush deepened upon the awe-struck congregation. Then he blew out the light and sat down. The sermon was over. The stillness was broken only by audible sobs.

—Sel.

TO see good in a heart that seems evil is to beget good there.—Sel.

THE true measure of loving God is to love him without measure.—Sel.

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FROM THE DEARBORN INDEPENDENT

THE most famous stepping stone of American history, Plymouth Rock, has been restored to the place where it rested when the Pilgrims set foot upon it. A decorative approach to the rock from Plymouth Harbor is under construction.

Several ships controlled by wireless have been commissioned in the British fleet, after experiments lasting nearly three years. They are about the size of large motor launches and the wheel propelling and steering machinery is capable of being controlled by wireless over a long distance.

The united States mint is coining silver dollars for the first time in seven years.

The star shell may take the place of the searchlight in searching out enemy craft if experiments now being conducted by the navy department meet with success. Flashless powder used in propelling the shells from the guns and the flash of the shells themselves as they explode will light up the sea for a large area without betraying the exact location of the ship projecting them.

The large swing bridge across the Suez Canal is being dismantled and a tunnel will be built below the canal connecting the Egyptian railways and the new line in Palestine.

One million, eight hundred and eighty-three thousand homes in the United States have been broken up in the divorce courts in the last twenty years, and in six counties in the United States the divorces now exceed the marriages.

Wireless telephones will soon be operating on all great transatlantic liners according to an American wireless expert, who predicts that all main staterooms will be equipped with regular desk telephones from which the passenger will be connected with his office telephone in London or New York just as he now gets his connection on land.

IT seems strange he should deliver us from the snare of the fowler, and yet should suffer us to meet the lion and the dragon. Herein let us take much comfort. Our God knoweth what temptations to deliver us from, and he knoweth what temptations to give us victory over.—Sel.

EVERY bluffer is more or less of a duffer.

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The Sabbath, S. J. Lindsay. Do not order more than a pound. The postage on a pound is 8c. Send all orders to S. J. Lindsay, Oregon, Illinois.

THE SUNDAY SCHOOL LEAFLET

The Sunday School Leaflet is published by The Restitution Publishing Co., Oregon, Illinois

and may be had as follows: 50 Leaflets for one year, \$5.00. 25 Leaflets one year, 3.00. 15 Leaflets for one year, 2.00. Fractional parts of a year at the same rate.

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# THE RESTITUTION HERALD.

Volume 10.

Oregon, Illinois, August 16, 1921.

Number 45.

## ELIJAH HIDING IN A CAVE

QUEEN Jezebel was very angry when she heard that Elijah had killed all the wicked prophets of Baal. She sent word to Elijah that she would have him killed before the next evening. When Elijah heard that he ran away to another place to hide. He left his servant in the town of Beersheba, but Elijah went on into the desert and hid in a cave.

He was so very tired and unhappy that he sat down under a juniper tree and prayed that he might die. He said, "I am no better than my fathers. Take away my life, for I cannot do anything more for my people." Then he lay down and went to sleep.

As he slept, an angel came to him and touched him, saying, "Arise and eat." When Elijah awoke he saw a cake near his head. It had been baked on some coals, and close beside it was a jug of water. After a while the angel came again and said, "Arise and eat, for the journey is too great for you." So Elijah awoke and, after eating and drinking again, he started on a long journey.

For forty days and nights Elijah walked on into the wilderness toward Mount Horeb. He had nothing more to eat or drink on all that long journey. When he reached the mountain he hid in a cave in the mountain side. It was a good place to hide and he felt quite safe. But while he was in the cave he could do nothing to help the people of Israel. One day he heard the voice of God saying, "What are you doing here, Elijah?"

Elijah answered, "I have done my very best for Jehovah, for the children of Israel have forsaken his promises and killed all the prophets but me. And they wish to take my life, too."

God said, "Go forth, and stand upon the mount before Jehovah". Elijah went out to the mouth of the cave, and God caused a great wind to pass over the mountain. It broke great pieces off the rocks and sent them crashing down the mountain-side before the mouth of the cave. Then an earthquake shook the mountain, and Elijah knew that God caused it too. Next a fire swept through the trees and shrubs around the mouth of the cave. And then Elijah heard a still, small voice that he knew was the voice of God.

When Elijah heard the voice, he wrapped his face in a mantle that he wore about his shoulders and went and stood in the door of the cave. The voice said, "What are you doing here, Elijah?"

Elijah said again that he had tried so hard to do right, but that his people had forsaken the promises God had made them, and killed all the prophets but himself.

God told him to go on his way to Damascus. He said, "On your way you are to anoint Hazael to be king over Syria. Jehu you will anoint to be king over Israel. And Elisha is to be prophet in your place when you are dead. These men shall slay all who do not worship me. But there will be seven

## IT IS FINISHED

**I**T IS finished—faintly spoken  
On Golgotha by the Dying—  
Is the message, bold, unbroken,  
That the faithful now are crying.  
Once for all the work was ended,  
Once for all the ransom given,  
Once the Lord to flesh descended,  
Once, for all, He entered heaven.

All the sacrifice is finished  
Worthy was the lamb provided.  
Wee to priests who have diminished  
That which He bore undivided  
Blest High Priest—whose one oblation  
Needeth repetition never,  
Wrought it was for all creation,  
And shall end all sins forever.

It is finished! All the anguish  
All the bitterness and sorrow,  
All the pangs of all who languish—  
These must have an end tomorrow.  
Every grave must yield its victim,  
Every work of hell be smitten;  
Then shall sound the King's own dictum  
"All is finished—as 'twas written."—Sel.

thousand left who have not worshipped Baal.

So Elijah went on his way to do as the Lord had asked him to do.

## UNTEMPTED RIGHTEOUSNESS

**W**HEREVER a knot of students gathered that day Lorton's case was the topic of conversation. The arrest had taken place early, and few of the fellows had witnessed it. Henry Vanderlip was one of those who had.

"It gave me a sense of sudden nausea," he told Hammond and Gray when the subject was brought up later. "I had the same feeling once, when the men found a couple of dead rats in the well we'd been drinking from up at camp. The water looked clean, but it was foul, and we didn't know it. That's the way with Lorton. Ugh! It disgusts me."

Hammond's words came slowly, as if he were thinking them out as he talked: "I understand from Derrick and Shafer—they both room in Clark hall—that Lorton's term bills were overdue. Derrick tells me Lorton has been on the edge ever since he entered college. Several times he has dropped out of the boarding house for a fortnight or longer and boarded himself on next to nothing. Shafer says that Lorton invariably apologized to his callers about the fire's being down, but that 'down' was its normal condition—to save fuel.

"Lorton said that he took the twenty-dollar bill out of Morris's desk, confidently expecting that he should be able to replace it before Morris discovered the theft. It seems he'd had a rather urgent reminder that morning that his bills must be paid within a specified time. That doesn't excuse the theft, of course. It was a foolish and criminal act, but a fellow who has never had any such strain on his virtue

had better not be forward about condemning Lorton.

"I came across two words in a book I was reading the other evening: 'untempted righteousness.' Isn't ours that kind so far as money is concerned? Has any one of us ever known what it was to need a twenty-dollar bill—need it badly enough to be worried for days over not having it? If we haven't, we oughtn't to judge the fellow who has. We don't know what we should do if we were in his place. Untempted righteousness is good in its way, but it isn't qualified to sit in judgment on a fellow who has borne the brunt—and gone down."

"I see, Hammond," said Vanderlip, putting out an impulsive hand, and Hammond winced under the grip. "You're right. Untempted righteousness—the soft sort that's never had to take hard knocks—isn't an article to boast of."—Sel.

## "IF GOD SO CLOTHE THE GRASS OF THE FIELD"

THREE men, sitting on the piazza of a Southern hotel, were discussing religion. "Credulous and timid persons need religion," said one of the two younger men. "Without it they would find life unbearable. Reason has little or no hold upon them; religion keeps them in line."

"Religion is well enough in its place," said the other young man, "but that place grows smaller. Science tells us that the whole mystery of life can be explained in terms of matter."

"Gentlemen," the older man, a well-known judge, said gravely, "what you say leads me to believe that you may be able to answer one or two questions that I have thought over for a long time. What makes a blade of grass green?"

"It is merely a matter of vegetable salts," answered one of the younger men. "The kind and variety of color depend simply on the proportions in which the salts are diffused."

"That is probably true," replied the judge. "Given a certain proportion of those coloring elements, as provided by the soil and selected by the plant, we get a blade of grass. But how account for it? We must remember that from all the varied properties of the soil the blade of grass must select precisely that which it requires for its own color; we must remember, too, that what is true of the grass is true of the rose. The least mistake would bring about a like change in the plant. But no mistake is ever made. How does science account for it?"

There was a long silence that was broken at last by one of the young men: "Why, judge, that's just plain plant instinct."

"Does that answer really satisfy your own intelligence?" asked the judge. "What do you say?" he inquired, turning to the other man.

"That question sounds simple enough, sir," was the reply, "but it goes deep. To



tell the truth, I never thought of it in that way."

"And yet, gentlemen," said the judge, "though you have never thought deeply, as you say, of such simple everyday matters, you presume to belittle the province of religion in the world. My question about the blade of grass suggests that at the end of every path of human research God stands waiting. He is the only final answer to any question. The plant shares his life; its strange and wonderful intelligence is a part of his wisdom, as its use and its beauty are a part of his loving purpose toward men."—Sel.

#### WHO MADE THE BIBLE?

By J. W. Williams

A BOOK lies before me. Its wording is English. Witnesses and photographs testify to the existence of the original of this book in the form of manuscripts, written mostly in Hebrew and Greek. So that not only the English form but the initial form of this book consists of words put together in such an orderly form that they express thoughts intelligibly. Whence is it, from heaven or of men? It claims to be from heaven. If it be, let us receive it heartily, believe it and endeavor to understand it, for its influence has been so benign that even those who wish to abolish it like to live neighbors to those who defend and believe it. But if, on the contrary it be of men, how shall we explain its existence? For its enemies charge that it is a combination of much superstition and fraud with much lofty literature and exceptional moral teaching. Accepting what they, its enemies, accept as good, let us reason with them on that common basis of accepted good literature, for all the enemies of the Bible as a whole are strong on reason.

Some of their admissions which we endorse are:

That Jesus really lived, and taught such things as the Sermon on the Mount.

That in general the Bible characters lived, and produced much that is acceptable as literature, poetry and history.

Let us then ask the opposers of the divinity of the Bible, When was it produced, under what circumstances, and by whom and by what means?

The reply made is that it was produced by ignorant enthusiasts in times when the world lay in the darkness of the past as compared with the light of present learning. All right, let it be so. If, then, ignorant and unschooled men of past times of darkness and superstition wrote some things of the Bible that its critics accept as good literature and good moral teaching, the conclusion would be that in times of less ignorance and better schooling, modern writers would produce better writings. We challenge any Bible critic to produce any writing that anywhere nearly approaches the law of Moses, the wisdom of Solomon's proverbs, the dramatic poetry of Job, the sublime prophecy of Isaiah, the simple history of Bible recorders, proved true by archeology, the purity and humility of the moral teaching and life of Jesus, to say nothing of doing better than these. Moses' question is, "What nation . . . hath statutes and judgments so righteous as all this law which I set before you this day?" What is the critic's answer to Moses? Have modern statesmen exceeded

the laws of Israel's judge? If they have even approached his wisdom why do they still use his law as the basis of all modern jurisprudence? The fact is, that if modern civilization would even practice the law of Moses it would settle the vexing matters that are about to submerge their civilization, such as war, the labor and capital struggle, poverty and crime, insanity, drunkenness and pauperism, unemployment, rent, profits, investments, interest and finance, and the international amity and brotherhood of mankind. If ignorance and superstition produced the law of Moses, where is the wiser legislation of modern times?

Has any admirer of Homer or Shakespeare or Walt Whitman favorably compared their poems with Job or anybody followed Franklin or any present philosopher in preference to Solomon? Where is the superior literature and wisdom of the present, so far ahead of the past in scholastic learning?

A student was once belittling the Proverbs of Solomon. He said anybody could write such things as that. The professor said, "All right. Bring me in five proverbs tomorrow morning." But the young philosopher did not bring them in.

If a shepherd can write the Psalms where is the professor's superior essay or any greater uplift in jazz music and popular songs of today?

Astronomers predict eclipses and the weather bureau does fairly well in a prophetic way, but where is the historian who will dare to compete with the prophets of Israel by writing the history of their own nations and others, in advance, under such guarantee as Isa. 34: 16, that not an item of their predictions will fail? It will not do to say they wrote after the events happened, for much prophecy pertains to this very generation in which we live. Prophecy is one of God's greatest guarantees of inspiration, and if it was produced in an inferior age by ignorant men, where are the superior prophets of our time?

Has anybody found the morals of Confucius or Socrates equal to the words and acts of the carpenter of Nazareth, or the moral ideas of Emerson or any modern reformer even as prominent as a college president equal to the sermon on the mount? And if Jesus is only a literary ideal who created that ideal, and where is the modern novelist's superior ideal creation?

The only answer to all these questions is that Scripture is given by divine inspiration and that these words came not in time past by the will of man, but they spake as they were moved by the mind of God. With that for a solution, the Bible, like the works of nature, is explicable, but without such solution, a book like that becomes a greater miracle than those recorded in it, which are so incredible to its critics. And without a Creator, the universe becomes a greater riddle than their question, "Where did God come from?" because without a Creator, a greater riddle is, Where did matter and force come from? And whence the order and law in substances and forces?

ADMITTING you don't know is going the first step on the road to knowing.—Sel.

BETTER guide well the young than reclaim them when old.—Sel.

#### JESUS AND THE SAINTS AT JERUSALEM AND THE ARMAGEDDON

Article No. 3

By D. C. Robison

("No prophecy of Scripture is of private interpretation."—2 Peter 1:20, 21.)

THE careful student of the Scriptures can glean many blessed truths from the Bible that others have never gained. We sometimes think that if Bible students would make the same effort to inform themselves in Scriptural truths as they do in gaining temporal things, we would have many more well-informed Christian men and women. To understand God's purpose we must not only study diligently but we must meditate daily and hourly on his plan of salvation. In the language of one of the Bible writers, we must be always ready to give a reason for the hope within us, with meekness.

Our preparatory text for this article may be found in 2 Peter 1:20, 21, and reads as follows: "No prophecy of 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 Spirit." Men who claim to see visions and to receive impressions direct from heaven can have no use for our preparatory text. This is in harmony with Paul when he wrote to Timothy, "All Scripture is given by inspiration of God." The purpose of God is the golden thread that may be traced from Genesis to Revelation. The gospel of the kingdom is the sun that sheds light through every Bible truth; without it the Scriptures would be a blank book. We hear persons say, "I cannot understand the Bible. To me it is a sealed book." No wonder! You permit others to study and interpret Scripture for you, whereas the Apostle writes that no prophecy of Scripture has any private interpretation.

With the above statements we will take up our subject. In our second article we spoke of the judgment of the saints. In Isa. 26:21 we read: "The Lord cometh out of his place to punish the inhabitants of the earth for their iniquities." Jude writes: "Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly," etc. This text informs us that Jesus will come with his saints. The judgment has been completed and an unconquerable army is on its way to Jerusalem. From whence do they come, and where do they go? Let the Scriptures tell.

Our first proof may be found in Deut. 33:2: "The Lord came from Sinai, and rose up from Seir unto them; he shineth forth from Mount Paran, and he came with ten thousand of his saints: from his right hand went a fiery law for them." Habakkuk, in the third chapter and third verse, said: "God came from Teman (marginal, the south), 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 coming out of his hands (marginal, bright beams out of his sides): and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet." If you are faithful, dear brothers and sisters, you will be among this happy throng. These Scriptures reveal to us the

location of the judgment seat of Jesus the Christ. The prophets said that they came from Sinai. The prophet Isaiah had a vision in which he saw this vast army coming from the south. Isa. 63:1-3: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I, that speak in righteousness, mighty to save." Isaiah saw this vision as he dwelt in Jerusalem.

In Psa. 24 we are permitted to behold this army of Jesus and his saints as they arrive at Jerusalem. We request the reader to study carefully this whole Psalm. The Lord demands a surrender of the city, which is in possession of the enemy. The demand is: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." The demand comes, "Who is the King of glory?" The answer is, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." This is the second demand for the surrender of the city. Again they ask, "Who is this King of glory?" The answer came, "The Lord of hosts; he is the King of glory." To those who are looking for the Lord who will judge the saints, this is a bright picture.

In the first and second verses of Zech. 14 we learn that all nations have been gathered against Jerusalem to battle. We learn further in this chapter that the Lord will go and fight against those nations, as when he fought in the day of battle. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." The prophet also speaks of an earthquake which will change the surface of that country. Those surrounding Jerusalem will flee to the valley of the mountains. A further reading of this chapter reveals to us the punishment that will come upon the enemies of the Lord. He will smite them with a plague. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, their tongues shall consume away in their mouths, the enemies of the Lord will be in a tumult and will destroy each other. Judah also shall fight at Jerusalem. This is the Armageddon or the great battle of Almighty God. This victory will give Jesus and the saints possession of the city of Jerusalem and the land of Canaan. This will be the punishment of the flower of our land as they are in siege around Jerusalem. We have been accustomed to view things afar off and are continually saying, "This may be a thousand years hence. It cannot come in your day nor mine." He that hath eyes that see must realize that the armies now in the field are unconsciously marching to their defeat. England will soon have an army in Palestine, and no doubt will soon capture Jerusalem from the Turk. The allied powers seem to be falling apart. The conditions in Russia are very uncertain; the appearances now are that a general peace compact will soon be entered into between the allied and central powers. Then we will enter that Period when men will cry, Peace, peace, when there is no peace. At this time the Lord will come and take his saints into their secret chambers. The nations will be left to themselves. It will be a time of renewed preparation for the last great battle or the Armageddon. How long

this period will last we are not able to say. Some think about forty years, others think about the time that Moses was in organizing Israel into a government. Of one thing we may be sure, that events will not drag. We are living in an age of electricity. This is a time for those who have become Christ's to be watchful and prayerful.

**THREE STATES ADOPT GENERAL ASSEMBLY CONSTITUTION**

Campaign for Individual Ratification is in Progress in the Churches of God.

MINNESOTA, MICHIGAN and INDIANA State Conferences have adopted the proposed constitution for the establishment of a General Organization and a General Headquarters for the United States and Canada. These are the only states that have held conferences so far this year, and the almost unanimous adoption by these three states gives the movement such an impetus as to insure a signal success.

This movement commenced a year ago at the Iowa State Conference and has been carried on throughout the year by holding a meeting of leaders and workers in Chicago in September, one in Oregon, Ill., in November, and one at Marshalltown, Iowa, in April. The effort in all these meetings has been to discover the true Scriptural foundation of the CHURCH OF GOD as it was conceived in the mind of God and revealed through Jesus and his holy apostles, and come to a Scriptural understanding of the various functions devolving upon every class of the membership, including Jesus, the Head, the Apostles having leadership with power, pastors, evangelists, teachers, helpers, governments, supporters, learners and down to the lowliest babe of the spirit. Then to take a survey of the condition and activities of the membership as it is today, and devise ways and means to better serve our place in the church to fulfill our duties toward Jesus, the Head, toward each other and toward the world, as is was designed to unfold through the centuries reaching from Pentecost to Christ's coming.

The reports of doings of these meetings were sent out to the membership broadcast inviting their judgment of the undertaking. The replies, above 90 percent, gave sanction to the aims, purpose and spirit of the work. Then a tentative constitution was formulated and sent out for the ratification of the conferences and the individual membership, and a meeting called to convene at Waterloo, Iowa, August 28 to September 4, for the further necessary steps to perfect an organization with General Headquarters, that, all the membership may have a practical means of putting into operation their abilities and forces in the working of the CHURCH BODY: endeavoring to keep the unity of the Spirit in the bond of peace, forbearing one another in love, for the perfecting of the saints, until we come into the unity of the faith, and the unity of the knowledge of the Son of God.

It is not supposed that the first draft of the Constitution would be perfect, and from the criticisms that have come to light it will be necessary to modify it in minor details, but the main foundation principles have been well laid.

It was determined that a minimum ratification of one thousand individuals and three state conferences should be obtained

before the organization should be undertaken. The necessary three states have ratified, and now it is urged that every individual ratify it by signing the copy of the constitution, that has been sent you, and mailing it to the secretary, F. L. Austin, Fonthill, Ontario. If you have not received a copy of the constitution, ask the secretary for one and he will be glad to supply you. Every individual has a right to one vote in the coming meeting at Waterloo, and to have a voice in its deliberations. This right can be exercised in person or it can be delegated to any one the individual may choose to represent him. To facilitate representation the secretary has had printed proxies distributed, and all you have to do to be represented is to make out this proxy and give it to the one you have chosen to represent you or send it to the secretary. When you have signed the constitution and sent it to the secretary he registers your name and this entitles you to a voice in the proceedings, in person if you can attend, or by proxy if you cannot attend. You can appoint anyone either in your own state or any other state to represent you.

Do not fail to study the proposed Constitution and if satisfied with its provisions sign it and mail to F. L. Austin, Fonthill, Ontario. Then attend the coming General Assembly meetings at Waterloo, Iowa, commencing Aug. 28, and continuing over Sunday, Sept. 4, 1921. If you cannot attend then fill out a proxy authorizing some one that is going to represent you. Remember that if you want more effective work done in the church it is your duty to help. Every signature to the constitution will give it that much additional strength, and be that much encouragement to those who are spending their time and means to carry this work to a successful accomplishment. Do not think that it is a small matter as to your ratifying the present effort for we must all remember it is the little things that make up large aggregates. It was the man who had but one talent and buried it that failed.

Do it today, tomorrow may be too late.

Railroad rates of one and a half fare for the round trip has been secured for the Waterloo meeting. This should induce many to attend. Inquire of your R.R. agent for rates.

D. E. Vanvector.  
Leota B. Hanson  
G. E. Marsh

Committee.

A BEGRUDGED kindness deserves no thanks, a willing kindness needs none; but any kindness will draw thanks—from a gentleman.—Sel.

IDLENESS standing in the midst of attempted tasks is always proud. Work is always tending to humility.—Sel.

MEN who want promotion should consider that it is the best fruit that first leaves the fruit basket.—Sel.

OF how many of us is it true that friendship with God is an unclaimed heritage? —Sel.

NOTHING that a man does can please him if he knows he is not doing his duty. —Sel.

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S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a 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? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD, Oregon, Illinois.

Editorials and Church News.

Our little friend, Maurine Mae Miller, St. Jacob, Ill., can now boast of absent adenoids and tonsils. She is not in the best of health but her youth will help her much.

If your letters to this office have not received replies, please remember that we have just been too busy to attend to it.

Bro. J. E. Hammond of Avery, Neb., shows by his report in this issue that for a man to preach the word acceptably it is not necessary for him to be put through a preacher factory to fit him for the work. He has the requisites. We do not know Bro. H. well personally but everywhere we meet people that know him, they have nothing but good to say of him, and his work shows that people—his neighbors—have confidence in him. May God continue to bless him as he goes forth to proclaim the blessed gospel of salvation to a dying people.

During our Bible School Mildred and Helen Nell of Birmingham, Ill., put on Christ by baptism. How glad we are to see such bright, clean young people take such a stand. May the Lord bless them.

REMITTANCES

Mrs. Maud Patton; Frank Harper; Mrs. Henry Holly; Mrs. E. Pendleton; Mrs. M. M. Ives; Mrs. Tillie Hurst; Mrs. M. D. Newell; Mrs. M. Rogers; Mrs. Henry Fox; Miss Lillian Myers; Mrs. David Long; Jacob Jenter; M. C. Brake; Mrs. Thomas Briggs; Mrs. Sarah Mills; T. A. Drinkard; E. M. Saylor; Mrs. C. R. Bean; Elizabeth's Ordnung; Phebe Densmore; F. V. Blakely; Mrs. Clara Chaffee; Tillie J. Dunlap; Mrs. Herbert Rossiter; Mrs. C. J. Hanson; A. L. Donahue; Mrs. Hugh Shafer; Mrs. Chas. Williams; Mrs. Lillie H. Willis.

EMERGENCY FUND.

Mrs. Henry Fox 1.00  
Mrs. Sarah Mills 8.00  
Mrs. Chas. Williams 3.00  
In memory of N. M. Henry 1.00

Notices.

Notice

The Missouri Conference of the Church of God will be held at the Blush Church, near Fredericktown, Mo., Sept. 10th to 18th, inclusive.

Preaching and Bible School will be conducted by Brothers Lindsay and Siple.

A cordial invitation is extended to all. Those expecting to attend and desiring information as to being met at the station, write Bro. P. J. Graham, Fredericktown, Mo., R.F.D. 3.

May Williams, Sec'y.

1921—ANNOUNCEMENT—1921

The Iowa Conference and Bible School of the Churches of God in Christ Jesus will be held on the camp ground at Waterloo, Iowa, August 20 to 28 inclusive.

The members of the Conference, and all others who are interested in "the things concerning the Kingdom of God and the name of Jesus Christ," are cordially invited to come and enjoy the various services of this gathering with us.

For the convenience of those coming by rail the National Conference Committee has arranged for special rates on all railroads on the certificate plan. These low rates are applicable to both State and National gatherings. Be sure to ask the agent for a certificate when you buy your ticket. This certificate, when presented on the camp ground and signed by an officer of the Conference, will entitle the holder to reduced rates on his return ticket, if the required number of certificates is secured.

The following teachers, pastors and evangelists are expected to assist in the Bible School, and in the devotional and preaching services:

F. L. Austin—Canada; E. O. Stewart—Arkansas; D. E. VanVactor;—Indiana; G. E. Marsh—Iowa; F. E. Siple—Illinois; Miss Blanche Allard—Minnesota; A. J. Eychaner;—Iowa; T. A. Drinkard—Iowa; Miss Alta King—Iowa.

Daily programs will be issued on the grounds.

G. E. Marsh, President.  
Mrs. Alena Ellis, Sec'y.

A SONG BOOK

We have just printed an edition of 600 song books containing the songs given in the index below. These were printed to fill an immediate need, different localities of our people having spoken for them. These books are 15c each, \$1.50 per dozen, but where 50 or more are ordered they are 10c each. We predict that if you want any of them, it would be well to order at once.

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### Notice

Iowa brethren please take notice. The Evangelist funds are low and we have two preachers at work, Bro. Drinkard and Bro. Stewart. Therefore send in the amount of your pledges at once. Also to those who signed no pledges we will certainly appreciate it if you will respond at this time. This is the Lord's work.

H. S. Hunt, Treas.

### That Debate.

I have just received the *Restitution Herald* of July 26, and notice the challenge for a debate from Mr. Edwards, of Waterloo, Iowa. I accept the challenge with pleasure, and as soon as can be arranged, I am ready for the same. But it can't under any circumstances be held during the Iowa State Conference as this meeting is no place for the debate.

As to whether I "understand the subject" remains to be seen. Should this debate materialize, we shall see whether the Christadelphian theory be true or false

T. A. Drinkard,  
212 Baltimore St., Waterloo, Iowa.

## Reports.

### A Planting

The Avery church drove to the Platte River, Sunday morning, July 17th, where, after our Sunday School, we assisted five souls in putting on Christ by baptism: Mrs. S. Hansen, Misses Marie and Alice Kjargaard and Anna Carlson and her sister Mrs. Freda Harper. The last two of these have asked for baptism since our last report and we can commend them also to the household of God as being worthy of their confidence. These two sisters, from the time they began attending our meetings, seemed to belong with us. This makes thirteen that the Lord has recently added to our number here and others of the community are studying their Bibles as they have not done before. It is a great honor to teach the word through which the Lord calls as many as should be saved.

Brothers Banning and Harper, two of the older members of the flock here, are faithful assistants in proclaiming the truth and the spirit of harmony and brotherly love among us is being recognized by those about us. It's a happy family we have at Avery. If you have the blues we invite you to visit us. Why should we not be happy with all of God's promises soon to be fulfilled? God takes plenty of time to do his work, but he is always on time. He is his own architect and every stone, beam and joist is being selected and fitted for a perfect building when the time comes for the erection again, as in the days of old, the tabernacle of David, an house for the Father's abode.

Bro. Allard made us a most enjoyable visit on his way to Iowa from California. He gave us two discourses: "Israel, the only Nation Benefited by the War," and "The Powers of the World to Come." He has promised to give us a more extended meeting after conference.

J. E. Hammond.

### Report of Indiana Berean

Business Meeting and Bible School of the Indiana Bereans met at North Salem, July 13, 1921. The meeting was called to order by the President, Sr. Lydia Rails-

back, followed by prayer by Sr. Hugh Shafer.

In the absence of the secretary, Bro. Dale Rouch, Sr. Hazel Logan was appointed secretary pro tem. Report of the secretary was then read and accepted, with a correction that we send one-fourth of local dues to the National Society, instead of one-tenth as before. Report of committees:

#### Literary Committee:

Number of articles, six. Subscriptions to Berean paper, 208. Number of copies printed, 300.

Amount rec'd on two years,	47.88
Expense four month printing,	18.00
Expense four months postage,	5.00

Balance,	24.88
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D. E. Van Vactor, Editor.  
Tracts distributed, 700.

Reports of local societies were as follows:

South Bend: Number of meetings held, 40. Number enrolled, 18. Average attendance, 13. Dues paid, \$10.46. Much interest taken in the work.

North Salem: Number of meetings, 18. Number enrolled, 15. Average attendance, 5. Dues paid \$40.

Bro. Austin spoke on the proposed work of the National Conference, giving a history of its beginning and the work of the Committee, preparatory to the General meeting to be held at Waterloo, Iowa, Aug. 28-Sept. 3.

Election of officers resulted as follows: President, Sr. Lydia Railsback, South Bend. Vice President, Sr. Maud Austin, North Salem. Secretary, Sr. Martha Senff, Bourbon. Treasurer, Sr. Lulu Stilson, South Bend.

We enjoyed a most interesting season of Bible School, Bro. Austin and Bro. D. E. Van Vactor being, the principal speakers and Teachers. Bro. F. E. Siple also gave us a fine sermon on Thursday evening while on his way to Ohio.

The meals were served in the basement. There were 1508 meals served in all.

Grocery bill,	\$116.42
Help,	28.00
Bro. F. E. Siple,	10.00

Total	154.42
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Balance	53.53
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Martha H. Senff, Sec'y.

### To Those of like Faith:

Must say we have had an unusual treat here in Ripley. Bro. S. J. Lindsay, of Oregon, Ill., came on Saturday, July 23, and stayed over Sunday. He preached four wonderful discourses. The subject for the eleven o'clock discourse Sunday was the old-time gospel, (but ever new) which Philip taught the Ethiopian, giving the five different expressions used as to what was preached, all embracing the same truths. Acts 8:4, 5, 12, 25, 35.

We enjoyed this spiritual feast, for we know it must be understood and believed to become a child of God.

After service we entered our village park and partook of a feast of good things provided for our temporal life by our heavenly Father. At three o'clock the company assembled at the church house and listened attentively to another good and timely discourse. The evening assemblage was large and good attention was paid to a thrilling sermon given concerning God's promise to his first chosen people, the "Jews". The promise is this: "I will gather them out of all countries and

will bring them into their own land."—Ezek. 36:19, 24, etc. This is now in process of being fulfilled according to God's plan and purpose and showed so plainly in God's love and mercy to all peoples. This Bible truth, taught by Christ's followers, has been treated with scorn and gainsaid by professed Christians and the political world. Let us ever remember the main proof of God's love for the church and the world in the gift of his dear Son, and love him with all our heart, soul, strength and mind, and our neighbor as ourself. Then when Jesus comes to make up his jewels we will be found with the wedding garment on and enter into his glory for which he suffered and died.

With love,

Jennie Cox.

Stratton, Colo., July 25, 1921.

Dear Bro. Lindsay:

Another report. Last Sunday, July 24th, we again met at the water where we baptized into the all-saving name of Christ, Misses Mary and Eva Messenger, daughters of Bro. and Sr. I. D. Messenger. We are glad for these two young sisters, for it always causes our hearts to rejoice to see people come to Christ, and especially the young people who have their whole life before them. We pray that these sisters may devote their time, talent and life to God, in such a manner that others may see their good work and glorify the Father in heaven. And in the resurrection morning may they hear the welcome plaudit of "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." May God's blessing rest upon them is our prayer.

Yours in the Master's service,

J. E. Cowles.

Dana, N.C., Aug. 5, 1921.

Dear Bro. Lindsay:

We wish to write you a few lines in regard to the good meeting we have had. Bro. Anderson came Thursday evening, before the fifth Sunday, and continued services morning and evening until Monday night. Then he left Tuesday morning for S.C. to preach there for a few days. Bro. Lindsay, it appears to me that this has been the best meeting we have ever had. There were six who went down into the watery grave and were buried with Christ in baptism. Among the number was my husband, aged 51 years, and baby girl, aged 13 years. I cannot express my thanks to the good Lord for this blessing. I was afraid that my husband would not take up his cross and follow the Master until the enemy, death, might come for him, or that the Gentile times might end, and then it might be too late. That word "too late" is a solemn thought. He now stands up in our little church and tells his friends not to do like he did, that is, wait so long.

Bro. Lindsay, we do believe that Bro. Anderson can do more good in the way of building up the truth here at this place than any man we know of as the people in this section nearly all know him personally, and he is well-liked by the people.

Now we do not wish to offend any one but if any good brother or sister feel as though they would like to help on rail road fare, they may, and it would be greatly appreciated.

Your sister in the hope,

Mrs. B. A. Taylor.



### Report of Work in Iowa July

	Services
July 3, Waterloo,	1
July 5-9, Dakota City,	5
July 10, Eagle Grove,	2
July 14, Webster City,	1
July 17, Koszta,	2
July 15-31, Webster City,	8
July 15-31, Webster City, Bible Lessons,	5

Total services, 24

Surely our work during the month of July was appreciated by some and enjoyed by me. The first sermon for the month was given in our home town to a number of interested and faithful ones. From here I went to Dakota City where five discourses were given. There is a good place to preach, but the main thing is to get the people to hear.

I closed there Saturday evening, returning to Eagle Grove, where two sermons were given the following day. The following Wednesday evening (July 13th) we began our meeting at Webster City which closed July 31st. We had good crowds and good interest throughout the meeting. We feel sure much good has been done in Webster City. One was baptized, others were "almost" persuaded to accept the faith. The one baptized was Mrs. E. Pendleton, Webster City, Iowa, 1132, 3rd St. Those who are rejoicing with her drop her a few lines.

It takes a determination to stand for the truth while the present perverse generation stands. A little interesting incident happened one evening. A U.B. minister asked to say a few words. Of course his request was granted, thinking perhaps he wanted to argue some point. He arose and warned his brethren to cease attending the meeting. Well, the next night we had a larger crowd than the previous night. His brethren did not take his advice. We informed him if he wished to discuss the question about the literal burning up, then his desire would be satisfied just as quick as possible. But no-sir-ee, you could not get him to do that way. We informed him that we were there to preach the truth, regardless of what any man thought.

We expect to back up the work started in Webster City. To Bro. Stewart belongs the credit for the way he assisted me in this meeting. If you want to see results, send two (2) men together with a good tent, especially during the summer months. There I have closed our work among the Iowa brethren, except conference work. Render your decision at Conference. I forgot to mention going to Koszta. We enjoyed our visit among those good brethren.

T. A. Drinkard.

## Notices.

### NOTICE

#### To Those Going to Waterloo

If you are to attend the Iowa State Conference or the General Assembly, have your mail addressed to you as follows while there:

Waterloo, Iowa, Lock Box 274.

## Letters.

### AN UNUSUAL LETTER

S. J. Lindsay, Esq.,  
Oregon, Illinois.

Dear Brother in the Lord:

Loving greetings in the name of the King of kings and the Lord of lords. I know it will produce a rather unusual surprise to hear this strange voice from far off India, from an unknown individual. The enclosed piece of paper picked up from a street in Madras, during my recent visit, is the friend that introduces me to you and speaks to me in angelic voice to address you as I do, and urge me to write this letter to you.

I desire to say here that I spent about ten years in America, spending most of my time in the Ohio Wesleyan University of Delaware, Ohio, as a student. To be brief, I must confess that I became an agnostic, if not an infidel, before I got through with my college course. Then the next best thing that I thought of was to study medicine, and for that I joined the Chicago Medical School. While there I ran across Pastor Russell's books which directed me to the Lord again, because of the love of God that provided the times of restitution of all things. I came back to India and preached to the people, as the representative of that noble soul, Pastor Russell, the glad tidings of great joy which shall be unto all people. But after the death of Pastor Russell things in the society, according to the information received from papers, published by different factions, have not been in accordance with the principles of our Lord. Therefore I thought best to go on with the Lord's work independently, to the best of my ability.

At this juncture the slip attached herewith was found, and I read the few lines that are in the back, and I desire to know more about your work and the teachings. I shall be very thankful to you if you could kindly send me some copies of the Restitution Herald which could give me the necessary information.

Since the distance is so great and it will consume nearly one third of a year to get a reply, I hope you will excuse me for writing you again about the nature of the work here, etc., at another time. But now I shall be glad to know the following:

1. Is the Herald a denominational magazine? If so, please give the name.

2. I see from the slip that your magazine was entered as second class matter in 1911. That is about ten years ago. Then, do you carry on the Lord's work anywhere outside the States?

3. What other way do you use in announcing the Restitution message other than publishing the Herald?

Please do not consider this impertinent. I am full of the Restitution expectations, because I believe that is the only remedy for the poor world. That is the only Scriptural assurance, too. Oh, the joy!

With love and prayers,

Your brother in the Lord's service,

The "enclosed piece of paper" referred to, was about 2½ by 3 inches square, the head from our editorial column. The matter is the more strange because we are sending only one copy of the Herald to India. In this connection we wish to refer to another experience. One of the exchanges to which we send the Herald, uses our paper for wrappers for theirs. One such wrapped paper was sent into Texas. The reader read the wrapper and subscrib-

ed for the Herald, saying that its teachings were in harmony with his faith.

It is ours to sow the seed. We cannot know where the soil may be found.

S. J. Lindsay.

### PAUL'S PART IN THE FIRST CONFERENCE AND THE BEGINNING OF HIS SECOND MISSIONARY JOURNEY

Lesson 8,

August 21, 1921

Lesson Text:

Acts 15:1-16

Acts 15:1-6

Golden Text: But we believe that we shall be saved through the grace of the Lord Jesus.—Acts 15:11.

Memory Verses: Acts 15:8, 9.

### For Study

In last Sunday's lesson we left Paul and Barnabas in Antioch of Syria, just returned from their first missionary journey among Gentiles. Acts 14:26-28.

Who had opposed him and why had they opposed him?

Now opposition comes from another quarter. Acts 15:1. Or, as shown by Acts 15:1, 24; Gal. 2:4; Matt. 23:4; Acts 15:10 read consecutively, it came from the same quarter, but in a different guise. Those Jews, who had stubbornly and selfishly opposed Jesus as the Christ, finding that direct opposition was of little avail, in fact only served to scatter the doctrine, now took to wolf in sheep's clothing methods. They sent men among the brethren as friends, warning and teaching them that they must be circumcised and keep all the law of Moses, knowing full well that the Gentiles, once convinced of this, would be slow to take up with the gospel taught by Paul, for it would mean that by so doing, they would assume heavy burdens, grievous to be borne, which but few, if any, of the Jews had borne perfectly. They knew that, if their doctrine could be rooted in the minds of people, the drawing power of the gospel would be nullified and that there was no better way of doing this than to get those who were believers already to believe and live their doctrine.

How did Paul and Barnabas meet this opposition? Acts 15:2.

Seeing that they were making no headway or impression on these men and realizing that their teachings would forever kill the influence of the gospel, if permitted to go unchecked, they readily agreed to go up to Jerusalem to the Apostles and elders, not because they felt any doubts of their position (see Gal. 2:5), but because they knew that the settlement of this question would effect all believers everywhere and that the promulgation of the right settlement would need the combined influence and backing of all the strong men among them.

Note in verses 3 and 4 the proof of Paul's unwavering conviction concerning the question and of his confidence that the church in Jerusalem was with him.

In verse 5 note the wolves in sheep's clothing again. The false teachers, back in Antioch, had determined, with the rest, that Paul should go up to Jerusalem, well knowing that they had faithful allies there. Paul wisely refrained from introducing the disputed question, merely telling of his work among the Gentiles, knowing that these allies would reveal themselves and introduce their own dissention.

What did the apostles and elders im-

mediately do? Verse 6. In the light of Acts 11:18-24 it is unreasonable to suppose that they went into consultation because they were in doubt. Their purpose was to agree upon the best way to answer these dissenters, so that the brethren at large might readily grasp the truth and not be thrown into doubts and indecision and division.

How they met the dissenters is shown in verses 7-18. Note that all that is said in these verses is addressed to the church. It is not a record of what was said in private consultation. (See. verse 12.)

What was the gist of Peter's testimony? Verses 7-11. Of Paul and Barnabas? Verse 12. Note that all three men appeal to the indisputable evidence of God's approval, granted through miraculous manifestations of the Holy Spirit. They did not enter in long and complex Scriptural arguments, but gave evidence which every mind, whether learned or unlearned in the Scriptures, must accept for they called in living, indisputable facts to witness for them.

What evidence that the brethren, among whom there had been much disputing, at once saw the force of their testimony?

Now study the testimony of James. Verses 13-18. It was evidently meant chiefly for the learned Pharisee believers, who were dissenting. He met them on their own ground by quoting Scripture which stated plainly that there were Gentiles called by God's name and for whom God had prophesied he would provide a way by which they might seek him with which prophecy God's recent action concerning the Gentiles was in perfect accord.

Was there the least compromising of this truth in the final decision? Verse 19.

What did they instruct the Gentiles to do in order to conciliate the Jewish element of their city? Verses 20, 21. Show that each one of these instructions was especially needful to these particular people for their spiritual growth. Tell the story of how this decision was made known to all the Gentile churches. Verses 21-31. Why should the Gentiles rejoice for the consolation? What consolation? Would their gratitude induce them to be more zealous in the performance of the things they had been asked to do?

In verses 32-35 we see a period of strengthening growth for the Antioch church so lately threatened with division.

Show that in verse 36 we have evidence of what Paul says in 2 Cor. 11:28. In this we see the cause of Paul's second missionary journey. Who was his companion this time, and why? Verses 37-41.

Acts 16:1-5 relates a very interesting incident in connection with this missionary journey, interesting because of the decision just rendered by the apostles and elders. Can you think of a Scripture that will help to explain why Paul did this?

Question to Think About: Since the apostles, the only ones ever gifted so as to render decrees to the church without considering the judgment of the church, are now dead, what, now, is the only way the church may decide upon a course of action with any assurance of God's authority? Are conferences any longer profitable? If so, why do we recognize the need? Would conferences of all the brethren, regardless of locality, be profitable? If so, why and have we, or have we not, recognized the need?

Scripture Readings: Acts 15:1-16; 5; Gal.

2:4; Matt. 23:4; Acts 11:1-24.

The Children's Lesson: The chief point of contact between this lesson and the children is Paul's second journey and his choice of Timothy to go with him. Explain to them the kind of young man and boy Timothy was and that we are best fitted for service when we grow up in this way.

#### For Class

The first conference: Acts 15:1-31. Read and discuss the bringing out the following points:

The cause; the origin of the question that came up for decision; the importance of its settlement to the life of the church; the attitude of Paul, the apostles and the elders toward the question. Did they ever show any doubt? Their method of defense before the church at large and its results; the source of decisions for church activity then and now. Discuss conferences in general. Paul's second missionary journey. Acts 15:32; 16:1-5.

#### FROM ASIA TO EUROPE

Lesson 9, August 23, 1921  
Lesson Text: Acts 16:6-40

Acts 16:6-12.

Golden Text: And they said, Believe on the Lord Jesus and thou shalt be saved, thou and thy house.—Acts 16:31.

Memory Verses: Acts 16:31-33.

#### For Study

When we left Paul in last Sunday's lesson he was well started on his second missionary journey. What places had he visited, and what had he accomplished? Acts 16:1-5. Who were his helpers?

In today's lesson his missionary labors are carried into an entirely new field—Europe.

Trace on the map the first part of this new journey. Acts 16:6-8. What evidence in these verses, that Paul was directed, to some extent, by his own good judgment under the watchful care of God's mind? Evidently Paul had planned to extend his new labors into Asia, but subject to God's will through prayer. Hence, just as soon as God made known to him that it was not his will, he abandoned the plan. If Paul had not definitely, through prayer, made his plans subject to God's plan, would he have ears to hear, or eyes to see when God was ready to make known to him a change?

The same was true of his "essaying" to go into Bithynia. (Bithynia was not a part of Asia.)

When Paul was unable to judge the next step what did God do for him? Verses 8, 9.

Trace on the map the journey made in accordance with the vision. Verses 10-12. What word in verse 10 shows that Paul had been holding himself in readiness to act, even when he had no idea of what he should do next, having been checked two times by the Holy Spirit? Note the first use of "we" in Acts. Who were the "we"? (We are not told when Luke joined the missionary party.) Was Paul miraculously directed in this part of his journey or was he directed by his good judgment? Note the kind of city he chose as his final stopping place. What may we conclude from the fact that it was a colony?

What evidence in verses 13 and 14 that there were Jews, but not many, in this city? Can you see any evidence in these

verses that Lydia may have been a wealthy woman? Was she a Jew? Outline the process of her conversion. Verses 14, 15. Had there been any preparation of the soil before Paul preached to her? If so, how? Why did Lydia constrain Paul and his party to come into her home? Of what Christian trait is this a manifestation? Find your own Scripture.

Beginning with verse 16 we have the account of the only opposition Paul received at this place, another evidence that there were but few Jews here, and none of much influence, for this opposition did not come from the Jews. Study the account of the opposition and its results.

What prompted the opposition? In what kind of a spirit did Paul take the opposition? If Paul had taken advantage of the earthquake and made his escape, would he have appeared guilty of the charge made against him? How did the earthquake serve to glorify God?

Did Paul consider it necessary for the man who asked the way of salvation, to have some definite knowledge upon which to base belief in the Lord Jesus Christ, or did he take the attitude taken by so many preachers and merely tell the man to believe without giving a basis of belief?

Could Paul have spoken just any word of the Lord and given the man a basis for belief? If not, what particular word must he have spoken? Recall the mission to which he had been appointed and the main points in some of his earlier sermons. Acts 9:15, 20; 13:15-41.

Do not forget that preaching Jesus the Christ means preaching Jesus the Anointed, and Jesus the Anointed cannot be preached except by preaching the works he was anointed by God to do. A condensed, but comprehensive list of these works, is found in Isa. 61. His works for individuals and his works for his nation, and through his nation, for all other nations.

Why did the magistrates decide to let these men go? How did Paul make use of his Roman citizenship?

Was as much accomplished in this place by Paul's missionary efforts as had been accomplished elsewhere, where the Gentiles had been much influenced by Jewish worship of God even though it was the distorted worship of Pharisees?

Compare with his work in Antioch of Pisidia (Acts 13:14, 42-44); his work in Iconium (Acts 14:1-4).

Make a practical application of this, not only as regards foreign missions to spread the true gospel, but as regards home missionary work of our people.

Scripture Readings: Acts 16; Acts 13.

The Children's Lesson: The lessons contain many interesting points for children. Paul's vision and his journey into Europe, Lydia and her hospitality, and Paul's miracle on the soothsaying girl and its wonderful results.

BE simply, and directly, and unmistakably his today.—Sel.

THE idle young man forty years from now will be a needy one.—Sel.

THINK over the acts of your life carefully before you ask for exact justice.—Sel.

A LITTLE fault is like a runnel that becomes first a brook and then a river.—Sel.

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The Sunday School Leaflet is published by The Restitution Publishing Co., Oregon, Illinois

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WHERE you cannot ask God's presence, do not venture your own. There is no right errand on which you cannot count on God's blessing and companionship.—Sel.

THE man who loves himself more than he loves other people is likely to find that he loves himself more than other people love him.—Sel.

HONESTY is the best policy; but a man who is honest only through policy cannot be depended on to resist very much temptation.—Sel.

KNOWLEDGE is proud that he has learned so much; wisdom is humble that he knows no more.—Sel.

THERE is always hope in a man that actually and earnestly works. In idleness alone is there perpetual despair.—Sel.

# THE RESTITUTION HERALD.

Volume 10.

Oregon, Illinois, August 23, 1921.

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.  
104 South 7th St.,

### TWO FRIENDS

YOU remember, children, that I told you last week about the helper that the prophet Elijah was to have.

In those days there were schools where men and women were taught to prophesy, just as we now have Bible Schools for those who wish to learn more of God and His Word. The pupils in these schools were called the "sons of the prophets," and the teachers were called "fathers."

It was from these schools that God usually chose the prophets that He wished to send out to His own people. They had already been taught the way the prophets lived, and the things that God wanted His own nation to do, so that it was not so hard for them to begin their work. You know it is much easier to do something that you have studied about than it is to do something that you have never tried to do. Sometimes, however, God chose men for His prophets who had never gone to one of these schools. I think it must have been because the men He chose loved Him more, and tried harder to please Him than any who were in the schools just then. For, you know, if you like to work for anyone you will soon learn to do the work just as they wish you to.

The young man whom God chose to be Elijah's helper had never attended a school for prophets, but he must have thought a great deal about the Lord's wishes as he listened to his father and the other elders in Israel. He was a farmer's son and his name was Elisha.

One day he was plowing in the field. He had twenty-four oxen hitched to the plow and as he walked along beside the last two, Elijah passed by. This great and good prophet had left the cave where the Lord had spoken to him about the men he was to choose for kings and prophet, and hurried on his way as the Lord told him. When he saw Elisha plowing in the field he knew that he was the young man who was to be his helper.

Elijah walked near the farmer's son and, as he passed by, he threw his mantle, or cloak, about the shoulders of the younger man. Elisha knew that meant that he was to follow the prophet and do whatever the Lord found for him to do. He left the oxen and came to Elijah and said, "Please let me kiss my father and mother, and then I will come with you."

The prophet let him go, and, after Elisha

## GOD'S WORD

**A** WONDROUS Tree I find God's Word,  
and neath it day by day  
I take the fruit that gives me strength  
to bear me on life's way;  
A stately tree, so large and tall,  
there's shelter, rest, and food for all.

A telescope I find God's Word,  
and be skies dark or clear,  
This trusty instrument reveals  
God and my Savior dear;  
While mirrored daily on my heart  
are splendors that can ne'er depart.

A Treasure house I find God's Word,  
with all its contents free;  
And reaching forth I take and say:  
"The Lord meant this for me."  
And for my faith what joys are given:  
True peace and love and life and Eden!

I find God's word a river deep:  
no ripple, yet a tide;  
I launch my bark and glide away,  
my Savior e'er my guide.  
And sweet the comfort, sweet the rest,  
while sailing toward the haven blest.  
—Sel.

had bidden his people good-bye, he went with the prophet to be his helper.

Elijah was a godly man, and taught his new friend all the things that he would have learned in the school of the prophets. Elisha soon learned to love this kind and gentle old man, so it was not hard for him to do what Elijah asked him to do. They traveled about the country together, and were quite happy with each other, although they were very poor and sometimes had to go hungry.

Then the time came when God told Elijah that his work was done, and that he must leave his young friend. The old prophet was sorry to leave his helper, and as they walked along the road he said, "You stay here, for the Lord has sent me to Bethel." But Elisha answered, "As the Lord liveth, I shall not leave thee."

So they went together to Bethel. Then Elijah said, "You stay here for the Lord has sent me to Jericho." But Elisha replied, "As the Lord liveth, I will not leave thee." So they traveled on to Jericho.

In the town of Jericho there was a large school for prophets, and when they neared the town, these "sons of prophets" met them and followed as they went toward the Jordan River. The "sons of prophets" only went a part of the way, and stopped where they could see all that the two men did. For they, too, knew that the old prophet was to be taken away from them.

When the two men came to the river, Elijah rolled his mantle together and struck the water. The water parted as though a wall had pushed it each way, and the two of them went across the river without wetting their feet.

As they stood on the other side of the river, Elijah said, "What can I do for you

before I am taken away?"

Elisha admired this grand old prophet so much that the best thing he could think of to ask for was to be just like him. So he said, "Let me have a double portion of thy spirit." This meant that he wished to be able to do twice as much good as Elijah had done.

The old man answered, "You have asked a hard thing, but if you see me when I am taken away from you, you shall have your wish."

And then a very strange and wonderful chariot appeared to them. It seemed to be made of fire, and so did the horses. As the men walked along, this wonderful chariot came between them, and the kind old man whom Elisha had learned to love so much was carried in a whirlwind up, up, until he disappeared into heaven, and was never seen again. Elisha cried out in surprise as he saw him taken away, and rent his own clothes in two pieces. Then he took up the mantle that Elijah had worn and went back to the river.

He rolled up this mantle as Elijah had done, and struck the water. The water in the river rolled back just as it had done for Elijah. The "sons of the prophets" who were still watching, cried out, "The spirit of Elijah rests on Elisha!" And they came and bowed before him, knowing that he was a greater prophet than they.

## THE SUPER-MAN

By Lillie H. Willis

WE read articles occasionally regarding this order of beings by which the earth is eventually to be populated. Some advance one line of thought, and some another; some even feeling sure that the future super-people will have no ears. I have seen them pictured out; no ears, and very small, round mouths. To be honest with you I didn't like their looks as well as the way people are now. I don't care to be a mule for ears, but a certain amount of 'em improves the looks. But there's no accounting for tastes.

But, all jokes aside, I am a firm advocate of the super-man idea. The super-man par-excellence for all time is Jesus Christ; and we are plainly told in the Super-Book that the future inhabitants of this globe will be super-men and women.

We know not what we shall be in the great future toward which we are trending, but we know when Christ appears we, if worthy, shall be like him, for we shall see him as he is. We do not know all the Father has in store for those that love him, but we have the assurance that, if worthy, we shall all be super-people, like unto the angels.

"We shall be like him, O, wonderful thought!"

Well may the soul into rapture be wrought;  
After the parting, the woe, and the tears,  
We shall be like him when Jesus appears."



## MORE REGARDING PROPHECIES.

Mrs. Emma Boerger, St. Louis, Mo.  
2116 Harris Ave.,

OUR PRESIDENT is seeking in the spirit of love and duty to work for the best interests of our nation and country, to deal justly with other nations, and to abstain from working hardships upon any; nevertheless he has no insight into the terribly disastrous future confronting our nation by disarmament.

God is the only source we have to show us in advance what course to follow and to direct us, and that is done only by an understanding of his word. "My people are destroyed for lack of knowledge." Hos. 4: 6. God in wisdom does not permit the spirit of all mankind to enter into the knowledge of his much diversified wisdom, into the sacred secret of his plans which he mapped out for the salvation of the sinful, human race.

On the other hand, neither does he hide that which he will do from any of his servants. The Lord said at the time he destroyed Sodom, "Shall I hide from Abraham the thing which I do?" Gen. 18:17. And in Amos 3:7, 8, "Surely the Lord will do nothing but he revealeth his secrets unto his servants the prophets. The lion hath roared (meaning the Great War) who will not fear? The Lord hath spoken, who can but prophesy?" God never respects persons, but he does respect the Spirit.

Now the divinely given prophecy applying to this present time, is a warning to our president neither to enter any kind of wrangling with the almond-eyeh Yellow Man nor under any circumstances to disarm. It is highly gratifying to the heathen nations that such an attitude is being taken by the Christian nations, and especially by America, for this is the nation they will come against in the very near future. The Word of God is very plain on this prophecy.

I have given many Scriptures to show you the future outcome upon the people who claim to worship God and his Son, Jesus Christ, those nations who lay claim to the religion of our blessed Lord Jesus and who call themselves by his name (Jer. 32: 34) and are prophesying lies in his name, and have forgotten him. Jer. 23:27. The Lord asks who stood in the counsel of the Lord? Who has marked and heard his Word? A whirlwind shall go forth and fall grievously upon the head of the wicked. The anger of the Lord shall not return until he has executed and performed the thoughts of his heart: in the latter days ye shall consider it perfectly. This anger is against the false prophets, for they stood not in his counsel, they caused his people to err. They should have turned them from their evil ways and doings. He hears what the prophets lie in his name, the prophets of the deceit of their own heart, which cause the people to forget his name. But he that has my word let him speak my word faithfully. Jer. 23:18-28. God will bring an everlasting reproach upon you and a perpetual shame which shall not be forgotten. Jer. 23:40.

Behold, the voice of the cry of the daughter of my people. Jer. 8:19. This is the youngest Christian nation, and is the Protestant North America. The Catholic mother church is located principally in western Europe while the Protestant is largely in America, and she is the daughter. Ezek. 16:44. Both are alike, at this period of

the evil day, for the protesting of false doctrine has ceased. The church is seeking legislation through the civil powers. This is an abomination to the Lord. It was for this reason that our great God separated many people from the mother church and from the old country to bring them into a goodly land, in order that they might have religious liberty. God gives us plainly to understand that if our country gets to the point where church and state unite, then he will send swift destruction. When a nation gets so far away from God that laws have to be framed to compel the people to worship and obey him, then he will destroy such a wicked nation. This is positively the next step in the divine program to all the so-called Christian nations of Europe and America. We are the first, for God's main house of worship is in America, she being a Protestant nation. 1 Pet. 4:17. Judgment begins at the house of God. This period of judging the nations began in 1914, will continue until all are consumed by the close of this century. Praise our Great God, then will come the glorious King Jesus Christ, of whom all the prophets have written.

God used the heathen nations to destroy his ancient people in their wickedness. He never changes, and will again use the heathen nations to destroy his modern people in their wickedness. Praises be to his mercy and goodness—he always sends warning to all who have ears to hear and make efforts to warn others, seeking to turn their hearts to God.

Yes, the judgment will be terrible, and full destruction will come. The Yellow Man will have no idea what great work God will do through him, preparing the way for making the earth "waste and void" of all forms of government, for God has now given you the sound of the trumpet. The whole land is spoiled suddenly, my people are foolish, the have not known me; they are wise to do evil but to do good they have no knowledge. The whole land shall be desolate, yet the full end is not yet when our country's judgment has come. Jer. 4:19-28. After all man's governments are laid waste, then will come the altogether lovely one, Jesus Christ, whom we so earnestly long for, to set up his much desired kingdom.

But before the Yellow Man can come against us the church and state will be united, for it is because of this abomination that God sends the judgment. So he gives us warning in Mark 13:14. when you see the abomination (church) standing where it ought not (in politics) then let him that readeth understand; let them that be in Judaea flee into the mountains. (That is, Let them that live in Protestant America flee to the kingdoms, or other countries, for then shall be great tribulation). America is Judah because she is separated from her brother Christian nations, even as the ten tribes were separated from Judah. The two tribes, Judah and Benjamin, prepared the way for the Messiah's first coming. Likewise, America has done more for Christianity in the past hundred years than any other nations. But she also enjoyed the greater blessing, therefore judgment will come upon her first. I am sending this warning from the inspired word. Where there is no vision the people perish. Prov. 29:18. Son of man, I have set thee a watchman unto the house of Israel,

(the Christian nations) therefore thou shalt hear the word at my mouth and warn them from me. Ezek. 33:7. If I warn you not God will require thy blood at my hand; but if I warn you and you turn not away from the evil, I have delivered my soul. Ezek. 33:8, 9.

This warning is to all the great men of all the Christian nations gathering at the disarmament conference. Isa. 22:1-4. (Rotherham), "The oracle of the valley of vision. What aileth thee that thou art wholly gone up to the housetops? (A body of men united in a legislative capacity with the twelfth part of the ecclesiastical powers). With tumult art thou filled, thou citadel, thy slain men are not slain of the sword nor dead in battle (not actually dead but spiritually dead, having no knowledge of God). All thy rulers have fled together by the bow (have formed a league) they are taken captive by the archers; all found in thee are bound together which fled from far. I will weep for the ruin of the daughter of my people." God gives us a vision in this prophecy of the Christian nations combining and in league with the ecclesiastical powers, because of their fear of looking forward to what confronts them in the near future. The archers are those who send out the spiritual arrows which is against God's Word, also the literal arrows by seeking to include the Yellow Man in the League of Nations and in the disarmament conference. God's word always has a double meaning—literal and spiritual—be double meaning—literal and spiritual—because God deals with the natural man in judgment as a nation, and also the spiritually minded man as an individual. He never allows his children to be in the dark, and doeth neither great nor small matters but that he will show it to us. These words of David are spoken as typical of all who are God's sons. 1 Sam. 20:2. God promised to turn away the terrible, disastrous judgment if our people will turn their mind and heart to God, obey him, and love and do justice to their fellow man.

(To be continued.)

## HOW OUR ENGLISH BIBLE CAME TO US

J. W. Williams

THE Bible was not written in English. It existed in original form before there was an English people or an English language. This required translation to be done, and raises the questions of accuracy of translation and co-called "inspired translation." We will consider them in their place.

The name of the two divisions of our Bible called "The Old Testament" and "The New Testament" are not divine titles, but are even false. For the divine name given to what is called The Old Testament is, "The Law, . . . The Prophets and . . . the Psalms," Lev. 24:44. And while "The Old Testament" is a scriptural phrase, it does not in scripture designate the names of the books from Genesis to Malachi, but rather, refers to the covenant God made with Israel at Sinai, otherwise called in scripture "the old covenant," because "testament" and "covenant" in scripture are often synonymous terms, coming from the same Greek word. That leads to the true conclusion that "new testament" is not a divine name for the books from Matthew to Revelation, but is the scriptural name for

the "new covenant" in contrast with the old.

So then the Bible should not be divided and separately named in the way it has been. For the first five books of the latter division are but a continuation of the first division, and the rest of the last division is a continual revelation growing out of the developments from all that goes before.

Probably the chief reason the latter division has been separated so widely from the former has been because of the interval of years between Malachi's prophecy and the birth of Christ and the fuller revelation He brought. But a strongly contributing reason is perhaps because from Matthew to Revelation was all originally written in Greek, and all the former part written originally in Hebrew except a few sentences, such as the Chaldee quotations to Daniel.

The reason for these differences in original language of scripture, Hebrew and Greek, is that the Hebrew nation occupied the original national rank and most prominent place in the divine purpose, and therefore the divine revelation was expressed in their language, because spokesmen for the most part knew only their own language. Jewish services are still conducted at least partly, in their own language, and mostly, as to custom, as they were in days of Christ and the apostles. But in the days at the beginning of Christianity, the Hebrew nationality was conquered by the Romans, and because in the Roman conquest of Greece the Greek language and art were the classics of the day, and superior to the Roman of that time, Greek came to be the classic language even in the Roman empire, including Judea, hence the last of our Bible came to us in its original form in Greek.

Since faith cometh by hearing and hearing by the word of God, and since His word now exists, and comes to us, only in the form of the written manuscripts, it is evident that these Hebrew and Greek manuscripts are the sole basis for present Christian faith, since we do not accept any visions or revelations by modern prophets or others claiming inspiration, because we find in scripture itself the declaration that all this should cease, and when and why.

Thus our attention becomes fixed upon these original manuscripts and faith tremblingly inquires as to the validity and sufficiency of these manuscripts. And faith is fully assured. Of course a reasonable faith will not expect miraculous writing, as the ten commandments, nor miraculous preservation of the records, since miracles ceased before the time of the earliest manuscripts we have. All we expect is that the writing be done through human instrumentality and preserved providentially, and that there shall be agreement among the records. For if the Father would turn the original writings of Paul over to men to mutilate at will, what hope can we have, and what reason for us to be held responsible to judgment?

A critic, one of our own brethren, once said to the writer that Rome had the scriptures in her hands for centuries and if she did not get them fixed to suit her it was her own fault. To say nothing of faith, this does not seem to us reasonable. Who admits that the priesthood inserted their doctrines of trinity, preexistence, purgatory, hell and immortality of the soul

into the original manuscripts? and the charge is not even true to fact, for Rome did not have possession of all the chief manuscripts, and there is harmony among these, including the ones in the hands of Rome and those not so. This but demonstrates the providence of a loving Father whose wisdom and power make the wrath of men praise Him and whose love makes sure that a salvation for all men purchased at such a cost as was paid on Calvary shall not be denied to later generations by the evil intent of men.

Such touches as 2 Cor. 8:24 and 2 Tim. 4:13, of which there are many in scripture, show that at least much that was written was written for its own times and persons, the writers evidently not knowing the divine intention existing back of what they wrote to preserve those words for our salvation. In the light of this divine purpose such touches are strong evidences of genuineness, and present integrity of scripture under the providence of God's preserving care.

David wrote the 72nd Psalm having Solomon in mind, but in the same words God had in mind His Greater than Solomon, and Peter tells us that the prophets studied their own writings even after inscribing them, trying to understand what the words meant. That could be true only of inspiration.

All this shows that God had future generations in mind when scripture was written, as is shown in Psa. 102:18. Where such a purpose for scripture exists is it reasonable that men can tamper with that scripture to suit their will, to say nothing of faith in the greatness of God?

(To be continued).

#### A PLATFORM FOR CHRISTIAN UNITY. W. L. Crowe. Chanute, Kan.

AS THE subject of "a creed and discipline," or of a platform for Christian unity has long been agitating the Church of God, I publish below a statement of principles which in the main points I have preached and published for over 25 years.

As all creeds published by our leaders in the past have been severely criticized I have wondered that mine has never been attacked, so I invite criticism accompanied by a better substitute as a working basis.

I have never opposed a creed or discipline or statement of faith where all Bible laws are included, but I have objected to a few leaders trying to force by a majority vote on the minority an incomplete creed of their own creation, and making their standard of faith and opinion a test of fellowship for the whole church or body by financial, vocal, and literary boycott.

I hold that infallibility alone would qualify a few leaders, or a conference, to make a complete list of all true, essential doctrines, and that it would be a violation of the Golden Rule for a majority of the church members to force on the minority a creed of their creation while refusing themselves to be bound by the creed of this minority.

If doctrine is to be made a test of fellowship, all doctrinal truth must be in our creed, or else no doctrinal test at all, and since we all know only in part, (1 Cor. 13:9), I mention no specific doctrines, but only the principles on which I believe all truth

lovers of the hope of Israel can unite.

1. I believe that the name, "The Church of God," is the Bible name for the children of God of the body of Christ, who have obeyed the gospel. 1 Cor. 1:2; Acts 20:28.

2. I recognize Christ as the head of the true church, and as the only door and way to God. Eph. 1:23; 2:20; John 10:9.

3. I recognize as the only essential book of church membership the Book of Life in heaven. Heb. 12:23; Rev. 3:5; Jer. 17:13.

4. I recognize as the only bond of Christian unity the Holy Spirit, whose fruit produces in the body love for God, love for humanity and love for truth, with peace, joy and harmony. Col. 3:14; 1 Cor. 12:13; Gal. 5:22-26.

5. I accept the Bible as a complete creed and foundation for faith, enlightened by the Holy Spirit. 2 Tim. 3:15, 16; John 16:13; Jas. 1:5; 1 Cor. 2:10, 11.

6. I accept of the New Testament as a complete system of law for the guidance and government of the new covenant church of God. Col. 2:9, 10; 2 Cor. 3; Matt. 23:19, 20.

7. I hold as the only conditions of salvation and of church membership, repentance of sins, faith in the gospel of Christ, baptism, prayer for the Holy Spirit and for divine wisdom, confession of faults, restitution, and obedience to God's New Testament laws. Matt. 23:20; Luke 24; Rom. 8; Col. 3; Luke 3:7-15; 19:8, 9; John 15.

8. I believe that where the spirit of the Lord is that there is liberty for every disciple of Christ to speak or write on any Bible subject for which he can produce two or three Bible witnesses; otherwise that he should be denied a hearing, and that while respect and kindness in discussion should be requested, that truth cannot be hurt by investigation, discussion, or by critical analysis; and that all disciples of Christ of moral character who can produce two or three plain Bible texts for their faith should be given a hearing and fellowship in the body. 2 Cor. 3:17; 13:1, 9; John 17:17; Acts 17:17; 19:8-11; Jude 3; 1 John 1:3; 1 Cor. 14:26-33.

9. I believe that in the church, as in the fleshly family, that there can be a "unity of spirit in the bond of peace," without a fixed standard in degree of knowledge for babes and for old men in the faith, and that "the Church of God" means all the obedient believers in one locality, or all Christians living on the earth at any time, or all Christians in resurrected capacity, and that all man-made, humanly-organized man-named, man-ruled sects are Babylon or her offspring. 1 John 2:12, 13; 1 Cor. 1:2; 13:12; Eph. 2:19-22; Rev. 19:7; 21:9, 10; 17:5; 18:4.

10. While God builds and organizes and rules the true church, I believe that gospel ministers have authority to set in order the Christian congregations according to Bible rules; that letters of recommendation may be given to teachers; that conferences may be called and that fellowship should be withdrawn from immoral characters and from sectarians. Titus 1; 1 Tim. 3; Acts 6; 1 Cor. 6; Matt. 18:15-18; Titus 3:10; 1 Cor. 5; Gal. 6; Acts 15:27.

CONTINUOUS right thinking is essential to continual happiness.—Sel.

AN accurate method of thinking is more important and of far greater value than a think tank flooded with knowledge.—Sel.

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S. J. Lindsay, Editor and Manager.

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## Editorials and Church News.

Soon after their annual meeting the brethren at Lawrenceville, Ohio, met with the misfortune of having the roof of their church building blown off by a storm. The number here is small but they are faithful brethren in Christ. We suggest that our more fortunate brethren elsewhere help them lift the burden. They haven't asked it of us but we take the responsibility of inviting you to write Bro. David F. Beck, 228 E. Southern Ave., Springfield, Ohio, about it.

With Bro. Paul Johnson away on his vacation and the brethren who attended conference gone, it would indeed be lonesome if we had the time to think about it.

Another Bible School and Conference have passed into history for Illinois. Although we had made, as we supposed, ample provision for all who might come, yet we were crowded from the very first, about 50 being present the opening day of the Bible School and the number increasing until nearly 90 were enrolled. More beautiful weather could not have been desired, everything was ideal and all enjoyed the meetings to the full. As our Secretary will probably give a detailed report we will not say more.

But let all Illinois and its friends outside begin to boost for next year's work—let's keep busy all the year.

Sister Emily Harris, of Rensselaer, Ind., had the misfortune to fall the first day of her arrival at our school and was confined to her bed through all of the conference.

### REMITTANCES

Beulah Pence, Mrs. Diana Murphy, J. Conaway, Mrs. Ada Stevens, Dora Haggard, Miss Susan Todd, Mrs. G. E. Black, Mrs. L. V. J. Kimball, Mrs. Ward Scott, Mrs. Eli Abney, Miss Anna E. Drew, Mrs. Lyle Stewart, C. E. Randall, Mrs. Ellen Morse, Mrs. J. J. Hartman, Mrs. E. H. Willson.

### EMERGENCY FUND.

Mrs. J. J. Hartman, \$3.00  
Mrs. E. H. Willson, 2.00

### Notice

The Missouri Conference of the Church of God will be held at the Blush Church, near Fredericktown, Mo., Sept. 10th to 18th, inclusive.

Preaching and Bible School will be conducted by Brothers Lindsay and Siple.

A cordial invitation is extended to all. Those expecting to attend and desiring information as to being met at the station, write Bro. P. J. Graham, Fredericktown, Mo., R.F.D. 3.

May Williams, Sec'y.

## Marriages.

### Holland—Weldon.

The union of William Henry Holland and Myrtle Irene Weldon in the bonds of holy wedlock was solemnized by F. L. Austin at the beautifully prepared home of the bride's parents, Mr. and Mrs. Thomas A. Weldon, at Thorold, Ontario, on June 28, 1921.

Many are the hearty congratulations and earnest wishes for this brother and sister in the Lord. May they ever continue to aspire to the highest ideals in Christ, and may their new home in Thorold be ever filled and envired by the sweet emanations from true and united consecration to Him who wants to lead from youth throughout life's pathway unto the high calling of God in Christ Jesus.

F. L. Austin.

## Obituary.

WILLIAM McCRODAN, Dutton, Mich., was instantly killed when his automobile was struck by a Michigan Central train at Vermontville, Mich., about noon on Thursday, Aug. 4th. Having some business near there, he had gone into the village to visit his son-in-law, Mr. Charles Anderson, and family, who reside there. As Bro. McCrodan was always so extremely cautious about driving across railroad tracks, it will always remain a mystery how he failed to hear or see the approach of the train until too late, as no one witnessed the accident.

Bro. McCrodan was born in Armagh County, Ireland, June 17, 1846, coming to America as a small boy, eventually locating near Jamestown, Ottawa County, Michigan, where he lived several years, and

during which time he was united in marriage to Miss Frances LaClear, or "Frantie" as she is familiarly known, and who survives him. One son, Wm., Jr., and six daughters, Mrs. Hattie Thompson, of Paris; Mrs. Alice Timm, Grand Rapids; Mrs. Susan Solomon, Dutton; Mrs. Mary Ellis, Caledonia; Mrs. Nell Drury, Cadillac; Mrs. Madeline Hohngren, Chicago, Ill., also remain to mourn the loss. Two other daughters, Eliza (Mrs. Chas. Anderson), and Clara having preceded him in death.

For many years he was Vice President of the Allegan, Kent & Ottawa Fire Insurance Co., of Grand Rapids, and as such did much traveling about these counties and thus became well acquainted with a host of people. He was also identified with various other enterprises. In all the public activities of his community he was a leader, among others having been director of their school district for nearly fifty years. He was surely one of the most respected men, and most widely known in this, Kent, County, and as such will be greatly missed, for he has always enjoyed the utmost confidence of his friends and associates.

The funeral service was conducted by the writer at the Church of God at Dutton, and in exact accord with his oft expressed wish, on Saturday, Aug. 6.

F. V. Blakely.

## 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.

### Illinois Berean Business Meeting

THE 24th Annual Business Meeting of the Illinois Berean Society was held at Oregon, Illinois, Aug. 12, 1921.

After the reports of the Secretary and Treasurer were given, the reports of the various societies, including one new and two reorganized societies, were read. All of those reports showed regularity in meetings, attendance and payment of dues. The Tract Committee reported more than one thousand tracts distributed during the year. Letters were read that had been sent by isolated members. Several of the isolated members have taken up the Berean work and report their lessons regularly. Sisters Mildred and Helen Nell, who were baptized during the Bible School session this year, are planning on taking up the Berean work as isolated members.

The officers of the previous year were re-elected and are as follows:

Anna E. Drew, Dixon, Pres.; Paul Hatch, Chicago, 1st V. Pres.; Leota Hanson, St. Louis, Mo., 2nd V. Pres.; Mabel Canode, Oregon, Sec.; Sylvan Richey, Martinsville, Treas.

The following Committees were appointed:

Literary: Mrs. Bertha Smith, Altamont, Elizabeth Ordnung, Oregon, Walter Wiggins, Eldorado.

Program: Zenas Murphy, Marshall, Mina Knodle, Oregon.

Tract: Mae Miller, St. Jacob.

Isolated: Lyman Booth, Dixon.

Berean Social Meetings were held each evening during the conference session. The topics for the various evenings were as

follows: Favorite Bible Texts; Favorite Characters; Our Hope.

Mabel Canode, Sec.

Dear Bereans:

This summer a man was going around selling Bible Calendars. He said he was doing a little missionary work.

I asked him if the churches sent him. He said, no, he was doing it. He added, You know some homes don't have a Bible. He was trying in this way to reach people with a portion of God's Word. Whether he knew it or not, he was doing "Berean" work.

My work along that line besides my studies, is to try to reach people with our literature.

I use the telephone book for addresses. I commenced with A and am going to try to send to each address in the book, one of our papers and a tract. I trust some searcher after truth will be reached in this way. Beside this I send the same to anyone I know of who requests good reading, anywhere in the United States. There are many such requests in papers, and I am always searching for them, as anyone who asks for good reading, especially religious reading will be pretty sure to at least glance over any of ours.

This is my work. I trust God will be pleased to give the increase.

Your sister,

Lillie H. Willis.

## The Sunday School.

By Alta King.

PAUL IN THESSALONICA AND BEREAN

Lesson 10.

Sept. 4, 1921.

Lesson Text:

Acts 17:1-14.

Acts 17: 1-9

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

Memory Verses: Acts 17: 11, 12.

### For Study

Where was Paul in last Sunday's lesson? What did he accomplish? Why, and how did he leave the city? What new congregation of believers was established and from what classes of people were these called? If you cannot recall last Sunday's lesson sufficiently to answer these questions read Acts 16:6-40.

The new places visited by Paul and Silas in today's lesson are mentioned in Acts 17:1, 10. Find them on the map.

1. Paul in Thessalonica: Acts 17:1-9.

Contrast Thessalonica with Philippi as regards Jewish population. See Acts 16:12-13 and 17:1. Where did Paul go first? Verse 2. Why? What he do? Verses 2, 3. Describe the process of this reasoning. Why was it necessary to pay special attention to the "suffering" phase of Jesus life among men, in order to make it clear that he was the Christ? 1 Cor. 1:23.

Why did the "Christ must needs have suffered and risen again"?

Contrast the results of Paul's labors here, verse 4, with the results he had in Philippi, keeping in mind the difference between the Jewish populations of the two places. Here again we have evidence that the spread of the Jewish religion among the heathen, even though it was under a heavy crust of hypocrisy and frought with the com-

mandments of men which were passed as the commandments of God, was a very material aid to the spread of the true gospel. The spread of the Jewish religion carried with it a distribution of the written Jewish Scriptures. Through personal contact with these and those Jews who were sincere in their study of them, the heathen were introduced to the one true God and had caught some glimpse of his character and thus the soil was prepared for the reception of the true gospel seed which is but a full revelation of the character they had seen but darkly through the prophecies and the types and shadows of the Jewish laws. Bring out the analogy between this and present day foreign missions of "orthodox" churches.

We are told that the gospel must be preached among all nations before Jesus comes and we will notice that it is to be preached as a "witness". The apostate church is spreading much false doctrine, but while doing this they are also spreading the very "witness", God's written Word, which, in God's own good time will reveal their false doctrine and kill their influence.

Contrast the source of opposition in Philippi with that in Thessalonica. Verse 5. Acts 16:19. Contrast the spirits that prompted each opposition.

Read verses 5-9. Why did these trouble makers take Jason and certain of the brethren instead of Paul and Silas? What was the charge against them? In what sense was it true and in what sense false? Why could Jason and those with him so readily give security, that is, pledges, that they were not doing things contrary to Caesar?

Name the new congregation that has now been added to the church? What epistle was later written to it and what was its general purpose or purposes? 1 Thes. 2:9 and 2 Thes. 3:8 show how Paul lived while among them.

Paul in Berea. Verses 10-14:

Contrast these Berean Jews and Gentile believers in the Jewish religion with those of Thessalonica. Explain "readiness of mind". What illustration did Jesus use in his exhortation to the disciples for this condition of mind? What was the result which came from this condition of mind in the case of the Bereans? What did they come to believe through such study? Name some of the prophecies they must have studied.

Note the classes of people from which these believers were culled. What was the source of opposition here?

Name the new congregation established. Scripture Reading: Acts 16; 17.

The Children's Lesson: Help the children to read the lesson verse by verse, retelling each verse and explaining where necessary, and make good use of the map.

### For Class

What two new congregations of believers were established in today's lesson? Locate them. Tell all you can about the work of Paul and Silas in each of these places and contrast with their work in Philippi studied in last Sunday's lesson. What does this contrast teach us concerning the influence that contributed to the spread of the gospel truths?

What Scriptures teach us why "Christ must needs have suffered and risen again"?

Describe the opposition which Paul and

Silas met with in each of the places visited.

Discuss the good God is accomplishing through foreign missions of orthodox churches today. Give your reasons for and against us, as a people being greatly concerned about foreign mission work before the setting up of the kingdom.

### CAN'T AGREE

By T. A. Drinkard

I AM certain that Isa. 65:20 as we have it in the accepted or authorized version is an incorrect translation. One translation of Isa. 65:20 by a Jewish Rabbi reads as follows: "There shall be no more thence children born, nor an old man that hath not filled his days, nor a child to die, nor a sinner an hundred years old to be accursed."—Dr. A. W. Taylor in R. H. of June 21st.

Now I don't know so much about all this, especially about this Jewish Rabbi. I am a little inclined to say I don't believe it, but maybe I'd better say so all at once, but gradually so you can take it down easy. Now I don't see a thing to all this cloudy weather ideas, anyway. Do you? What is the idea?—that there won't be any children in the kingdom? It seems like somebody trying to say the children won't be resurrected, and they hardly know what to say about it. I am here to tell you folks something that sounds rational, and that I have a tender place in my heart for the children race, and furthermore, I believe God will perform his promise toward them. I am not willing to discard the biblical statement for some vague statement of some Jewish Rabbi just because he doesn't like the idea of children being in the kingdom. He must not like children. Suppose we ask the Lord about this question and see what he thinks about it? "Jesus . . . . Who is the greatest in the kingdom of heaven?" Matt. 18:2. Answer: "And Jesus called a little child (a grown up man?) unto him, and set him in the midst of them. And said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Verses 2, 3. Now read the 14th verse. "Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish." Now while you are interested, turn with me to Isa. 11:6, and 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."

May be that Jewish Rabbi never read this, and may be he has it all fixed up to suit himself. Where do you suppose these children come from if the birth law cease? And I notice in the 8th verse that Isaiah refers to "the sucking child" (quite small, you know), and also "the weaned child" (a little larger, no doubt). Where do these children come from if not born?

Surely, the Father's word is grand, but men try to mar its teachings.

WHEN Christianity is the greatest thing in the world, how can so many people keep quiet about it?—Sel.

WHEN we say that a man is dense, we do not mean that he is either solid or deep.—Sel.



## THE GOSPEL OF THE KINGDOM OF GOD



**W**HAT 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.—Lu. 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.—Lu. 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 forty 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. Whereby the way was opened for the Father to justify those believing in 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.

### 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 are (1) a King; (2) territory; (3) laws; (4) subjects, (5) and 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. 7:44, and therefore necessitates the glorification of its rulers. There never was a time when the world of mankind was 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 Diety 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 are 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 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; 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 to 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.

### Statements of Christ

**JESUS** 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 shall 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.—Hosea 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 people do not know it.

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 to 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 favor Zion had come. When the Lord shall build up Zion, he shall appear in his glory.—Psa. 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 I 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 Jew 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 Diety 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 Time of the End.

DOUBTLESS someone 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 that 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 to 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 Peter 2:5. Also the Jewish world ending 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."—John 1; Col. 4:8-12. A world of time or (aion) age of 1000 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."—Eccl. 12:13, 14. 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.

The foregoing article may be had in tract form at The Restitution Herald office.

#### GEMS FROM VARIOUS MINDS.

THOSE WE loved, now cold and dead  
May now our mournful thoughts employ;

While nature weeps for comforts fled  
We miss their songs of hope and joy.

But hope looks beyond the gloomy tomb  
And says what we now deplore  
Shall rise in full immortal bloom,  
And live in bliss forever more.

Then deem not our labor dull or hard,  
Nor for our trials count it less  
But toil on for the sure reward  
With songs of praise and thankfulness.

Knowing the grateful service whence  
Comes the harvest's plentiful yield  
Will favor with full recompense  
Him who toils best in his field.

For we know when the Master reaps  
And garners in the golden sheaves  
He will his faithful servants keep  
Safe from harm because they believe.

While we know nor see not all the path  
Of stinging thorns for us to tread,  
Nor the torrents of troubled wrath  
Through which, in tears, we may be lead.

Let us hope and pray and early learn  
Like the humble Galileean,  
Through tear-dimmed eyes to discern  
That suffering perfects the man.

Tehn count life's pleasures as dross  
And heed not the world's cruel frown;  
And remember the way of the cross  
Is the royal way to the crown.

Be this, dear Lord, our fervent prayer,  
While the world sleeps in darkest night:  
Lighten our sorrows and our care  
And lead us to the morning light.

Give us strength to bear our load;  
Thou our friend and helper be  
To lead us, though rough may be the  
road,  
And we will trust and follow Thee.

We'll follow till comes our mighty change  
Which only Jesus' saints shall know;  
When o'er Eden's plains we shall range  
Forever free from every foe.

Then shall all our grief be past,  
Our sorrows be at an end;  
A crown of joy we'll wear at last  
So surely as Jesus is our friend.

Then cease, dear friends from thy tears  
For His Holy Word points on high  
From whence Jesus, with life appears  
And gladsome joys that never die.

In glory, from death they shall rise,  
In rapture caught up to meet the Lord,  
No more will weeping dim their eyes,  
For Christ, by all, shall be adored.

L. Booth.



THE WHOLE FAMILY  
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Lord Northcliffe is quoted as having said to a company of Zionists who visited him in New York that Palestine is a poor country. Certainly, in the eyes of an empire builder who in his vision embraces India or Canada or South Africa, or is thinking of an undiscovered Eldorado, Palestine is not worth much attention. The world is his field and the lonely places are not included in his program. Poverty is a relative term. To the Jewish people who are not empire builders but home-makers, Palestine is just rich enough. For if it were a little too rich would we not see a rush to the new Klondike, and in that rush what chance would we have to find a place in the sun? What Palestine offers to the Jewish people is a place which can become fruitful and capable of maintaining under moderate circumstances five million Jews who will be free to live their own lives and build up their own civilization. And no matter how difficult the task, Palestine is the land which the Jewish people call "home."—Sel. by S. J. Wilson.

# 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.  
104 South 7th St.,

### WHEN DOG MET DOG

THERE were two dogs that had a deep hatred for each other. Billie, the yellow dog, had the freedom of a large yard around which was a picket fence with a gate that was always kept fastened. Roger, the brindle, roamed unchecked in the street outside. Whenever Roger came trotting along, Billie would make a dash at the gate, but, being unable to get out, the two dogs would stand there, one on the outside, glaring at each other, growling and using violent dog language, the meaning of which was that if it were not for that gate there would be some fierce and terrible fighting.

One morning Roger came along looking more aggressive than usual. Billie saw him. The hair along his back bristled up, and with a savage growl he ran down the front walk, and charged at the gate in the usual way. This time, however, by some accident, the gate had been left unlatched, and the dash of Billie threw it suddenly wide open.

For the first time in their acquaintance there was naught to hinder the two dogs from flying at each other. Nothing was between them, but their long-standing grudge. Billie's dash had carried him to the edge of the sidewalk, and his enemy, Roger, was within two feet of him.

It was an exciting moment. But neither dog hesitated the smallest fraction of a moment. They acted instantly. With a dismal howl, Billie turned in his tracks and ran back into the yard at breakneck speed, and Roger fled for his life down the street, and never again, the neighbors say, did either dog even look at the other. Both were cowards and both had been found out.

—Edwin Tarrisse.

### THE CONQUEST OF THE STUMP

THE founder of the King's Daughters, Mrs. Margaret Bottome, used to relate an incident in her own experience from which she drew a valuable lesson.

Her family once moved to a new place, where she was hoping for a beautiful garden. The garden was there, but her heart sank when she looked at it. In the very center was an unsightly stump. It was as immovable as it was ugly, and it seemed to spoil every possibility of making the garden attractive.

But the family canvassed the possibilities of the situation, and when everyone

## LIFT YOUR GLAD VOICES

**L**IFT your glad voices in triumph on high; Shout, for the day of redemption is nigh; Sing, for the Lord will appear in his glory,  
Mountains and valleys repeat the glad story;  
Tune every lyre,  
Lift the strain higher,  
Far o'er the ocean the tidings shall fly.

Lift your glad voices ye nations and sing;  
Let the high anthem re-echo and ring,  
Sing, for the bright One that slept in the manger  
Comes; and the earth that once pillow'd the Stranger,  
In rich adorning,  
Hails the glad morn'g,  
Blossoms like Eden, and welcomes her King.

Lift your glad voices, he conquered the grave,  
Jesus, Immanuel, Almighty to save;  
Shout to the tyrant, "Thy chains are all broken;"  
Sing, for the voice of Jehovah hath spoken,  
"Open the portal,  
Make them immortal;  
Life shall endure with eternity's wave."

Lift your glad voices, he cometh again,  
Sound out the tidings o'er earth and o'er main!  
Sing, for the days of dark evil are ending;  
Shout to the Bridegroom with angels descending,  
Bride of Jehovah,  
Welcome thy Lover,  
Sing, for he cometh, he cometh to reign!—Sel.

had conceded that the stump could neither be concealed nor removed they hit upon another plan. They banked rich earth round it, made a mound as high as they could, and then planted the mound with trailing vines and flowers. The flowers grew and blossomed, and the hideous stump became the beautiful center of a lovely garden.

There is scarcely a home without its stump—some burden or hindrance that occupies a central position in the life of the household. There are sad incompatibilities, incurable afflictions, mental and physical infirmities and painful memories. In some homes the stump is the cause of almost daily collisions. It seems to be impossible to make the yard so wide that there is room for the members of the family to avoid the stump.

But now and again there is a family that has banked its stump with love and covered it with flowers. The sad and undeniable reality that cannot be hidden has become beautiful in its overgrowth of love.

There are churches in which the same condition prevails—in which dead memories of past disagreements have left their all-too-conspicuous stumps. Members approach one another with evident restraint, and there is a wide, untrodden space of reserve about topics tabooed by reason of past dissensions. Now and then in such a church there rises a man or a woman of gracious tact and gentle spirit who shows how to plant the flowers that can make

even the memory of a past dissension take on a certain beauty.

Sometimes, after a few years of flower cultivation, the roots of the stump itself rot away. Only the flowers remain, a monument to some one's tact and Christian reasonableness.

No receipt can be given for it. Each garden must disclose its own method of hiding its stump. But every such stump is some one's opportunity.—Sel.

### Don'ts For Ministers

AN English paper gives the following as part of the charge delivered at an installation by a Detroit pastor. It is full of suggestion.

Don't study without prayer.  
Don't pray without study.  
Don't feed people with unbaked dough.  
Don't tell all you know in one sermon.  
Don't put the hay too high in the ricks.  
Don't offer them sentimental confections or intellectual shavings.

Don't mistake philosophy for Christianity; cant for piety; noise for zeal, or crowds for success.

Don't be so broad that you can float nothing but intellectual chips on your shallow stream.

Don't scold.  
Don't wear the cap and bells.  
Don't mistake length for profundity, nor brevity for wit.

Don't lash the back of a sinner instead of the back of sin.

Don't offer to other people manna which you have not tasted for yourself.

Don't imagine your sermons to be a revelation, or anything but the text to have "Thus saith the Lord" written across it.

Don't let your harp have only one string.  
Don't be a vender of nostrums.

Don't try to make bricks without straw.  
—The Expositor.

### Don'ts For Church Goers

Don't visit. Worship.  
Don't stop in the end of the pew. Move over.

Don't choose the back seat. Leave it for late comers.

Don't sit with your hand to your head as if worshipping hurt you.

Don't criticize the preacher mercilessly. Remember your own frailties.

Don't lounge or loll. Show reverence by the way you sit and stand and kneel.

Don't monopolize your hymn-book. Share it with your neighbor, if he has none.—Sel.

THOUGH one may find a truth unknown before,  
To teach that truth to all needs many more.—Sel.

SUCCESS consists in finding the shortest line between two points: where we are and where we want to be.—Sel.



## IS IT TRUE?

Rufus A. Curtis, Scottsburg, Ind.

**I**S IT TRUE, as many believe and teach, that death and the coming of Christ are simultaneous events, or in other words, that Christ comes at the death of each individual? Were that hypothesis true Jesus' coming would have occurred many thousand times since he ascended up into heaven, but, unfortunately for the theory, the Scriptures only speak of his appearing "the second time." Acts 1:11; Heb. 9:28. The discrepancy is too apparent here to be overlooked. Both statements cannot be true. Hence, to substitute death for the coming of Christ is to put darkness for light and light for darkness. Isa. 5:20. Christ is the Prince of life, and the sinner's friend. Acts 3:15; Luke 7:34; John 8:1-11. Death is an enemy, not a friend. 1 Cor. 15:26. Sin brought death, Christ brought life. Rom. 5:12; 6:21-23; James 1:13-15; John 5:26-29; 2 Tim. 1:9, 10. He will put away sin and abolish death. Heb. 9:26; 2 Tim. 1:10. Death, the king of terrors, will flee from Christ's presence for "He will swallow up death in victory," at his coming. Job 18:14; Isa. 25:8; 1 Cor. 15:19-26. So far from saints going down into the grave at Christ's glorious appearing, it will be the very reverse of this; they will come up out of it, as the victors, not the vanquished! Titus 2:11-14; 1 Cor. 15:55, 57. 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. Christ's followers do not love death and pray for its early arrival, but they do sincerely love his appearing and earnestly pray for its speedy realization! 2 Tim. 4:8; Rev. 22:20. It is not loathsome death that we are longing for; no! a thousand times no, it is the King in his beauty. Isa. 33:17. He is coming personally, "The Lord himself," not to bring death, but the life immortal. 1 Thes. 4:16; John 10:27, 28. Behold, says Paul, 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 (which are alive and remain unto the coming of the Lord, Jno. 11:25, 26; 1 Thes. 4:15) shall all 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. 15:51-54. It is not an opportune time, my friends, to sing the victor's song when being carried captive into the "land of the enemy." Jer. 31:15; 1 Cor. 15:26. It is more appropriate at "the opening of the prison to them that are bound." Isa. 61:1. Then "liberty to the captives" will not be a hollow mockery, but a glorious, enduring reality. 1 Cor. 15:54. But thanks be to God which giveth us the victory through our Lord Jesus Christ. Verse 57.

The coming of Christ is described with too much minuteness to be mistaken for death. The testimony of angels ought to be conclusive in this matter. "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 man-

ner as ye have seen him go into heaven." Acts 1:11; 1 Thes. 1:9, 10; John 14:3, 18. That death and the coming of Jesus cannot possibly be one and the same thing is incontrovertibly established by the language of Jesus in reply to Peter's inquiry concerning John. "Peter seeing him (John) saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" John 21:21-23. In the minds of the brethren, to tarry till Jesus comes would be to remain alive, or not die.

"Father of all, to thee we look  
In this dark world of strife,  
Thy word is our safe resting place,  
Our lamp, our guide, our life.

False lights are gleaming on our path  
And mingle with thy ray  
Obscuring thy pure light of truth,  
To dazzle us astray.

Father, help, with firm and steady gaze  
To keep thy word in view,  
And let no fancy, flashing blaze  
Allure to hopes untrue."

## CREATE JOY.

**A** FEW YEARS AGO one of the popular songs was, "After The Ball." We often heard snatches of it, and the chorus ran, I think, something like this.—

"After the ball is over,  
After the ball is done,  
After the ball is over,  
After the stars are all gone,  
Many a heart is aching,  
If we could read them all,  
Many a heart is aching,  
After the ball."

And we could add, the heart of the world aches all the time.

Sometimes we hear people tell of the fun they had in childhood, and as they reached maturity things seemed tame and unsatisfactory.

There is a great deal of truth in this. Where children have pleasant surroundings joy literally bubbles up for them. Any pleasure in store, a circus for instance, is lived over a dozen times before the day arrives; and if, when it is over they have not realized quite all they expected, they give a contented sigh and go to sleep. As they reach manhood and womanhood they generally emerge from these things with a feeling of disappointment and they talk about it, not always to the edification of their hearers. At this stage they need "The happy man's shirt,"— it is a mental affair—and when they find it life runs smoothly again.

If you are a victim of melancholy, don't chase after happiness, you'll never overtake her, she's fleet of foot; but turn the spotlight of your good intentions on some one less favored than yourself and do them a kindness and she'll turn and walk beside you.

I have organized a society of one for the creation of smiles. Anyone can join, there are no dues.

No matter where you live you can find something or someone to make happier, if

it is only the cat. If you are in doubt, try it out on poor Tabby; brush her fur the right way, give her something she likes to eat, and see if she isn't smilingly appreciative. Then commence with people. There is much of sorrow in every life; create smiles and you will have the joy of knowing you're engaged in a work that will meet the approval of the Master.

Lillie H. Willis.

Mr. S. J. Lindsay,  
Oregon, Illinois.  
My Dear Brother in the Lord:

It is about a month since I wrote to you, and as promised I am writing to inform you certain features of the work that I am doing here now.

I am glad to inform you that there is good opening to preach the Restitution blessings in these parts as the ground is already broken. To further the Lord's work I have started about a dozen congregations in these parts and through the help of the interested ones the work is carried on. Our work is among the poorer classes of people.

As a matter of fact all the well-to-do people of this country have not at all accepted Christianity in any form. They still hold to the old form of heathen worship.

If the Lord convinces you of the need of extending the Restitution Gospel work in these parts, there is good opportunity. We have to carry the work to suit the condition of the country and her people. The best way to start the work here is to organize congregations in different places and appoint certain able brethren to give instructions and teach the people in the neighborhood. For each congregation thus organized a sum of five dollars a month will be quite sufficient, in order to help the brother in charge. Gradually we can extend our work to various places.

Further it will be necessary to print some booklets in the vernacular containing the truth pertaining to Restitution. These we can sell at the cost price, and also we shall have to distribute free of charge to the deserving ones. For the purpose of holding meetings and giving instructions to the people we can fix up temporary buildings at a cost of twenty or twenty-five dollars each. If it is the will of the Lord within three or four years we can easily bring it up to self support.

Only the interest I have in the Restitution message and the Lord's Kingdom work prompts me to write these things in such strain, so that you may understand the situation without delay.

If you have any hesitation to entrust the work to me all of a sudden then you may send a fully consecrated, able brother here and I can cooperate with him. The field is quite open and the need is great and the opportunity is marvelous and the call is nothing but Macedonian cry. I pray that the Almighty Father would convince you of the importance and open the way for immediate action.

If you have ever prayed for the opportunity I am sure the Heavenly Father has heard the prayer and has opened the field for your labors. The work is full of promise. Though nominal Christianity is preached in Travancore for centuries; the real truth about the Lord's Kingdom and the Restitution blessings, which alone can draw men unto him, are hitherto hidden to them.

In the name of our dear Lord and the

King of Kings I entreat you, brethren, to sieze this golden opportunity and begin the work immediately. We do not know how long it would last.

If God permits I shall write you again in the near future.

I close this with prayer and Christian love.

I remain your brother and servant in the Lord,

S. P. Davey.

Russellpuram,  
Neyyattinkara,  
Travancore, India.

### THE RESTORATION OF ISRAEL AND THE KINGDOM SET UP

By D. C. Robison  
Article No. 4.

**T**HE strangest thing in the mind of the writer is that so few persons believe and preach that Israel will again possess the land covenanted to our fathers. The proofs are so abundant in the Old and the New Testaments that there should be no divided faith. Many persons believe and preach that Jesus will come again, and others that he will build up and establish his kingdom; but they leave out the gospel of this kingdom, and teach that the saints will rule over saints. The kingdom of God can never be established without the return of the seed of Abraham being a part of that kingdom. Fleshly Israel will be the subjects in that kingdom. Every prophet who has spoken of their dispersion has also spoken of their return. Jehovah has said through the mouth of more than one of the prophets that he will plant them again in their land, and they shall never be plucked up. A gospel preached without Israel restored is not the gospel preached by Jesus and his apostles.

We will proceed to furnish proofs for our statements regarding this subject. Our preparatory text for this article may be found in John 7:17, and reads as follows: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." This is a very important statement, coming as it does from the mouth of him who spake as never man spake. He spake as one having authority, and not as the scribes. This ought to give added weight to other scriptures. No alien need expect to know fully of the doctrine until he has done the will of our heavenly Father. We shall only be able to furnish a small per cent. of scriptures in proof of our subject, so numerous are they.

When Jesus had been with his apostles forty days, after his resurrection, and speaking of "the things pertaining to the kingdom of God," they asked this question: "Lord, wilt thou at this time restore again the kingdom to Israel?" Note the answer: "It is not for you to know the times, nor the seasons, which the Father hath put in his own power." The answer of Jesus clearly admits that they were right in the doctrine of the restoration of the kingdom, but they were not clear as to the times and the seasons in which it was to be restored. The enemies to the doctrine claim that his apostles were ignorant in regard to the nature of the kingdom, and believed it to be a literal kingdom, whereas it was to be a spiritual kingdom. No amount of argument can establish such a doctrine. It is evident that Jesus had not taken the pains to teach them in regard to the times and

seasons as he did to teach them that Jehovah would destroy all the kingdoms of this world and give in their place a divine and universal kingdom. Their minds had been so completely filled with the wonderful works done by Jesus that their minds could not retain all the details. The Spirit had not yet been given which would "bring all things to their remembrance." It became their teacher after the Pentecostal baptism. From that time on to the death of the apostles there was no division of faith between the restoring of the kingdom to Israel and the times and the seasons. Until the times and the seasons came they were to be his witnesses to the uttermost parts of the world. Their business was to preach the gospel of the kingdom of God, which embraced the setting up and the establishment of the kingdom with Jesus as universal King.

In Ezek. 20:33-39 we have the most positive proof of their gathering from whence they had been scattered. That Israel is yet in dispersion is evident. Go where you may and you see Abraham's children. The following is from the prophet Ezekiel: "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. I will bring 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. I will cause you to pass under the rod, and I will bring you into the bond of the covenant. I will purge out from among you the rebels and them that transgress against me." In this scripture the Lord God said "as I live" certain events shall take place with Judah and Israel.

1. That he will rule over them.
2. That he will gather them out of the countries wherein they are scattered.
3. That he will plead with them face to face.
4. He will purge out from among them the rebels, and them that transgress against me, and bring them into the bond of the covensant.

The covenant herein spoken of may be found in Jeremiah 31:31-35. When this is made, Israel will be an obedient and God-fearing people. They will be fit subjects for the kingdom of God that will occupy as its territory the land promised to Abraham and his posterity. This will constitute the stone that will smite the image on its feet and grind it to powder. In Ezek. 37:21-28, the prophet states that the Lord God will take them, the children of Israel, from among the nations, and bring them into their own land. He will make Judah and Israel one nation in their own land. One King shall be King to them all. David my servant shall be their prince forever. They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt. They shall dwell therein, even they and their children, and their children's children forever. Also the twelve apostles shall occupy twelve thrones, judging the twelve tribes of Israel. (Matt. 19:28). Then as Isaiah and Micah have written, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge among the nations and shall rebuke many people. They shall beat their swords into plowshares and their spears into pruninghooks. Neither shall they learn

war any more." The kingdom under the rulership of Jesus, the Son of the living God will change the thoughts and actions of the inhabitants of this earth.

In Dan. 7:27 we have the kingdom of God as it will exist when the kingdoms of this world have become the kingdom of our Lord and his Christ. Please note that Daniel says "the kingdom, the dominion, and the greatness of the kingdom," having developed from the kingdom of Israel into the dominion phase, then into the greatness when it will become universal. This is the kingdom that will be established under the whole heaven, and will be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (or rulers) shall serve and obey him. When these conditions prevail, every knee shall bow, and every tongue shall confess to God. Then there will nothing harm in all the world. The flesh nature will have been destroyed in man. There will be no wild nor ravenous beast—all will become herbivorous and domesticated. When we pray that his will be done in the earth, we are praying for the kingdom to come.

### PLAYING WITH GUNPOWDER

INFIDELS and sceptics are scattering tracts and papers containing atheism, infidelity, and scepticism throughout the world. What shall the harvest be? In France, over a century ago men were spending nine hundred thousand pounds sterling a year in purchasing, printing and distributing infidel and corrupting books. What was the result? The Bible was suppressed. Half the children born in Paris were bastards. 1,022,351 persons were beheaded, shot, drowned, outraged, and done to death between September, 1792, and December, 1795. Since that time France has had thirteen revolutions in eighty years; and in the republic there has been an overturn on an average once in nine months. One-third of the births in Paris are illegitimate. Ten thousand new-born infants have been fished out of the city sewers in a single year; the population of France is decreasing; the percentage of suicide is greater in Paris than in any city in Christendom; and since the French Revolution there have been enough French men and women slaughtered in the streets of Paris in the various insurrections, to average more than 2,500 each year!

Do we want to try this experiment over again? And yet men seem bound to do it, and with the help of dynamite and the devil they can make a worse showing now than they did in France a little over a century ago.

In September, 1890, halls and sidewalks in Brooklyn were crowded with an anarchistic throng, gathered by a call containing these words:

"We openly and frankly proclaim that God never existed. There is no God, and God will never be. In the name of freedom we mock the Jewish religion. As true revolutionists we fight against religion, the State, private and public droperty. These things must be destroyed. We aim to throw off the yoke of the State under whose weight we lie, by means of powder and dynamite, which we intend to use against religion, public and private property. We will take the capitalist in the right hand,

(Continued on page 375)

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S. J. Lindsay, Editor and Manager.

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## Editorials and Church News.

We have already disposed of nearly 200 of the 600 song books published.

We are planning a series of meetings for Bosworth, Mo., beginning Tuesday evening, Sept. 6. Let all interested parties please take notice.

Cards and letters come to us from many who attended the Illinois Bible School and Conference saying that they returned to their homes safely and all reflect the sentiment, What a good meeting we had!

One of the familiar faces absent this year from our Illinois conference was that of Sister Jane Pyper, of Leaf River. She is probably the oldest member of our conference and one whose faithfulness has been exceptionally marked.

The P.O. department has decided that our paper comes under the zone postal system and accordingly we must suffer another boost in postage.

Again we ask our contributors not to send in poetry. The editor is not a poetical sort of person and besides we have close to a good deal of it on hand. Instead, if you wish to be a real help to us, send in short,

crisp, one, two or three line items and on up to twenty lines to fill in small spaces.

We have a number of delinquents who will not even reply, "Stop your paper," when we notify them. If they would do that, then we could "stop their paper" with a good conscience.

It is a pleasure to us to announce that the Illinois Bible School and Conference look, Mrs. Viola Lindsay, has kindly consented to be with us again next year if all is well. The way she handled the crowds this year and the general expression of satisfaction on the part of our guests leads us to express our deep appreciation for her services.

Sr. Georgia Phelps, her daughter, Sr. Bernice Rogers and her son, Master James, of Oregon, Ill. are on a tour of the eastern states and write from New Hampshire that they are seeing great sights. A trip like that lengthens ones life.

### REMITTANCES

Mrs. Ella L. Gardiner, Anna Hendrix, Mrs. Mittie Chandler, Almeda Glotfelty, Wm. Lansbery, Dr. F. H. Hemphill, Chas. Anderson, H. F. Adams, Joseph Shellenberger, Mrs. E. Hartley, Silas Murphy, Wm. Platts, Mrs. J. F. Carpenter.

### EMERGENCY FUND

Joseph Shellenberger, 5.00  
Mrs. J. F. Carpenter, 2.00

## Marriages.

Williamston, S.C., Aug. 18, 1921.  
To the Dear People of the Church of God:

We wish to say that Bro. J. H. Anderson, of Woodstock, Va., was married to Sister Lula Chandler, of Pelzer, S.C., on the 13th day of Aug., 1921. The contracting parties have known each other all their life and after consultation with the brethren, Bro. Anderson was advised by his friends that this was the best step for him to take, and we can say that he has taken from us one of our best Sunday School workers, as she was a daughter of our S.S. Superintendent and a devoted Christian. We know that he could not have done a better thing than to take to himself a help-mate. The church here feels the loss of a good Christian worker. We wish for Bro. and Sr. Anderson much success in the work of Christ and our prayers go with them in their work

Eld. A. N. Durham.

## Reports.

Traveler's Rest, S.C.

Dear Bro. Lindsay:

I wish to let you and all of the one faith know what we are doing here at this place. Bro. J. H. Anderson got here Tuesday night after the 5th Sunday and preached till Sat. afternoon. At the close two came forward to be baptized. I think we had one of the best meetings that I ever was in. It got the brothers and sisters to unite and get to work. Dear Bros. and Srs., if we would all get to work we can do more good than we are doing. We built a house here at this place last winter, or rather, shut it

in. We would like to ceil it this winter, but if we don't get some help, I don't see how we can. We have no heater and it will soon be cold weather, and we want to get an organ. We have a good bunch of boys and girls and no singing. We are doing all that we can....

I am looking for Christ to come and set up his kingdom under the whole heaven. I am looking for the 21st chapter of Rev. to come soon.

J. W. Garrett, Rt. 3.

The Church of God at Guthrie Grove, S. C., began their meeting Aug. 7th and continued through till the 14th. The meeting seemed to be enjoyed by all who attended. Sixteen were baptized and three others have requested baptism. They will be baptized later. We had Bro. J. H. Anderson, of Woodstock, Va., with us.

It was a treat to hear Bro. Anderson as he spoke the precious truths of the Bible. We were glad to have him with us to assist the pastor. It seemed like old times to see Bros. Anderson and Durham. Bro. Anderson gave a discourse on the last days that made our hearts rejoice. So we exclaim, Come Lord Jesus, quickly come!

M. O. Williamson.

### Report of Indiana Conference

The Annual Conference of the Churches of God met at North Salem, July 15-17, inclusive. Bro. Huffer called a business meeting Friday p.m. The roll of churches was called, most of them answering either by report or delegate, after which Bros. F. L. Austin and D. E. VanVactor gave a very interesting discussion on the General Conference. The meeting then adjourned to meet Sat. a.m.

Sat. forenoon the conference again convened to finish the work. The financial report was read and accepted, after which the discussion on the General Conference was continued. The conference then ratified the proposed constitution and Leroy Austin was appointed by the chair to get a questionnaire before the membership, and empowered to draw on the treasurer for expense of such work. Bro. VanVactor was elected to represent Indiana at the Gen. Conference and \$30 voted for his expenses.

After careful consideration the date for the next Bible school and conference was set to begin Aug. 10, 1922.

A resolution was carried to set aside the constitutional rule of delegate vote and vote by ballot. The following officers were elected for the coming year:

Wm. Huffer, Pres.; Floyd Stilson, 1st V. Pres.; J. W. Burget, 2nd V. Pres.; Maude Austin, Sec.; J. J. Snodgrass, Treas.

Maude Austin, Sec.

### Illinois Conference Report.

THE Illinois State Conference of the Churches of God in Christ Jesus was held in Oregon, Illinois, Aug. 11-14.

At least eight states were represented at this meeting.

The attendance was the very best from start to finish that we have ever had. In fact, the assembly was spoken of as an overwhelming crowd.

The large addition to our conference hall, so recently finished, proved a blessing to us when it came to feeding and housing the people.

Bro. J. E. Cross gave a vivid description of work done on the building during the

intensely hot days of July. Some of the brethren worked from early morning till late at night and when quitting time came, looked as though they had been ducked in the river. Thus the work was pushed to a finish and the hall was ready for occupancy in due time.

Bros. L. E. Conner and T. A. Drinkard assisted the home talent, Bros. Lindsay, Siple and Perrine, with the preaching.

The general subject for consideration was, The Signs of the Times Relative to the Coming of Our Lord.

On the opening evening Bro. Conner gave a discourse on The Coming of Our Lord and Savior Jesus Christ, giving proof positive that He is coming back to this earth again, and at that time will reward every man according to his works.

The signs were viewed from the social, financial, educational and religious standpoints, and as seen in relation to Israel.

Other subjects were Restitution, and An Exhortation to Preparedness for His Coming. There were ten sermons in all and three Berean meetings. Topics.—Your Favorite Text and Why? Your Favorite Bible Character, and Our Hope.

At the business meeting on Saturday, all of the officers were reelected for another year, and Bro. Siple was engaged to remain with us.

The Conference unanimously adopted a resolution, the text of which follows this report, indorsing the movement for a General Conference, and Bro. Lindsay, our President, was elected delegate to represent the Illinois Conference at the General Assembly to be held in Waterloo, Iowa, Aug. 28 to Sept. 4, 1921.

On behalf of the students, a vote of thanks was given the faithful teachers.

A vote of thanks was also extended to the committeemen and to all who helped with the conference hall work, or lent a hand in any way to make the conference a success. The special music was much appreciated.

Almeda Glotfelty, Sec.  
Lanark, Illinois.

#### Resolution.

WHEREAS: A call has been issued for the membership of the Churches of God in the United States and Canada to meet in General Assembly in Waterloo, Iowa, Aug. 28th to Sept. 4th, 1921, and

WHEREAS: It is not entirely clear to all as to the full extent of the responsibilities and obligations the indorsement of said call is intended to impose; therefore be it

#### RESOLVED,

By the Churches of God in Christ Jesus, of the State of Illinois, in Conference assembled, that we hereby indorse the said call and movement, with the interpretation and understanding that it is to be an effort upon the part of our people to form an association of our brotherhood for mutual counsel and co-operation in our efforts to grow in grace and the knowledge of Christ and His gospel and in promulgating the same in the world.

It is further understood that the adoption of this resolution does not constitute an indorsement or ratification of the actions that may be taken by the General Assembly, we having no means of knowing the nature of its actions and extent to which its actions may go.

WHEREFORE, No responsibility for the actions of the said General Assembly,

nor any obligations imposed by said such actions shall be assumed by the conference adopting this resolution until the actions of said General Assembly shall have been submitted, considered and ratified by this said conference through its Conference Board in executive session, or by the churches of this said state in conference assembled.

Dear Bro. Lindsay:

Having received a number of letters begging us to come to Gallimore Gap, N.C., for meetings over the 5th Sunday in July, we left home July 27, and after sitting up all night in a crowded car, we arrived at Hendersonville, N.C., next day at 4:45 p.m. The Ford soon took us to the place for meetings. The last time we were here we held our meeting in a schoolhouse. At our last meeting we had appointed a building committee to remodel the old church house, the one used by my father 40 years ago. Imagine my pleasure when I arrived to see the old house made new with good seats in it. It is still to be ceiled and must have a stove put in before winter. On Saturday afternoon, Bros. A. N. Durham, M. O. Williamson, Harper Stone and James Pack, of the Guthrie Grove church in S.C., came up and were with us in the Sunday service. On Sunday the sisters brought dinner to the church and we spent the day in preaching, singing and eating. Monday morning we met at the river and baptized Mr. B. A. Taylor, his youngest daughter, Nora, Georgia Case, Mary Case, Mr. and Mrs. J. G. Case. Mr. and Mrs. J. G. Case were formerly members of the Advent Christian church, but when they came into the knowledge of the truth they were baptized into Jesus. Bro. B. A. Taylor has heard the truth for 40 years but never obeyed. His wife has been a faithful member for about 40 years and if I ever saw a happy woman it was Sister Taylor when her husband and baby daughter went into the water. I, too, was happy because I loved Bro. Taylor and was very anxious to see him obey. We went from the water to the church and broke bread in memory of our Head, Jesus. Monday evening we met and had several talks by the members. They urged me to return in 6 weeks and work with them from Tuesday night until Thursday night, thus not missing any services in Va. If those who love the truth would meet my traveling expenses, \$40.00, and I can have my children taken care of, I would do so. The members here are few in number and poor in wealth of this world. They are workers, running a good Sunday School and a Berean class. Bro. and Sister L. C. Patterson, who were baptized many years ago, came in with them in this meeting. So the church had eight additions during the meeting.

On Tues. morning, Aug. 2, we left and crossed over the mountain into S.C., to Traveler's Rest, where we baptized 14 last summer and appointed a committee to build a church house. We were happy to find a nice, new house, ready for service. We began our meeting here Tuesday evening, Aug. 2. The attendance and interest were very good at this place. We had to close here on Sat., Aug. 6, so we could reach Guthrie Grove for meeting on Sunday, Aug. 7.

As a result of this meeting Mrs. Fanny Sentell and G. E. Radford were baptized into Christ. On Sunday, Aug. 7, the church at Guthrie Grove held a children's exer-

cise. Words cannot describe this exercise. It was the best I ever heard. Bro. B. Z. Chandler is doing a good work in Sunday School, training up the children. That night we began the best meeting I ever took part in. The meeting continued till Sunday evening, Aug. 14. Large crowds attended each service. On Sunday morning (Aug. 14) we went to the water and baptized into the name of Christ, Misses Ossia Hammonds, Lena Bowen, Annie Kate Durham, Dora Whitt, Sadie Smith, Mrs. Adell Chandler, Mr. and Mrs. Frank Wilson, Mr. and Mrs. J. L. Morgan, P. J. Finley, E. Finley, Walter Bowen and Tom Martin. Three others will be baptized later on. Bros. A. W. Durham, M. O. Williamson and W. H. Stone assisted in the preaching. There is a fine field for work in the south but the price of cotton is so low and crops so short that to carry on the work we need some assistance. If we can secure expenses we shall, the Lord willing, continue the work over the 5th Sundays in N. C. Finding that we were unable to continue in the work and keep our children together with our oldest daughter's health bad, we saw that we would have to give the children away, break up the home, or quit preaching and remain at home, or find a companion to take mother's place. So on Sat., Aug. 13, Eld. A. W. Durham united Sister Lula M. Chandler and myself in marriage. We have known her for 20 years. She has been an active member of the Church of God at Guthrie Grove for the past 13 years. Some may be inclined to criticize but those who know the situation will not. We arrived home Wednesday, Aug. 17, and found our daughter, Mellie, had been at the point of death during our absence, two doctors visiting her. The doctors say she must go to the hospital for an operation. However, she is somewhat better at present. Brethren, this work should be kept up. Anyone who wishes to help on this work may write me, stating the amount he is willing to give on each visit. Should the expenses be pledged, we shall try to continue the work.

J. H. Anderson.

Woodstock, Va.

## The Sunday School.

By Alta King.

### PAUL IN ATHENS

Lesson 11 Sept. 11, 1921.  
Lesson Text: Acts 17:15-34.

Acts 17:15-20

Golden Text: In him we live and move and have our being.—Acts 17:28.

Memory Verses: Acts 17:30, 31.

#### For Study

Give a brief account of last Sunday's lesson, noting the places visited by Paul and the work done in each.

Athens is the next place visited. Acts 17:15. Find it on the map. Find out as much as you can about the city. Use Bible dictionaries and other historical accounts.

Describe Paul's feelings as he looked on the evils in the city. Verse 16. Find out something about the number of idols in Athens.

Read verse 17. In starting his campaign against heathen idolatry, why did he also start a campaign against existing Jewish worship of the one true God? Why did he not enlist their help, since he had some



points in common with them? Compare the arguments he would have with the Jews with the arguments he would have with those he met in the market place.

What did the learned elders of the various sects do as soon as they heard of Paul? Verses 18-20. Find out what you can about the doctrines of these sects. What had Paul been preaching to the people? Judging from Paul's past sermons, what did he preach when he preached "Jesus"? Find examples of his former sermons. Why should these doctrines sound so "strange" to these people? What basic belief of the heathen is exactly opposite the resurrection belief?

Peloubet's Notes has the following comment on verse 21: "Athens was a city without commerce, but whose traditions and memories led many, who had leisure and liked discussion, to resort thither." Spent their time in nothing else. Literally, had leisure for nothing else." They were busy-bodies. "But either to hear or tell something new." Literally, "something newer" than the last novelty. They had "itching ears." Aristophanes called Athens "the city of the gophers" and Demades said the crest of Athens should be a big tongue; similarly Demosthenes and Thucydides.

With this word picture of Paul's audience in mind read carefully the sermon he preached to them to explain more fully what he had been preaching on the streets. Verses 22-31.

"Paul's flexibility of mind and power of adapting himself to every circumstance were never more strikingly shown than in this great address to the quick witted Athenians."—Alex Maclaren. The fact that he had no time to prepare his sermon shows his wonderfully clean-cut grasp of the truths he was preaching. In one short sermon he handed to them, in simple, respectful language, the truths that struck at the heart of their idolatry. He wasted no time in sarcastic attacks, but tactfully chose the openings made by their admissions (see. verses 23, 28) and through these openings presented the truths they needed. He respectfully recognized the religious instinct of these people, as shown in their candid admission that the gods they worshipped could not account for the wonders and powers of the universe, and from this small beginning, tried to lead their minds into greater truths.

In what verses does Paul state and prove the oneness and supreme independence of God? What is his proof? What facts concerning their idols stood out in bold contrast to his statements made in the last part of verse 24 and the first part of verse 25?

How did Paul tell these people that God was their God and wanted them to seek him? What did he mean by verse 28? Even though these heathen did live and move and have their being in God, could they have found God without a revelation? Has man ever found God without a revelation?

What is Paul's strong argument against worshipping gods made by men's hands?

What ignorance is referred to in verse 30? Explain "winked at." Does it mean that God took no more account of it than he does of the ignorance of animals, or does it mean that he had taken no steps to dispel the ignorance? The word "now" is the clew to the answer. From this time on God is working to dispel this this ignorance and calling such people to repent-

ance. What, then, had been the case before "now"?

Why does God call men to repentance? Verse 31. To how many has God given assurance of this judgment and what is this assurance? Does this verse teach the kingdom and the resurrection of the dead to judgment?

How was Paul's sermon received? Do you think he would have been more successful if he had been a little more personal and sharp in his attack using a little ridicule and sarcasm, as we do sometimes?

Scripture Reading: Acts 17. Read and reread this chapter until you have all the main facts clearly outlined in your mind.

The Children's Lesson: Explain heathen idolatry. Show that it came into existence because the people were ignorant of God who made every thing in the universe, and when they saw these things they tried to account for them by making gods of their own. And because people are wicked and like to do bad things they made gods that would permit them to do bad things. Then tell them that God sent Jesus into the world to tell people about the true God and to teach them to love him. Then read and discuss, or tell, the story of Paul in Athens.

#### For Class

Tell all you can about the city of Athens; its people, and religious sects.

How did Paul come to be there? Discuss his first preaching in the city—what he preached and what it led to.

How does it find application in the lesson? Discuss Paul's method of presenting doctrines which he knew would be antagonistic to the doctrines of his hearers.

Is there any evidence in his sermon delivered on Mars Hill that "all" men must stand in judgment before Jesus?

What evidence does Paul give that God is the God of all peoples? Did the fact that the people of Athens had been left in ignorance of this fact and that God had "winked" at this ignorance make God any less their God? Why did these people disregard this revelation of the true God?

## Notices.

#### Notice

The Missouri Conference of the Church of God will be held at the Blush Church, near Fredericktown, Mo., Sept. 10th to 18th, inclusive.

Preaching and Bible School will be conducted by Brothers Lindsay and Siple.

A cordial invitation is extended to all. Those expecting to attend and desiring information as to being met at the station, write Bro. P. J. Graham, Fredericktown, Mo., R.F.D. 3.

May Williams, Sec'y.

#### MORE REGARDING PROPHECIES.

Mrs. Emma Boerger, St. Louis, Mo.  
2116 Harris Ave.,

**J**ER. 15:7-8. I will destroy my people since they return not from their ways. I will bring the spoiler upon them suddenly (Notice God says "suddenly"). This spoiler coming to destroy His people is the Yellow Man that executeth God's counsel, called the "worst of the heathen," whose language we cannot speak nor understand,

and of a fierce countenance. Ezek. 3:4-7. The rod against us is taken from the almond tree. Jer. 1:11. God uses the figure of a tree to typify the nations. The olive tree is applied to Christ and His people, the fig tree to the Jew, the almond tree to the heathen such as Japs and Chinese, the cedar to all the Christian nations.

In Ezek. 2:8-9, we have a Roll written on front and back; therein is written mourning, and woe, and lamentation. This is the book of Revelation. "I see a flying roll. This is the curse which is going forth over the face of all the earth." Zech. 5:1-3. "These things must come to pass with speed." (Roth.—Rev. 1:1). "I saw in the right hand of Him sitting on the throne a roll written within and on the back." Rev. 5:1. "I went to the messenger, asking to give me the roll and he said, Take it and eat it (study and digest it) and it shall be sweet in thy mouth and bitter in thy belly. I ate it and it was so." Rev. 10:9-11.

"It behooveth thee to again prophesy against people, nations, and tongues, and many kings." The child of God must prophesy to all who will not hearken unto Him. "A prophet to the nation I appointed thee." Jer. 1:6. Then said I, Ah, my Lord, lo. I know not how to speak,—for a child am I. Then said Jehovah to me, Do no say. "A child am I," for against whomsoever I send thee shalt thou go. And whatsoever I command thee shalt thou speak. Be not afraid of their faces, for with thee I am, to deliver thee, declareth Jehovah. Ezek. 3:4-7, gives us plain instruction not to go to the many heathen people of strange speech and hard language, whose words we cannot understand. "Surely if unto them I had sent thee, they would have hearkened unto thee, but the house of Israel (Christian nations) will not be willing to hearken unto thee for they are not willing to hearken unto me: they are a perverse house."

"Moreover, the word of the Lord came unto me saying, What seest thou, Jeremiah? I said, A twig of an almond tree. Thou hast rightly seen. For keeping watch am I over my word to perform it." This is the explanation of these two verses: The vision of the twig is a small nation whose eyes are almond shaped. I, and also the prophet used this figure of speech to bring out the idea of this small nation, who are the first of the heathen to wake from their long sleep, even as the almond tree brings forth its blossoms, being the first of the trees to wake from the sleep of winter. God keeps watch over the heathen for this purpose: they are the instruments used in judging of the Christian nations.

Gen. 49:17.—Dan is not of the Christian nations, and during the 2,000 years of this gospel dispensation the heathen have not enjoyed God's most wonderful blessings. In this coming trouble, God will use the heathen against the nations that enjoyed the most liberty, education, privilege, light and knowledge; on those nations will the terrible rod of the heathen come, and the first of these is America. Jer. 1:13-17. "I see a boiling pot with the front thereof on the north. (Japan, angry, allied with Russia and Germany). Out of the north shall break forth caltinity against all the inhabitants of the land, calling the kingdoms of the north and setting everyone his throne at the opening of the gates of Jerusalem, and against the gates of Judah.

Then will I pronounce my judgments against them concerning all their wickedness, in that they have forsaken me, and bowed down to the works of their hands."

Jerusalem is all the Christian nations of Europe. Judah is all the nations of America. The opening of the gates is the opening of the disarmament conference to administer justice. It is at this conference our President must have a vision of God's word. "When the wicked bear rule, the people mourn." Scornful men bring a city into a snare: but wise men turn away wrath. A fool uttereth all his mind: but a wise man keepeth it in till afterwards. Many seek the rulers' favor: but every man's judgment cometh from the Lord. Evil men understand not judgment: they that seek the Lord understand all things. Prov. 29:2, 8, 11, 26; 28:5. Having all these beautiful texts of warning from such a great God whose words are sure and whose visions thereof shall not fail, it is at the conference called in Washington, to which all the nations of the world look at the present time, that our President needs the vision of God's word to do that which is just in the eyes of the unseen God. In such a critical hour he needs the prayers of the just.

The text our President Harding chose for his inauguration was ordered in God's providence. "He hath showed thee, oh man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8. Notice this same chapter is of a controversy God has with His people. Mic. 6:1-4. "Hear His voice and contend before these kingdoms, for the Lord has a controversy with the strong kingdoms of the earth." The large Christian nations such as England, America, Italy, France and Germany are called His people because all believe the gospel of Christ. He brought them out of Egypt (spiritual darkness) and permitted them the liberty of the knowledge of His precious word, but they are not concerned about it.

It is therefore at the disarmament conference that the "hearts of both the heathen king and the Christian king will be set on acting wickedly, and at one table will they speak falsehood, but it shall not prosper, for the end is at the appointed time." Dan. 11:27. The inspired word clearly points out that the heathen will not disarm, for they are to prepare the weapons of destruction to do the work of judgment against the Christian nations. Gen. 49:17. They sought out many inventions, they provoke the Lord with their inventions, and with the inventions of their own hands the wrath of God is kindled against them. He will give them into the hand of the heathen. Eccl. 7:29; Psa. 106:29, 41. Japan, China and the many heathen will not disarm. They will speak lies and deal treacherously with us, according to Psa. 69:22. Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. This scripture has been fulfilled to ancient Israel, and they are examples to those upon whom the end of the age is come. 1 Cor. 10:11. We have entered into this time period, for the heathen are awakening for the preparation of war and are assembling themselves. Joel 3:9-12. Their war implement will be mainly the "ravenous bird" (the airplane). God declares the end from the ancient times, the things that are not

yet done, saying, My counsel shall stand, calling a ravenous bird from the east, the man that executeth my counsel from a far country. Isa. 46:10-11. "I will bring a nation upon you from far, O house of Israel, I will send a mighty nation, an ancient nation, whose language thou knowest not, neither understandest thou what they say." Jer. 5:15. "I will bring the worst of the heathen, and they shall possess their houses. Destruction cometh, and they shall seek peace and there shall be none. Ezek. 7:24-25. "The (enemy's) chariots shall be as a whirlwind, his horses are swifter than eagles. Our people, Israel, will say, Woe unto us, for we are spoiled. O Jerusalem, wash thine heart from wickedness that thou mayest be saved. Jerusalem is Christian nations.

A voice declareth from Dan, the heathen, Gen. 49:17), but it is published from Ephraim (England), Make ye mention to the nations; publish against Jerusalem that watchers come from a far country, giving out this voice against the cities of Judah (America). Thy ways and thy doings have procured these things unto thee, this is thy wickedness." Jer. 4:13-18. The Lord shall bring a nation from a far country, from the end of the earth against thee, as swift as the eagle flieth (airplane), a nation of fierce countenance, whose tongue thou shalt not understand Deut. 28:49-50. Behold, the voice of the cry of the daughter of my people because in fear of them that dwell in a far country. Jer. 8:19. ,

Arise, get you up unto the wealthy nation that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. Jer. 49:31. Set the trumpet to thy mouth. He (the enemy) shall come as an eagle against the house of the Lord (Christian nations) because they trespassed against my laws. Israel shall cry unto me, My God, we know thee. Israel hath cast off the thing that is good (that thing is religious liberty—seeking knowledge of God): the enemy shall pursue him. Hosea 8:1-3. At the time when the churches proclaim very little gospel truth, they will be afraid of that which is high, for the almond tree will flourish. This is the yellow man with his airplanes of liquid fire to bring destruction upon the children of the west. "When the lion roareth, then the children shall tremble from the west." Hosea 11:10. "The lion hath roared (1914-1918), who will not fear? The Lord has spoken, who can but prophesy?" Amos 3:8.

We understand the yellow man will not disarm—he will do all in his power to prepare war against us, and will bring into fulfillment Rev. 9:15-21. Japan lurketh and is treacherous. She did very little fighting in the last war. God gives us a vision of warning from His blessed word, but none of the preachers get the vision from His word. Isaiah tells us why. Stay yourselves and wonder, cry out; they are drunken, but not with strong drink. They are drunk with false doctrine (men's ideas). The Lord has poured upon them the spirit of deep sleep. He has closed their spiritual understanding, so that the vision of the word of God in that blessed Book is as the words of a book that is sealed which a man delivers to an educated man, saying, Read this. And he says, "I cannot. It is sealed." Then another will take it and say to the one not learned, Read this, I pray. He will say, "I am not learned." God has permitted

this condition because this people draw near with their mouths, but their hearts are far from Him, and their fear toward the Lord is taught them by the precepts of man. Isa. 29:9-13. Surely this is the sad condition of the Christian nations.

We are few in number to study diligently, and to understand what is His will concerning us, to His glory and honor. God has given us the eyesalve with which to anoint our eyes, that we may see what is His purpose in this great crisis just ahead of us. We assure you of our prayers for the President, and all the men of the Congress who have taken upon themselves to serve our country in this critical hour.

I pray God to endow you with the spirit of reverence and care to do that which is honorable, good, kind, and just in His sight, in behalf of our nation to avoid all future trouble, sorrow, woe and lamentation otherwise coming upon our nation because they turn not their hearts to God.

May God work in you to do His will, and that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever.

### CREEDISM

CREEDS have been in the world from the days of Abraham and his creed was that God had promised him the land of Canaan. It did not make him a tyrant for it included all the families of the earth.

But the history of creedism has not been for the good of man. It was the creed of the Jewish church that slew the prophets and also the Just One.—Acts 7:52. It made a murderer of Paul.—Acts 8:1.

Take a look at Rev. 17:6. It was her creed that made her do the bloody work and caused her to be drunk with the blood of the saints.

It was her creed that brought the dark ages upon the world. If we wish to keep the people ignorant and bring persecution, then formulate a creed.

Paul was not a creed maker, for he said, Study to show thyself a good workman. He did not say, Be a good workman by following a creed or by what some other man had learned. If we want no progress and to become persecutors, then formulate a creed. If we do decide for a creed, I suggest it be, Charity for all and malice toward none.

Yours for advancement,

J. E. Robbins.  
305 S. Union, Los Angeles, Calif.

(Continued from page 371)

and religion in the left hand, and so they both shall go to the devil by means of the use of dynamite and powder."

Is it not time to meet the infidelity that utters such threats and bears such fruits? Is it not time to proclaim the gospel of peace on earth and good will to men? Is it not time to scatter anti-infidel literature to enlighten people, and save men from trouble and from death?—H. L. Hastings.

IF you do your work well enough, other people will save you the trouble of talking about it.—Sel.

NEVER needlessly offend;

Lose no chance to make a friend.—Sel.  
THE arrows of an enemy prove that you are alive. No one shoots at a dead lion.

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The Great Sacrifice

TO GET a full and complete understanding of what sacrifice really means, we must look beyond the limits of earth. God himself set the great example. The supreme cost of a redeemed world was paid on Calvary. Not till the risen Savior drove back the clouds of gloom, and the hosts of heaven shouted their glad acclaim, was the great truth realized. And the time has not yet come when the meaning and the true significance of that sacrifice will be universally understood. We should always remember that the true worth of anything is measured by its cost in human sacrifice.—Sel.

THOUGH opposed by all the powers of evil and darkness, Christ has conquered gloriously. Even the hour of their greatest triumph was for him a moment of supreme victory. While they exulted in his defeat, he responds with the conqueror's cry, "It is finished!"

# 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.  
104 South 7th St.,

### THE CLOTHESLINE SPECIAL

ETHEL, do see here," said Herbert, who was standing by the open window. "Here is a rope from this window to the window across the yard."

"When the family that lived over there moved today they must have forgotten to take their clothesline," explained Ethel. "They have left a window open, too."

Ethel lived on the third floor of a house in Tenement Row. Across the tiny yard, which was both back yard and front yard, was the rear of another row of houses. The rooms were very much like the ones in which Ethel lived. Her cousin, Herbert, was visiting her. He lived in the country where there was plenty of green grass and flowers. He thought the small, dusty yard was a dreary looking place. But Ethel did not mind it at all. Then, too, all the people that lived across the way were so friendly. Ethel bowed and smiled at them every day. She called them her window neighbors.

The clothesline that had been forgotten was a double rope worked on a pulley. Ethel showed Herbert how the clothes were pinned on it, and then pulled out in the air to dry. Herbert was much interested and pulled the line across to the opposite window and back ever so many times.

"In a book at home there is a picture of a car that goes on a big cable rope up in the air," said Herbert. "It is called an aerial railway. Let's tie a basket to this rope and play it is a car going. We can call it 'Clothesline Special'."

So they loaded the basket car with all sorts of cargoes, sent it across and pulled it back again. Then Ethel thought that her doll, Irene May, would enjoy a ride on the Clothesline Special and put her in the basket. Irene May looked very brave as she sat proudly erect in the basket car. Herbert gave the rope a jerk and away it went. The basket landed on the other side with a bump. Alas for Irene May! She bent forward, tipped the basket and toppled out. "Oh! Oh!" screamed Ethel.

"She's landed on the window sill!" shouted Herbert.

"Oh dear! I have lost my dear Irene May!"

"Oh, do look!" cried Herbert, "your doll is going into the window!"

Sure enough Irene May was slowly edging her way through the open window. They watched the doll disappear. Then slowly into sight came two black, furry

## THE RISING HOPE

**C**HERE'S a light upon the mountain, and the day is at the Spring.  
When our eyes shall see the beauty and the glory of the King;  
Weary was our heart with waiting, and the night-watch seemed so long,  
But his triumph day is breaking and we hail it with a song.

In the fading of the starlight we can see the coming morn;  
And the lights of men are paling in the splendors of the dawn;  
For the Eastern skies are glowing as with light of hidden fire,  
And the hearts of men are stirring with the throbs of deep desire.

There's a hush of expectation, and a quiet in the air,  
And the breath of God is moving in the fervent truth of prayer;  
For the suffering, dying Jesus, is the Christ upon the throne,  
And the travail of his spirit is the travail of our own.

He is breaking down the barriers, he is casting up the way,  
He is calling for his angels to build up the Gates of Day;  
But his angels here are human, not the shining hosts above,  
For the drum-beats of his army are the heart-beats of our love.

Hark! we hear a distant music, and it comes with fuller swell;  
'Tis the triumph song of Jesus, of our King, Immanuel!  
Live, go ye forth to meet him! and my soul be swift to bring,  
All thy sweetest and thy dearest for the triumph of our King.—Sel.

ears, followed by two eyes and a nose. Then two paws appeared on the window sill.

"It's a kitten!" shouted Herbert.

And so it was, a wee black kitten.

"The family must have forgotten to move their kitten, too," cried Ethel, much excited at seeing the furry black kitten opposite.

Herbert and Ethel swung the basket temptingly in front of the kitten, but it refused to become a passenger on the Clothesline Special. At last they thought of putting some meat into the basket for bait. The kitten sniffed the meat and then climbed aboard and rode safely over to Herbert and Ethel. After Ethel had given it some hot milk, they had a delightful time playing with it.

As it began to grow dark Ethel thought of poor Irene May all alone in the room across the way. She went to the window, and what do you suppose? There was a light in the window opposite! Another family had moved in, and one of the family was a little girl about the size of Ethel. The little girl was holding a doll, Irene May, tenderly in her arms and rocking her gently back and forth as if rocking a very dear baby to sleep.

"Oh, I'm so glad that Irene May has another mother, and she will not be lonesome," said Ethel. "A kitten is almost as good as a doll."

"Huh! A kitten is lots better than a doll that cannot run or eat or do anything," declared Herbert.

"We'll name the kitten Aerial because it came by the Clothesline Special," suggested Ethel happily.

### THE CRICKET IN NEW YORK

ESTHER," said her mother to Esther Judson, "I wish you wouldn't be so critical of people. You are simply laying up unhappiness for yourself by saying such harsh things as you have just said."

"But how can I help it?" replied the girl. "I can't close my eyes and chloroform my faculties. You just can't help seeing the faults of other people when they are as plain as a pike staff."

"No, you are right, Esther. You can't help seeing the faults. The trouble is, that is all you see. And there is always something else to be seen in everyone. It's largely a question of what you are looking for. I heard the other day a story about two men who were walking in Times Square, New York. Suddenly one of them stopped, seized the other by the arm and, in an attitude of frozen attention, said, 'Listen! I heard a cricket just then.'

"Pshaw!" the other replied. 'You're crazy!'

"I'll lead you to it in five minutes," replied the first.

"Soon the cricket chirped again, and they followed through the rattle and clatter of trucks and street cars till they found it in a narrow niche of the wall.

"How did you come to hear it?" asked the second one.

"Because that's what I'm trained for, and so I'm listening for it. I can make a noise no louder than that cricket's chirp that will stop the crowds round here."

"Nonsense!" said the other.

"But the man who had heard the cricket dropped a dime on the sidewalk, and at the sound of the falling silver everyone stopped and began to look. Their ears were tuned for it. It's the same with life: you see and hear what you are prepared for."

"But I don't see that that helps me much," replied the girl. "How can I help what I'm prepared for?"

"You can train yourself to look for something different in people. Use your will. If you can't set your attention in another direction, the gospel is a fraud or a mockery. Didn't Christ always appeal to the will? 'Wilt thou be made whole?' 'What wilt thou have me to do?' What you need is to change your focus, dear. Your camera is set for the back yards of people's characters. You can change if you will."

GOD never gives vision to cowards.—Sel.



## THE ORIGINAL MANUSCRIPTS

By J. W. Williams

**I**N point of plenty of manuscripts and agreement among them the Bible is the best established work of antiquity.

The information given below is a matter of faith in the testimony of others on the part of the writer, for we have never seen one of the original manuscripts of the sacred scriptures. But most of you no doubt have helps in the back of your Bible giving such testimony and also sample pages of manuscripts, produced by photography and engraving. If any of you wish more complete information than we here give, you can find it in an encyclopedia, or we suggest that you get a little advertising booklet either from The Concordant Pub. Co., called "The Story of the Version," 2823 E. 6th St., Los Angeles, Calif., or a like booklet from the publishers of the American Revised Version, Thomas Nelson & Sons, 381-385 Fourth Ave., N.Y. Both booklets are free, as they are advertisements. The first, we regard the best version of the Bible there is, and the other, the next best. We quote from "The Story of the Version" as follows:

"The faith of all true believers is founded on documentary evidence.

The sacred scriptures are preserved for us in thousands of manuscripts, some very ancient, some more modern. There are three, the most ancient and complete, which have, in the providence of God, practically preserved the scriptures for us. All the rest put together have little to add to the evidence which these three great manuscripts bring us. . . . We will not, however, ignore all the thousands of other manuscripts. These have been studied and compared and collated by great men who have given their lives to this work. One scholar, Dr. Weymouth, has combined the results of all their labors in one text which he calls the "Resultant Text," because it is the result of the labor of all the editors. They all agree with it in the main. . . . Weymouth's Resultant Text is carefully compared, letter by letter, with the three most ancient manuscripts, or, at least, with photographic copies of them. . . . At this point the rationalist will object and say that the original autographs are lost and that we have no way of knowing what they (the apostles) really wrote. This is a fallacy. It is well that the actual instruments of inspiration have perished, otherwise they would surely have become the objects of idolatrous worship. But pure reason will admit, upon investigation, that the method of transmission which God has used is far better than the preservation of the originals. Copies were carefully made by various scribes. If only one copy had come down to us, showing no evidence of revision or correction, we might well question its accuracy. But we have two and even three very early copies which agree so closely that they are practically identical in all except perhaps one thousandth of the letters. Now the laws of evidence are such that the very disagreement in non-essential details is important evidence that they were not copied one from another or the result of collusion. They are independent witnesses. Two witnesses, in matters of fact, are sufficient to establish any point, when there is no contrary evidence: three ought to convince beyond a doubt. So that, altogether apart from the vital conviction inherent

in a divine revelation which alone is sufficient for those who enjoy the light and life which it imparts—apart from faith—the evidence for God's word written is solid and substantial as evidence can ever be. It is a thousand times more sure than thousands of fictions in ancient history in which the rationalist places implicit faith—It is remarkable how closely the Resultant Text (which tells us what the majority of the editors think) agrees with these three manuscripts. They collated hundreds of later manuscripts in determining what is the true reading, but they might almost have spared themselves all that labor, for our collation of these three ancient manuscripts yields practically the same result.

As these three codices do not always agree, we must fix on some permanent principles to guide us in choosing the right reading for the text, while we put the rejected reading above the line in the super-linear. A long experience in reading printer's proof will help much in this matter, for the ancient scribes made mistakes in their first draft just as a typesetter does today. The typesetter's mistakes do not appear in print, for they are corrected before the work goes to press, but the scribe's mistakes had to stand. The corrections were placed above the line. We will therefore follow the corrected text, not the scribe's blunders and errors, as is usually done. We are confirmed in this course, as well as surprised and delighted, when we find that the corrections of s (Sinaiticus) almost always agree with its companion witness, B (Vaticanus). To find an editor of the fourth century, with evidence before him better than any we now possess, deliberately changing a reading to agree with another text of paramount value practically proclaimed these readings as genuine and inspired."

The Greek scriptures are better established on manuscript evidence than the Iliad and the Odyssey.

Talbot says, "By comparison with other ancient books, the wealth of manuscript evidence for the New Testament is stupendous. The great histories of antiquity have their text founded upon such few and such late manuscripts that we may fairly say that, in comparison with them, the Bible is founded upon a rock. Of Herodotus there are but fifteen manuscripts, and none earlier than the tenth century, A.D." He further says that of the first six books of Tacitus there is but a single manuscript, and the oldest of Thucydides is from the eleventh century.

We have quoted from others extensively herein, because we have never seen the original manuscripts, but probably even no infidel doubts their existence.

From the above it is apparent how firm a basis of faith we may have in the Bible, judged merely by worldly evidence, to say nothing of its internal appeal to faith and experience and the certainty of demonstration by practical test, which we hope to consider later.

## ACQUAINTANCE WITH GOD

By Lyman Booth

**W**HEN the works of Nature are viewed by the eye of faith, they become a telescope through which we may behold the Architect and Builder of the universe. When we look at earth's variety; the wonders of the seas and their vastness;

when we lift our eyes toward the starry lit heavens and behold their glories; when Spring bursts the icy fetters of Winter; when Summer puts on its robe of verdure, adorned with every form and color of flower; and when Autumn, laden with its abundance of fruitage, are passed in review before the lens of faith's telescope, we can see why and how David was afforded such a variety of subjects which excited his admiration and love for his God. Much as he loved all these, and much as he loved to sing of them, his favorite song was God's redeeming love. Never did his harp of a thousand strings produce such entrancing notes as when it was tuned to Messiah's praise. Have we not as great cause for supreme delight in meditating on him who loved us and gave himself for us? Who has a stronger claim on our thoughts than he who died to redeem us? Then on whom should we meditate, but upon him who has redeemed us by the sacrifice of himself? The world has never presented an entertainment, nor painted a picture so beautiful that it should draw our thoughts away from the heavenly joys and pleasures he and the Father have prepared for us. The glories of the future have never yet spread their lines of beauty before our eyes, nor poured upon our enraptured ears their strains of melody, neither hath our hearts conceived or pictured the transcendent beauties and glory of the things we shall see, hear and know when we shall have passed this age of toil and suffering to that of rest and joy.

Vividly as we may paint our mental picture of the age of Christ's coming glory and his righteous reign, we should remember that of God's infinite thoughts and counsels we must remain strangers until they are revealed to us by his Spirit, and we are made able to bear them by being clothed upon with incorruptibility.

Are we not now, like Abraham, pilgrims and strangers in the world, without a permanent home? Then what is this vain world that we should settle our minds and affections upon it? Should we not rather say with David, Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.—Psa. 116:7.

Shameful in the extreme is the excuse sometimes offered, that we have no time nor ability for meditation. What is most needful is an increase of love for God, to excite our minds to frequent meditation upon him. Is he to be less frequently thought of than some earthly friend? How often do we think of some absent friend whom we esteem more than others? How welcome are our thoughts of them. It is but natural that our minds should revert to those loved ones. We think of them in the night time and in our walks. We delight to tell of their virtues, and look forward with joy to the time when we shall meet them again. Whether or not they notify us of the day and hour of their arrival, we are ready to receive them with a joyful greeting. We lay aside business to entertain them without complaining of the time devoted to making their visit pleasant. Our devotion to our friends is praiseworthy; but why are people not so earnestly devoted to Christ? Why is he treated as a stranger or friendless one? Why is he not received, more generally, with joy and entertained as sumptuously as they? Has he not done much more than they? Are we weary? Has he not invited us to come un-

to him that he might give us rest? Are we sick? Has he not promised to heal our infirmities? Are we blind? Has he not promised us visions of Glory? Are we deaf? Has he not said that the song of redemption shall greet the ears of them who love him? Surely his unspeakable love and his wonderful compassion for us should awaken our supreme love and constant devotion, in return for his grace so bountifully manifested toward us. Has he not come with the sweetest message ever heard by mortal ears? Has he not promised us a far richer inheritance than any earthly fortune; a brighter crown than ever decked the brow of any king; a more gorgeous robe than any ever worn by any prince or potentate? Then why can we not enter our thoughts in pure devotion and holy meditation?

The more we direct our thoughts to him and his great work of redemption, the more intimate our acquaintance with him. The better we know him, the better acquainted we become with his Father; for he said, He that hath seen me hath seen the Father. To know him is to know his Father, for they are one in purpose—in the great scheme of redemption. Let us not neglect to reflect on their goodness though the billows of trouble overwhelm us; but remember, the Lord will command his loving kindness in the daytime, and in the night his song shall be with me, my prayer unto the God of my life.—Psa. 42:8.

#### ZION BUILT UP AND THE LORD IN HIS GLORY

Article No. 5

By D. C. Robison

**T**HERE is nothing so comforting to those who believe in the soon coming of the Lord as the one expressed in the above title to this article. But few of the inhabitants of this earth believe it. They are deceived by believing in the doctrine of going to heaven at death. The spiritual interpretation of the Scriptures has led many good men and women into error. They teach that Zion means the church, and that the church will bring about the above conditions before the coming of Christ, whereas the Scriptures teach the opposite. Peter says that Jesus will be retained in heaven until the time of restitution of all things which God hath promised by the mouth of all his holy prophets since the world began. Jesus promised his apostles that they should occupy thrones and rule over Israel when he came in his glory.

These Scriptures plainly teach that there is in the future a time of restoration in which those who are his will assist in that glorious work. In Isa. 32:1 we read: "Behold a king shall reign in righteousness, and princes shall rule in judgment." Jer. 23:5 states, "A king shall reign and prosper, and shall execute judgment and justice in the earth." The dark cloud that now hangs over this world must soon give way to "the glorious appearing of the great God and our Savior, Jesus Christ."

We wish here to call attention to our preparatory text. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." It is evident from the above that a man must first do the Father's will before he can know the doctrine. This accounts for the differences of opinion and faith. False teachers teach false doctrines. Paul

states that the time would come when men would not endure sound doctrine. This condition certainly exists today. Again, we read that the time would come when darkness would cover the world and gross darkness the people. From Psa. 102:13-17 we are permitted to glean the following blessed truth: "Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones and favor the dust thereof. So the nations shall fear the name of the Lord, and all kings of the earth thy glory, when the Lord shall build up Zion he shall appear in his glory."

This whole Psalm is filled with the prophet's vision of conditions when the Lord shall come. The followers of Jesus have the future of the earth and her inhabitants firmly impressed upon the tablet of their memories. The prophet (Isa. 60:1-6) gives us a foretaste of the beauties and blessings of the future when Jesus shall reign in Zion. He says: "Arise and 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." In verses 21, 22 of this chapter the prophet further says: "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." Again, this prophet in speaking of Zion says: "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers. But 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 shall ye boast yourselves."

In Psa. 48:2 we have further proof, viz., "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge." No brighter picture could be painted with words than the above. Where God is known there is righteousness and joy and peace forever.

In Isa 4:5 the prophet had the following vision regarding Zion and 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 will the Lord create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense" (covering). Isa. 24:23 speaks of a time and a condition in the future: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously."

Proofs are so abundant that it requires care to select those more easily understood. Every Scripture is a plain "saith the Lord," and needs no interpretation. There are some texts that require careful study and in order to understand the student must

study diligently. The parables belong to this class. In Ezek. 37 the prophet speaks of a time when the two kingdoms, Judah and Israel will be gathered from among the nations where they were dispersed and have been punished, and will be planted in their own land; and another has said that they shall never be plucked up. Again we read that the Lord will create Jerusalem a rejoicing and her people a joy. Then will be the time that Zion will be built up and the kingdom set up. It is written of them that they shall build houses and inhabit them: they shall plant vineyards, and eat the fruit of them. They shall not labor in vain, nor bring forth for trouble. The prophet gives the reason: "For they are the seed of the blessed of the Lord and their offspring with them." Think of the glory of Israel as pictured in the prophetic words, and then imagine if you can, the honors that will come to those who have assisted the Lord of hosts to bring about these results. The Armageddon battle will leave the land covered with destruction and filled with the slain. But in the end will the land be made glorious. Then will follow the judgment of the nations

IF Christian faith does not culminate in the effort to make Christ known to all the world, that faith appears to me to be a thoroughly unreal and insignificant thing, destitute of power, and incapable of being convincingly proved to be true.... It is a constant effort to see that a church is kept apostolic, knowing that it exists not for its pew holders, but for as many of the human race as it can possibly reach: knowing that its members will get the best good out of it the more they can feel and show that it is in no real sense their church. It is first God's church, and then the church of all or any of God's children.—Phillips Brooks.

#### Work For Everybody

JESUS called some men to follow him and continue with him in his public work. But others who had received his blessings were told to go home to their friends and tell them what the Lord had done for them.

The quiet workers do not attract as much attention as the public servants do, but they accomplish greater ends because they are mighty in number.

Only the few can publicly preach and teach, but the many can manifest the Christ spirit in their words and deeds which belong to their narrow sphere. This is the secret of success in the Lord's work—to live day by day according to his will, however humble ones position in life may be.—Christian Advocate.

There is nothing so great in all the world as a free man, thinking for himself and standing by his thought until convinced of his errors. Yes, there is one thing even greater than that: another free man, thinking differently from his brother, and yet holding his brother in just and tolerant respect.—The Masonic News.

GO forth to work, to serve, to love! This little life passes quickly away. Its shadows and sorrows are for a moment; its virtue, its victory, its peace, are of the eternal.—G. Merriman.

WHICH is it brings the Archer fame, His bow, his arrows—or his aim?—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.

Hazel Jean Hunter is the name of a young (very young) lady who has come to make her home with Mr. and Mrs. R. M. Hunter, Tulsa, Oklahoma.

More than half of the 600 edition of song books recently published by us are sold. If you need song books, don't wait until they are gone to mention it.

With Ripley and Camden, Illinois, and a month in Virginia this fall, our dates are pretty well taken up. As soon as we have returned from our present trip to Iowa and Bosworth, Mo., we will be ready to give these other points definite dates.

Sr. Cora Siple and daughter, Alice, and Miss Nora Randall, of Hammond, La., who have been enjoying a vacation in Oregon since conference, returned to their home on Monday, Aug. 29.

Bro. J. E. Boyer, who has been for some time in a Baltimore hospital where he underwent a most severe ordeal, has returned to his home at Maurertown, Va., feeling much improved.

The statement of faith adopted by the Illinois conference some years ago has now

been printed on a card by the order of the conference and may be had for general distribution along with the other tracts we send out.

Springfield, Ohio, Aug. 25, '21.

Dear Bro. Lindsay:

I see by the Herald the kindness that has been expressed to help lift our burden. We appreciate it, too, but am glad to say that all bills have been paid, so please announce it through the paper. We were out of the building only one Sunday until the repairs were made. So we think we are blessed again, thanking you for the kindness. You know when members suffer losses we all feel it. Hoping this finds you and yours well,

Your brother,

David F. Beck.

Sometimes our losses are required that the fellowship feeling may fully flow.—Ed.

## Reports.

To the Dear Ones of Like Precious Faith:

On July 31st, together with Sr. Ethel Manken, wife and I boarded the cars at Fredericktown, Mo., for Oregon, Ill., Conference and Bible School. We landed in St. Louis at 7:30 p.m. There we met Sr. Leota Hanson who took us to visit Sr. Morse. I assure you this was a happy meeting. We found Sr. Morse in better health than we expected to find her. We left St. Louis at 11:45 p.m. Gained one more to our company, Bro. Leland Hanson. We landed in Chicago at 8 a.m. and met Bro. S. J. Lindsay in the Union Depot, with many brothers and sisters from Ohio.

Bro. Lindsay took us to Lincoln Park and to Lake Michigan. Here was a sight beyond our expectation. We saw some of the high toned streets and sky-scraper buildings.

We left Chicago about 4 p.m. and landed in Oregon about 8 p.m. Bro. Lindsay took us to his home and there we were welcomed by his good wife whom we had met before. We made their home our home our entire stay in Oregon.

Next day being Aug. 2, and the first day of the Bible School, we met many of the brethren whom we had never seen before and with a warm greeting from all. Never saw any more friendly and sociable people anywhere.

The Bible School was just wonderful. Eighty-two names were in the register and they were all educated, not in a catechism or in man's work, but in the Bible. Nothing else to teach or discuss was allowed. Everyone with their Bibles in hand, and like lawyers ready to answer any and all questions. Women were not afraid to open their mouths, but more ready to answer and discuss questions than the men. I say again, it was a wonderful school, with Bros. Lindsay and Siple as teachers.

The preaching was good. Most all subjects were on the signs of the times and the soon coming of our Master.

Six preachers, viz., L. E. Conner, S. J. Lindsay, F. E. Siple, T. A. Drinkard, M. W. Perrine and Clyde Randall, were present.

Communion service each Sunday. The Berean school was good. Conference business was done in a very satisfactory and business way. The music from start to finish was just grand.

I will just say that Bro. Lindsay is not only a good preacher and teacher, but he is a fine fisherman. If you don't think he can put a spell on the bait, just ask Bros. Lansbery and Donahue. When he does the baiting, we hvve a good catch, and when we did it, — well you can about guess how the luck was.

We left Oregon on Monday morning, the 15th, at 5 a.m., went through the corn belt of Illinois, probably as fine country as there is in the U.S. About 11 o'clock that night we stopped at Bismarck, Mo., and visited Sr. Sutterfield and her two sons until 11:30 a.m., then on to Fredericktown. Our son, Joe, met us with his Overland and took us home. Found all well and that lots of rain had come while we were gone. Corn is just fine, better than for several years.

Now let me say to those who made it possible for us to make this trip, I have all your names and there will always be a warm spot in our hearts for you, for you have made this the greatest time of our lives. God will surely bless you.

Your brother and sister,

Mr. and Mrs. P. J. Graham.

### REMITTANCES

Mrs. Lillie H. Willis; Mrs. Ray Aldrich; H. J. Edmister; Mrs. Rhoda A. F. Watts; Glenn Allard; Mrs. Fred Guffin; Milton Long; C. C. Maple; J. W. Grimsley; Anna E. Drew; Esther Holmes; J. R. Elton; Mrs. John Saylor; Mrs. Clara Stewart; Geo. A. Driskil; Emma Garard; Miss Amber Patten; Hans Christianson; Mrs. Alta Cole.

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Rhoda A. F. Watts 1.00

## The Sunday School.

By Alta King.

### ABSTINENCE FOR THE SAKE OF OTHERS

Lesson XII Sept. 18, 1921.  
Lesson Text: 1 Cor. 10.  
1 Cor. 10:23-29.

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

Memory verses:—1 Cor. 10:23, 24.

### For Study

We drop for today our study of Paul's missionary journey. Remember that we left him in last Sunday's lesson just leaving Athens.

In today's lesson we study some of Paul's practical teachings found in a letter written to one of the congregations he established, to correct some evils existing among its members.

Read the whole chapter, then re-read the verses that depict the evils that were among these people. See the last part of verse 6, verse 14 and verses 21 and 22. Get a definite understanding of these evils. Account for the existence of these evils among professed worshipers of the true God.

Knowing the cause of Paul's rebuke to these people, you are now ready to study the rebuke itself and apply it to any similar evils existing among believers today.

For the purpose of study we have divid-

ed the chapter into portions, each portion being a definite step in his rebuke.

I. Verses 1-12. Paul depicts the oneness of Israel as they left Egypt, the evils that entered in and the result of each. How does he show the oneness of Israel? What were the evils? Of what did their idolatry consist? To what does verse 9 refer? When did they murmur? For the historical account of all these read the first half of Exodus. Why did Paul tell all this to the Corinthian believers?

II. Verse 13. Paul drops in a few words to ward off the possible self pitying and self justifying claim that they were too weak to keep from these evils.

III. Verses 15 to 18, including the first part only. Paul depicts the oneness of the church body of people as he had the oneness of the Israel body of people. How does he do it? Bring out the analogy between this oneness and the oneness of the nation of Israel.

IV. Verse 18, beginning with the word "are" to verse 20 inclusively. Paul reasons concerning the offering of sacrifices. He says that anyone who eats of a sacrifice partakes of the altar upon which it is sacrificed. In other words, understanding that altar stands for the worship rendered at it, he worships the one to whom the sacrifice is offered. Then he states plainly that Gentiles offered their sacrifices to devils and not to God and that anyone who offered sacrifices to them was having fellowship with devils.

V. Verse 21. In no unmistakable terms he tells them they cannot partake of the symbols that stand for Jesus as a sacrifice and represent oneness and fellowship with him and then turn around and partake of sacrifices offered to devils and representative of fellowship with them. Why this impossibility?

VI. Verse 22. Here Paul brings out the climax of their evil ways. "Do we provoke the Lord to jealousy? Are we stronger than he?" In other words do you think to measure your strength against God's by allying yourself with his opposers? Is it possible for us to be guilty of this same foolishness even though we have no images to which we offer sacrifices? Do we ever attempt to partake of those symbols which represent Jesus as a sacrifice and which stand for fellowship with him, and at the same time partake of the table of devils? Which one are we really partaking of when we attempt both?

VII. Verses 23-29. Beginning with verse 23, Paul begins to rebuke a different class of evildoers. All that has been said up to this point has been said to those who had been actually falling back into heathen worship of idols. But there were some who had been erring in another way. The following extract from Peloubet's notes gives the circumstances which called forth this part of Paul's rebuke.

"Cattle were offered in great numbers on pagan altars. The blood having been poured out as a libation to the gods, the meat was afterward sold in open market, presumably for the benefit of the priesthood and temple service. The Jews thought that by eating meat which had once been offered to idols, they participated in the idolatrous worship. The Gentile Christians, on the other hand, saw no harm in buying and eating such meat as they had always been accustomed to do."—Lyman Abbott.

Read verses 23-29 through carefully. It is

evident that some in the church rightly saw no harm in eating such meats as food (not as a sacrificial offering), and were insisting upon doing it regardless of every one else's opinions and feelings. They had evidently forgotten the admonition sent out by the apostles from the first conference in which they told them that they should abstain from such meats, for the sake of the Jews living among them.—See Acts 15:20-21.

In what verses does Paul agree with them—that they need have no conscientious scruples on this point, that so far as law was concerned they could do it?

In what verses does he show them certain circumstances under which they should not do this perfectly lawful thing? Whose conscience besides one's own was to be considered? 1 Cor. 8 makes this a little more plain.

VIII. Verses 30-33. Paul's concluding exhortation. He makes it stronger by making it refer to himself personally. He asks in language of our own, "Why should I use my liberty to do lawful things in such a way that what I do is judged wrong by another man's conscience? Why should I partake of something, giving thanks to God, if the partaking of it causes me to be evilly spoken of? To what purpose would this be—would I be doing it to God's glory?" Whether therefore ye eat or drink, or whatsoever ye do, do all to God's glory.

Is "all" in verses 23 and 33 limited or unlimited in meaning? If limited, what does each include and what does each exclude? What lesson in abstinence does this lesson give?

Scripture Reading, 1 Cor. 10; 1 Cor. 8.

The Children's Lesson: This is a rather difficult lesson to present to children. The only point of contact is found in verses 31-33. Teach them first what it means to do things to God's glory. That it means that what we do should always reveal God's goodness and his spirit of love, so that others, seeing it, will glorify and praise God. That we should avoid even what appears evil to others, for even this appearance of evil hides God's goodness that should shine in our lives and prevents people from seeing it and loving God for it. Make simple applications.

When is there a joyous, happy feeling in the home, when every one has been kind and loving and doing right, or when some one has been unkind and cross, or has done wrong, or even seems to have done wrong? The joyous happiness in the home is praise to God, for it says that we have been doing as God wants us to do.

#### For Class

Take up the study of 1 Cor. 10, the class feeling free to ask and answer questions. Discuss first Paul's purpose in writing it, noting the verses that depict the evil among these believers. If desirable, consider the chapter in the following topics:

I. The history of Israel and the lesson it teaches. Verses 1-12.

II. Paul's warning and encouragement. Verse 13.

III. The church, the counterpart of Israel. Verses 15-18.

IV. Paul's reasoning concerning sacrifices and worship, particularly Gentile sacrifices. Verses 18-20.

V. Paul's judgment concerning Christians offering of such sacrifices. Verses 21-22.

VI. Paul's rebuke to those who were self-

ishly considering their own personal rights. Verses 23-29.

VII. Paul's exhortation.

## Letters.

### A Letter.

HEB. 6:4. It is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost and have tasted the good word of God and the powers of the world to come, if they should fall away, to renew them again unto repentance, seeing they crucify the Son of God afresh and put him to an open shame.

I have heard a lot said in regard to the above. Paul here is speaking to those who had received the gift of the Holy Ghost and were partakers of the heavenly gift and had tasted the good word of God and the powers of the world to come, being filled with the Spirit and who had a glimpse of the future world and the great power of God, an insight in great future and in God's word which may take some a lifetime to learn perfectly. The laying on of hands that others received, the Holy Ghost, this cannot apply to a new beginner in the faith, as they have not a full knowledge of the truth, but it might be applied to one who has lived according to God's commands and been a partaker of God's word. We have to study to overcome as God commands. If we have lived by his word and been an overcomer, a true follower of Christ, baptized with a full understanding of what it means to walk in the newness of life, tasted the joy and peace that come only to the true Christian, I believe there are few who would want to give up such a life for this world, for this is not made plain in one day, but sometimes through sorrow and afflictions, for the Lord loveth whom he correcteth. He that will not be chastened is no child of God. Sad it would be after being clothed thus to go and walk in nakedness and shame.

I was baptized without a full understanding of these truths and did not know the deep meaning of it. I wanted to live right but depended on my own strength. I did not realize the full importance and sometimes I do not feel quite satisfied. I have suffered many sorrows and hardships, made many mistakes. I wish to be perfectly honest in my standing and openhearted, willing to learn all the truth I can. Job's trials brought humility to him and the greatness of God above man. I am like one come through a fire, but not without scars, but have learned patience, love and pity for others, to forgive, to dislike anything wrong, to be thankful to God that I have been able to rise above the carnal things of this life and thoughtful of the things of God. Better is he that ruleth his own spirit than he that taketh a city. I do not feel any condemnation but am writing this so that any of you who are better learned than I may help. Should I again be baptized? Some say it is no baptism if you do not understand fully. How much should one understand? I want all the truth you can give me as I have opened my heart to all. I do not wish to be in a wrong light. God is my Judge.

Mrs. Katie Davis,  
Freeport, Ill 527 W. Avon St.



## DO WE NEED MORE PASTORS, EVANGELISTS AND TEACHERS? WHY?

**F**IRST, what is the work of pastors, evangelists and teachers? A pastor is a minister having charge of a church or congregation. Have we enough of "said article" to go around? Indeed, no! A great many of our churches and congregations are thankful if they can obtain possession of a preacher or pastor once a year for a week or two.

Second, What are Evangelists? Isn't it one who goes from place to place preaching the gospel? I believe all our evangelists put into one room 10x12 feet wouldn't be in close enough proximity to be uncomfortable.

Do we need more teachers? or ones who give instruction? In Romans 10:13-15 we read: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him on whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." God always had prepared ones to take his word, certain ones instructed what to say. You know "the gospel is the power of God unto salvation to every one that believeth" so Paul says.

Christ's great commission to his disciples was: "Go ye into all the world and preach the gospel to every creature." He sent the twelve and also the seventy with the same message. We need contenders for the gospel. Today is a day of preparation and what nobler or grander mission can any man or men be engaged in? Members are weak and helpless when isolated or left to themselves. In order to accomplish good and greater things more workers are needed. How can we have prepared workers unless, like the eunuch "they have teachers"? We need more pastors, evangelists and teachers to take the gospel to unbelievers for their salvation, and those unbelievers need teaching and admonishing or feeding often. First, as babes, for being weak and young in the truth they are as "babes in Christ" needing milk instead of meat, then being led on to stronger food. We see on account of our human weaknesses we need elders, pastors and teachers, etc., for the good of the whole body in Christ and to them was given the charge, "Feed the church of God which is among you."

Our need, NOW, of pastors, evangelists and teachers is greater than ever before. Not only to carry the gospel to others but, sad to say, among ourselves! Are there dissensions among us? When it arose in the early church, men were sent to straighten them out and re-establish them. Have we such men in our field? If error crept into the church during the apostles' day, how much more so in this day and age when there will be, according to prophecy, "a falling away". If ever laborers are needed, it is at the present time of unbelief. Seeds of error are being scattered liberally throughout our land, in the church as well as out! These are times of great danger, more especially to the young in the truth, and they need encouragement and strength to withstand the many evils of this day and age. In the "falling away",

also, are not ones needed to warn and arouse to their great danger? Paul says, "The time is coming when they will not endure sound doctrine, but heap to themselves teachers having itching ears and shall turn away their ears from the truth and be turned unto fables." Is not that time now approaching swiftly? The larger the field the more laborers needed. How large is that field? How many workers have we? Have we the time to do the harvesting with the few laborers we have? The time is very, very short if we interpret prophecy aright, hence the immediate need of more pastors, evangelists and teachers. "The harvest is ripe but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth more laborers into his harvest."

Do we need more pastors, evangelists and teachers? ("You tell 'em!")

Mrs. M. E. Bray,

Mt. Leonard, Mo.

## THE FINE ART OF THINKING

**P**ROF. ROBERT GAULT of Northwestern University declares: "Men and women think less than they assume they do. What they mistake for thinking is often only obedience to their prejudice and other more or less unconscious dispositions. They believe not so much what is reasonable as what they want to believe. So so-called beliefs are attained from suggestions playing upon predisposed natures."

We might go farther than this eminent psychologist and say, without exaggeration, that a great many people rarely do any actual thinking at all—they really don't know how to think. True, their minds are always more or less occupied but usually only with obvious and superficial facts in connection with happenings of the moment or with persons or objects about them. They arbitrarily accept or reject conclusions announced by others according to whether or not these conclusions are what they want to accept and according to whether or not the person by whom they are announced has a loud voice, puts on a bold front, has money or stands high among his fellows.

Surprisingly few people ever set themselves the definite task of thinking a question out, of getting to the bottom of its details, weighing all the facts logically and fairly and then deciding according to the evidence adduced. If they do try this their minds refuse to stick to the job. Before they are aware of it their thoughts are wool-gathering, running off into divers and devious by-paths and considering matters that are but remotely connected with the original subject. Clearly this is not thinking; it is merely mental rambling that takes one nowhere and accomplishes little of consequence.

Real thinking is a fine art. It depends fundamentally on the ability to concentrate the mind, to make it subject to the will. Experience and education—knowledge of the essential truths of history, the sciences, mathematics, etc.—are indispensable to the most effective thinking, though it is manifestly possible for one to know a great mass of facts and yet be unable to do much genuine thinking. Something of a judicial habit of mind is a third requisite.

Briefly the process of thinking consists first in concentrating the mind on the matter to be considered and holding it rigidly

to that. Then the various facts must be marshaled, carefully considered and weighed. The greater ones knowledge of course the greater the number of facts that will be brought forward. If his knowledge of the subject is lacking in any respect the intelligent man will do the best the circumstances will permit to inform himself by consulting books or by inquiring of persons who know.

After the evidence, pro and con, has been weighed impartially the conclusion is drawn. If one is fair and honest this will be the only conclusion possible from the evidence at hand, precisely the same as another would draw if he took into consideration the same sets of facts and if he were equally unbiased, honest and fair.

Incidentally, it may be remarked, differences of opinion among thinkers result from failures to bring to light all the evidence, failures to weigh it all honestly and impartially and failures to get away from prejudices and the opinions of others, regarded as competent and able thinkers. Many people habitually consider only one side of any case; they are incorrigible partisans.

Genuine thinking is as truly constructive as the building of a house, the growing of a crop, the writing of a book, the painting of a picture or the completion of an engineering project. Indeed, without thought we should never have houses, crops, works of art, bridges, dams or anything else that amounts to much. The masterpieces of art, music and literature as well as the marvelous inventions which save labor and contribute to the comfort, convenience and well-being of every one are all products of thought, in many instances to an infinite extent.

Bearing in mind the essential factors in thinking which have been enumerated, it is evident that any normal person can make himself a thinker if he is not already one. The best of all ways to learn to think is to think. If it is up to you to decide any important matter let your mind tackle it at once and think the thing through to a conclusion. If you are puzzled as to any one of the great problems confronting statesmen of our country and others, take time to put your mind on the matter; dig out all the facts you can; sift them through; weigh them, and then choose the solution that seems most reasonable to you.

Keep an open mind; be ready to admit that you are wrong and the other fellow is right if he can show beyond question that this is the case. Remember that you've got to be as honest and fair as is humanly possible. You must sincerely desire to get at the truth regardless of what others may believe, regardless of your own previous beliefs and regardless of what may be the effect of the conclusion you reach.

—Sel.

"One wrote upon the blackboard; 'God is no where;' but a little child spelled it out, 'God is n-o-w h-e-r-e.' A child's longing, a child's faith, a child's assurance and love, and that threshold is passed at whose lowly lintel a self-willed philosophy bumps its proud head."—Pres. Stryker.

THE most important thing in a man's life is his religion; and the time to enthrone religion in a life is during the years of childhood and youth.—Sel.

## GOD'S BLESSING TO THE NEEDY

**G**OD has very many ways of taking care of those who trust him. Sometimes he uses boys and girls to carry his gifts to those who are in want. And at other times he uses so small a thing as a little bird to convey his blessing to the needy.

Over in Germany there lived a man who owed a bill which he had no money to pay. He was a Christian who trusted God and tried to be honest, and it grieved him much to be in debt.

One day as he was sitting in his doorway, thinking how to get out of his trouble, a little bird flew over his head into the house. He rose up quickly and closed the door and caught the bird, shutting it up in a cage.

The bird shortly recovered from its fright and went to singing. It sounded to the distressed man just as though it were singing the tune of his favorite hymn: "Fear thou not when darkness reigns."

Presently, there was a knocking at the door. "Oh," thought the man, "there is the officer to take me to prison."

He was mistaken. It proved to be a servant of the lady who owned the bird. A neighbor who saw it fly in sent her there. Very glad was she to find it, and in great joy she bore it away to her mistress. But before long she came back. "My mistress," said she, "values that bird very highly. So she begs you will accept this trifle of money with her thanks." When she was gone the poor man counted the money, and to his surprise found it exactly the sum he needed to pay his debt. He cried in joy, "The Lord has indeed sent this to me!" So good and sure is it to trust in the Lord.

—Sel.

## A SPOOL OF WARP

**W**HEN I was a child I went one day to the weaver's house with rags that my mother had saved for a carpet. Once there I lingered a while to watch the weaver at his work.

On a shelf at one side of the room were spools of colored string, which he told me were spools of warp. One spool I especially admired. It was a deep red; and the last thing I saw as I turned from the door was that spool standing there on the shelf.

A week later, when the carpet was done, I went back to the weaver's house. Mindful of the pretty spool of warp, I glanced toward the shelf. The spool was gone. When I asked the weaver about it he smiled and pointed to the end of a red cord in the fringe of the carpet.

After I had reached home with the carpet we spread it out on the floor.

"Look at that deep red thread running through it!" exclaimed mother. "It is just the touch needed to set it off. I should never have imagined that a little bit of red could make such a difference."

When I told mother of the spool of red warp at the weaver's and assured her that the thread in the carpet came from the spool she traced the thread as it twined in and out, and said, "Do you remember the thought I was trying to impress on you children last Sunday? The value of a life depends not on what it is by itself, but on its filling its proper place in God's plan. The spool of warp, beautiful in color though it was, would never have amounted

to anything so long as it stood on the shelf. But here in the carpet what a wonderful difference it makes."

Our lives will never amount to anything if we live them selfishly. But if we give ourselves to God, who is the great Weaver in the world, he will fit us into a place in the universe, and we shall serve a noble purpose, even though our lives are but cords running through the pattern of the kingdom.—Sel.

## SODOM AND GOMORRAH

By T. A. Drinkard

**A** WRITER says, "But we don't believe the people of Sodom and Gomorrah . . . will ever see life again. . . . We would like to hear an answer." And why don't you believe they will live again, be resurrected at the last day? Is there not sufficient evidence to convince us that such will take place? The evidence was given that we might believe. (John 20:30, 31). The question of resurrecting "all", that is, every one, has been a stumbling stone in the pathway of many, for the simple reason that the ideas of men are preferred.

The ones who are inclined to limit the resurrection to only those who get into Christ by faith (1 Cor. 15:21, 22) are a hard proposition. They see two "alls" in these verses. The "all" is large in the death condemnation, but when the resurrection is reached, why, "all" is rather small. There is no discrimination made herein by the Apostle Paul. There is no eternal salvation for all simply because all get a resurrection. Now let us see about this Sodom question. Christ says, in Matt. 11:23, 24, "And thou, Capernaum, which art exalted into heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day. But I say unto you, that it shall be (or shall we say, has been) more tolerable for the land of Sodom in the day of judgment, than for thee." This passage teaches this fact, that the day of judgment had not arrived even in Christ's day. If there is to be no resurrection of the Capernaumites, or the Sodomites, why did Christ waste breath in making this statement? This has never been explained by those who only see a limited resurrection.

Mind you, I believe that the Capernaum and Sodom people will be in the judgment, and Sodom will have the advantage over Capernaum. If not, there is no use in trying to understand this statement of Christ. I have sought in previous articles to show that every individual of the human race will come forth for the judgment. It matters not if many do oppose a universal resurrection, it will come regardless of our think-so, or opinion. Our faith or unbelief does not affect God's plan and purpose. If it did I fear it would have to be remade. Paul shows that death had been appointed unto all men. (Heb. 9:27). This is a death that is common to all men. (Num. 16:29). There will be a common salvation from this common death (Jude 3), because Christ tasted death for all men. (Heb. 2:9).

## THE POINT OF DEPARTURE

**I**N the village where I lived as a boy, writes a friend of The Companion, there was an old surveyor whom I

often accompanied on his trips. He was a pious man and used to talk to me on religious topics. One day he drew a homely moral from his own profession that I have never forgotten. "Old man Kilkup wants me to run a line along the east side of his woods forty," he said as we started away together. "I am not sure how long it will take. It will all depend on how easy I find it to get started."

Kilkup went with us from his house to the forty-acre piece. "It begins at that big oak tree," said he, pointing, "and runs straight south. That oak tree was standing there when the country was settled; so it is alright to go by."

The old surveyor studied the oak tree for a moment. "It may be safe enough, he said, "but I'm pretty sure there is one of the state surveyors' marks a half mile up the road."

So up the road we trudged, and, sure enough, we found the mark—a stake driven into the ground with a tack in the top of it. From it the old surveyor began his measurements. The oak tree was nearly eight feet off the line.

"You see, my boy," said the old surveyor, "the right point to start from is not always the one that most people start from, or the one that is firmly fixed. The right point is the point that will bring you out right in the end. And it isn't only in surveying that you need to pick the right point to start from. There are customs both in business and in politics that many men accept as guides, but those customs are not starting points that always bring them to the straight and narrow road that leads to life everlasting. There is only one starting point, and it is Jesus Christ."

"Then in starting my life I must be a surveyor, too." I said.

"Yes," he replied, "a surveyor. With an honest purpose and the true corner stone for your starting point. I have no doubt that the life you lay out will be an honor to him who laid out the straight road to God."—Youth's Companion.

THE week-day side of our life has a great deal more to do with our spiritual life, with the building of our character, with our growth in grace, than many of us think. Some people seem to imagine that there is no moral or spiritual quality whatever in life's common task-work. On the other hand, no day can be made beautiful whose secular side is not as full and complete as its religious side.—Sel.

I NEVER knew a night so black  
Light failed to follow on its track.  
I never knew a storm so gray  
It failed to have its clearing day.  
I never knew such bleak despair  
That there was not a rift somewhere.  
I never knew an hour so drear  
Love could not fill it full of cheer!—Sel.

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REMEMBER, it is useless to plan the work, unless we work the plan.—Sel.

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CITY OF GOLD

(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.)

Beautiful for sight is the city of gold, Spotless and fair I can see. None but the righteous will ever pass, Into the city of Gold.

Most Holy Savior, I am so glad That thou didst die for me, And when that time for thee to come, Those golden gates shall welcome me.

Thy ways are law, thy ways are truth, And in them we shall walk, That when the time for thee to come We may hear thee say, "Weil done."

And so the wicked shall never pass Into that city bright; But that eternal death awaits them At the appearing of thy sight. Ora L. Worley.

"Christianity arose in Asia and it might have been expected to spread first among those races to which the Jews were most akin. Instead of coming westward, it might have gone eastward. It might have penetrated into Arabia and taken possession of those regions where faith of the false prophets now hold sway. It might have visited the wandering tribes of central Asia, and, piercing its way down through the passes of the Himalayas reared its temples on the banks of the Ganges, the Indus and the Gadavery. It might have traveled farther east to deliver the swarming millions of China from the cold secularism of Confucius. Had it done so, missionaries from India and Japan might have been coming to England at the present day to tell the story of the cross."—Jas. Stalker.

"There is no room for experiment in living. Youth comes twice to none. Life has been compared to an arrow which flies as it is directed on the string. If it is aimed westward, it cannot possibly go eastward. If the life in boyhood and youth is directed toward disoluteness and debauchery, there is little hope that it ever can be turned about so as to attain the beauty, the nobleness, and the worthiness of an honored manhood."—J. R. Miller.

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# THE RESTITUTION HERALD.

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## MARKS OF THE VICTORIOUS LIFE

SOME people wonder whether they have entered into the Victorious life. It may be worth while to suggest some marks of the life of victory in Christ.

One that will be most quickly recognized by ourselves and others is the absence of the critical spirit, the spirit which delights in analyzing the faults of others,—putting a magnifying glass, so to speak, on the flaws or failures of others, and inviting the confidential friend to come and take a look at this discovery in the field of human nature. The Victorious Christian will be found rather, in the act of restoration, as found in Galatians: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted"—Gal. 6:1.

"The spirit of meekness" is one of the evidences. The spirit of humility remembers that we are made of the same bad, weak material, and that if we have been kept from like sin it but the grace of God.

Harsh judgment begins to die within us, and love and sympathy for all men takes its place; a feeling that is more like the mother's love for her child is now taking possession of us. We think things and do things that we never even dreamed of; a new power is actuating our life—"the love of Christ".

As Leon Tucker has well said in "The Wonderful Word", of March, 1920: "There is no place in the Victorious Life for the censorious life, and it is sometimes sad to find those who speak much of the Victorious Life, with so much of the censorship on their lips. They criticize and ostracize oftentimes a good deal more than they sympathize. They are quick to pass judgment, and glory in their ability to make spiritual diagnosis of every person they see. They are self-appointed committees of censorship, and every one must pass their censorship if he would attain saintship. They are quick to sieze upon the smallest detail. They demand that everybody must pass through the mold of their experience, and fail to see the variety there is in the spiritual life.

"A Victorious Life is not a censorious life; it is not a spiritually suspicious life. It is a generous, gracious, and spacious and large life. The Victorious Life says, 'Neither do I condemn thee; go and sin no more.' It has the love life of the Lord at its heart. It does not parade its spiritual feathers as a vain and proud peacock; it displays the fruit of the Spirit; it is gentle, longsuffering, patient, and practical. The Victorious Life does not exalt itself as the Pharisee who said, 'I thank thee that I am not as other men. I give, I do, I pray'. The deeper the life the deeper the humility."

We are not found seeking the praise of men. Paul lived in the Victorious Life; he said again and again, "I please not men," and he told us to study to show ourselves

## THOUGHTS

By Alice B. Curtis

("Bringing into captivity every thought to the obedience of Christ.—2 Cor. 10:5.)

**S**WIFT as the winds they come and go,  
These wayward thoughts of ours,  
Some pleasant as when Zephyrs blow,  
Over the summer flowers,  
Others sirocco-like sear  
And blacken in their flight,  
They work unseen but soon appear,  
In deeds to bless or blight.

These swift, elusive thoughts! What man  
Can bind them to his will?  
Though to enthrall them, tyrants plan  
They soar unfettered still.  
We mount upon their snowy wings  
And hold communion sweet,  
With God who is the King of kings,  
Before the mercy seat.

Our closest friend can never know  
The varied thoughts that pass,  
Within our minds our true selves show:  
As through a darkened glass,  
But in a better age we'll see  
Each other face to face,  
And as we know, we known shall be,  
Through God's abounding grace.

The Psalmist said that God could see  
His thoughts while yet afar,  
Though yet unformed our thoughts may be,  
Plain to God's mind they are,  
And since each day our thoughts must pass  
Before him in review,  
How needful that we should possess,  
None but the pure and true.

For as our thoughts our lives will be,  
For action from thought springs.  
The man will ever carnal be,  
Who thinks of carnal things.  
Then to our blessed Lord and King,  
At God's right hand above,  
Each thought a willing captive bring,  
Bound by the cords of love.

"approved unto God".—2 Tim. 2:15.

The motives in our lives are no longer double, "some for God and some for man". There is one steadfast, fixed purpose in our lives, to follow him whom, not having seen, we love.

We are not looking for gratitude and appreciation at every turn in the road, for our reward cometh from above and is eternal in the heavens. We are found willing to let the other person have the last word even if it is unjust and untrue. Quarrel and friction can never be righted in any other way, and we are able to see the truth of the old maxim, "It takes two to make a quarrel".

We are not found gossiping or listening to gossip when we love our brother as ourselves. It is no pleasure to hear others talking against him.

We no longer give way to discouragement and despondency; hope and trust have supplanted those enemies. If indeed we fall into irritation or sin of any kind, we confess it immediately to our Lord, and

are restored instantly to the fellowship of the Father and his Son.

We no longer think that when we have given God a tenth of our money, and attended a few religious meetings, we have discharged all of our obligations to God. We know, instead, that all of our time and money is his, and that it is not a question of how much we shall give to him, but how little shall we use for ourselves. We do not have time to be haggling for a few pennies, because we know that "the earth is the Lord's and the fulness thereof". We bestow all our goods to feed the poor, instead of upon our rich neighbors,—or where it will bring favor and popularity.

There are no thirsts in our life; we have drunk of that water which satisfies. We feel no need of automobile, fine house and clothes; we have realized that, in the life that is filled with the Spirit, "things" only cumber and give us less time for the blessed service of our Lord.

The Victorious Life is to have perfect quietness of heart, to know no interruption, anxiety, resentment, or disappointment; it is to be willing to work or to rest, to speak or to be still. To the lazy who desire to know more of Christ's fulness he will probably give work; to the energetic he will probably give rest. To either nature this may be the "fiery trial" that will certainly test the metal and relieve of the dross, which is God's purpose and plan for us.

Another mark of the Victorious Life is a willingness to "be still", even when God does not put it upon us in a physical way. One constant hindrance, in the lives of most Christians, to the Victorious Life, is ceaseless activity. It is almost the universal sin of the American, and nothing can more surely and effectively close the door to the Victorious Life. "Be still, and know that I am God" is vitally necessary to any spiritual obtainment. All trace of scheming and merely human planning must go; all desiring to "get on in the world" must be forever a thing of the past.

We shall know God's voice because all other interest and noise has been put out of our inner life, and because we are no longer looking to men to teach us. Our dependence for Victory and for Life is upon Him.—Sel.

MAN, the image of God, and the climax of God's creative work, fell into sin, consequently fell into bondage. Bondage necessitated redemption and deliverance. Christ became at once both Redeemer and Deliverer. "Thanks be unto God for his unspeakable gift!"—Sel.

THERE is nothing better than the Bible. Read it topically, chapter by chapter, or study each book as a whole.—Sel.

COURTESY is like an air cushion; there may be nothing in it, but it eases the jolt a lot.—Sel.



## THE BIBLE'S CLAIMS FOR ITSELF

By J. W. Williams

**T**HESE claims may be briefly summarized in Paul's words, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

But here the Bible critic confronts us with the argument that since the word "is" is in italics it is a supplied word, put in by the translators, and therefore does not belong in the Scripture, and that by leaving it out we would have, "All Scripture given by inspiration of God is profitable," which would have Paul imply that there is some Scripture in the Bible which is not given by divine inspiration, and which therefore cannot be trusted, because it is spurious. Let us consider this claim calmly, for on it much depends.

It is true that "is" is such a supplied word. But on careful scrutiny you notice that "is" occurs twice in the sentence, italicized in both occurrences. Therefore, the same reasoning which omits its first occurrence would also omit the second. Omit them both and you get the sense of the Greek, though it seems awkward because the words would then not be an English sentence because lacking the principal verbs, which shows the reason why translators must supply words to translate Greek into English, for as a matter of fact, the Greek or other language in such cases has such verbs understood, just as in English the verbs and other words are not always expressed. So the fallacy of that argument which omits one "is" and retains the other under the same objection must be evident even to the critics themselves, and any such attempt to make the inspired apostle sanction their attacks on the very Scripture of which he was then speaking is extremely reprehensible.

For the context makes evident what "Scriptures" Paul here has under discussion. It is "the holy Scriptures", which Timothy had known since childhood, at the lips of his mother Eunice and his grandmother Lois, and which are able to make him wise unto salvation through faith in Christ Jesus, not heeding the deceivers who are mentioned in the immediate verse beforehand whom the apostle cites as dué in the last days. For if the Scriptures are as full of corruptions and interpolations and contradictions as modern critics claim, would they save Timothy if he trusted the teaching done by his godly mother and grandmother? Remember that the only inspired Scriptures to which Timothy in childhood had access were the Hebrew Scriptures, which Jesus in Luke 24:45 cites by the same word, and classifies just before as the law, the prophets and the Psalms. So when Paul says "Scriptures" he speaks of the same three classes as did Jesus, and when he says that all Scripture is inspired and profitable he sets the inspired seal of approval on the Hebrew Scriptures since he wrote this epistle to Timothy itself under inspiration. And the words he thus uses set God's approval on his own epistles and those of the rest of the apostles and other authors of the Greek Scriptures, which is evident from the following inspired evidence:

Peter, in speaking of the written words of Paul, contrasts them with "the other

Scriptures". Therefore, the unavoidable inference is, that since the Scriptures other than Paul's are, according to Peter's words, "the other Scriptures", Paul's epistles must by contrast be some Scriptures, and therefore holy, inspired Scriptures, for that is the only kind of which Peter is speaking. Paul's appeal to inspired men in 1 Cor. 14 is that they confess his epistle as the word of God as he does also in 1 Thes. 2:13 and 1 Cor. 2:13.

Therefore, 2 Timothy is inspired Scripture. Therefore also, 2 Tim. 3:16 is God's inspired sanction of both the Hebrew and Greek "holy Scriptures". So that just as Paul in 2 Thes. 3:17 offers evidence of the genuineness of his epistles, so God in 2 Tim. 3:16 guarantees all his Word.

Then the latter text is God's own "Salutation" of genuineness of the whole Bible, as the former text is Paul's evidence of genuineness of his epistles. Suppose, we leave out the first "is" in the latter text: Would God warn of spurious Scripture in the same sentence in which he guarantees plenary inspiration? What think ye, you who love to reason? We are aware that "Scripture" is derived from the word meaning to write, and that therefore any handwriting is in that sense, scripture. And we freely admit that much handwriting is worthy of warning, for we have seen considerable such in public places, and even in print, which was not very holy, but just remember that the context shows that Paul had in mind the Hebrew Scriptures, and that when he says "all Scripture" is inspired he refers to the Hebrew Scriptures, though God in Paul's words, meant the Greek Scriptures as well, for Paul has reference to "the holy Scriptures" when he says "all Scripture", and that instead of contrasting what in the Bible is holy Scripture with what in the Bible is unholy and uninspired, he rather is contrasting the holy Bible with the profane, uninspired writings of men, and is not even hinting that any of the latter were incorporated in the inspired word of God. For his words elsewhere show this. Before both Felix and Agrippa he confessed implicit faith in Moses and the prophets. Would a man on trial for his life risk martyrdom for faith in a Bible which critics tell us that in 2 Tim. 3:16 he implied contained uninspired corruptions? You who love to reason in preference to trusting your Bible implicitly, would you risk your neck on a Bible full of human interpolations, and which you confess you cannot tell which part you will believe, and which reject, as several have confessed to the writer? How easy for the critic and the doubter in the hour of trial to recant faith in their "corrupted" Bible. Does higher criticism tend to greater faith, and martyrdom? If you cannot tell which part of your Bible to believe would you die for those parts which you cannot determine whether they be inspired or spurious? Would you incorporate them into your daily living? How do you know but the gospel has been so corrupted that it has lost its saving power? What a predicament to be in, to say to yourself, "My Father permitted his enemies to put poison in parts of his bread of life, and I cannot determine which is pure and life-giving and which is deadly". How hungry must you be to eat under such circumstances? And if the Father has ceased to exercise his providential oversight above your daily steps who is going

to assume the risk that the bread you eat may be the poisoned part? How confidently can the preacher of doubt hold up the light to a sinking world?

Suppose we admit their argument on 2 Tim. 3:16 that by omitting "is" the Scripture itself implies that itself contains interpolations: Then perhaps this very verse is an interpolation, for prejudice would favor that, since corrupters of the word would of course endeavor to set the seal of inspiration on their corruptions. Thus the critic loses his own text. Then what verse, what merest word, is free from the aspersion of doubt, and then what becomes of faith? No wonder the strongholds of the centuries are yielding to the evil of the last days when traitors in the ranks attack from within.

Suppose I write you a letter on science, giving you the best that is known, and at the close say, "I hereby guarantee this letter to be genuine, and free from the foolish ideas that have disgraced the science of the centuries." Then suppose some crazy theorist comes along and puts into my letter such ideas as, "The planets are merely peas and potatoes floating in a sea of molasses, and the moon is made of green cheese," and goes his way till the next corrupter comes and does his pleasure. And all the time I sit idly by and permit such work then send you my letter. What would you think of me? Would you admire my courage, power and love for you, and my own self-respect? But what do you think of the critic's god who does that very thing with the scripture-letter, after the authors guarantee in 2 Tim. 3:16 for "all Scripture"?

And Paul's above words are not the only divine guarantee of integrity of the holy Scriptures. Besides 2 Peter 1:21 the 12th Psalm contains the assurance that all God's words are pure and that he will keep them so throughout their whole time.

And this was the Master's attitude, as well as Paul's and the rest. Not the merest doubt ever escaped him that the Scriptures might not be trustworthy. The whole Scripture was to him the veriest truth,—the dreams of Daniel the story of Jonah, and all. His constant appeal was, "What is written? How readest thou?" And he trusted those words enough to die in his trust in them. Just remember, too, that modern critics have found fault with much of these Scriptures that Jesus so confidently trusted, for they say there are contradictions in Kings and Chronicles, Ezra and Nehemiah, that Daniel and "second Isaiah" were written after their pretended prophecies had become history, that the hatred voiced in many of the Psalms cannot be inspired, that Solomon's Song is a lustful poem, etc., etc., etc. How did it come our Lord did not know about all this?

Is God able to keep his word pure? If he has not, why?

It is merely a question of childlike trust in the power and goodness of God.

Who wrote your Bible?

What will you do with it?

## THE JUDGMENT OF THE NATIONS AND JESUS AS UNIVERSAL KING

Article No. 6

By D. C. Robison

**T**HE judgment of the nations cannot take place, in our opinion, until the kingdom of God, which is the king-

dom of Israel is re-established. After Armageddon there is evidently a time in which dispersed Israel will be gathered and the rebels purged out and the land cleaned of the accumulation of abandoned munitions of war, and the dead strewn over the land buried. The city of Jerusalem must be beautified, the temple built, its services restored, and the tribes settled in their land as the subjects of the kingdom. For proof see the last eight chapters of the prophet Ezekiel.

It is a mistaken idea to think that the nations will be judged immediately on the return of the Lord. Much preliminary work must be done before the nations are judged. The law must first go forth from Zion, and the word of the Lord from Jerusalem. The nations are not destroyed but "rebuked" and caused to abandon war and beat their swords into plowshares, and their spears into pruning hooks. We should remember that laws must be enacted and sent to each nation. Time must be given them to accept or reject the laws. Those who accept are given a place in the kingdom, and those who reject are destroyed with fire. The kingdom is now beginning its dominion stage. Up to this time the mustard seed kingdom has been growing. All thoughtful persons should know that Jehovah has had "times and seasons" in which he accomplished his purpose. He will certainly complete his purpose in the same way. We are too apt to eliminate the time when applied to Jehovah. How long a time will be occupied in accomplishing the things spoken of above is not for us to say. It is enough for us to know that the work will be well done. The consummation of his purpose will bring into existence the following conditions, viz:

"As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God"—Rom. 14:11. This will bring us to "the greatness of the kingdom under the whole heavens." These are the conditions implied in the prayer Jesus taught his apostles. This can only be accomplished by the coming of the kingdom, a condition well worth praying for. This will be accomplished as taught in the closing words of this prayer. For the kingdom is thine, the power is thine and the glory is thine. We must not lose sight of the statements often made that the kingdom of Israel restored under the rulership of Jesus and the saints will complete God's purpose in regard to the creation of the earth and man. Isa. 32:1 tells us that a king shall reign in righteousness, and princes rule in judgment. Again we read: "A king shall reign and prosper, and shall execute judgment and justice in the earth"—Jer. 23:5. In the second Psalm we are informed that the Lord hath set his king upon his holy hill, Zion. He has given him the nations for an inheritance, and the uttermost parts of the earth for a possession. He is privileged to break them with a rod of iron, and to dash them in pieces like a potter's vessel. Jehovah then instructs the nations to serve and fear the Lord. Again the Psalmist says, "Yea, all kings shall fall down before him: all nations shall serve him."

The second Psalm is given to the prophet in vision. Note the order: The nations are in a rage (margin, "tumultuously assembled"); the people imagine (or meditate) a vain thing; the kings of the earth set themselves, and the rulers take counsel to-

gether, against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. The conditions of the kingdom of God have been made known to the nations of the earth and they resolve to break the bands asunder. The Psalmist says, "The Lord shall have them in derision. He will speak to them in his wrath, and vex them in his sore displeasure." The beginning of the judgment of the nations will begin when the Lord comes in his glory and sits upon his throne. Then will the twelve apostles sit upon thrones, judging the twelve tribes of Israel. The Prophet Zechariah saw in a vision when the Lord will be king over all the earth. "In that day there shall be one Lord and his name one." John in vision saw when the kingdoms of this world should become the kingdom of our Lord and of his Christ. We have a remarkable statement in Psa. 96:10-13: "Say among the nations that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad: let the sea roar and the fulness thereof. Let the field be joyful and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the world with righteousness, and the people with his truth." Truly will this be a glad-some time. Those nations who accept the rulership of Jesus and his saints, will receive the promise made to Abraham when the angel said, "He shall possess the gates of his enemies and in him shall all nations be blessed." Once more will the morning stars sing together, and the sons of God shout for joy. Amen.

#### MISUNDERSTANDING

By T. A. Drinkard

MUCH misunderstanding and confusion comes from trying to fit only a twentieth century meaning to such words as death, slay, fire, consume, destroy, etc., etc."

Quite true indeed! But the Sr. fails to give the "twentieth century meaning", but rather inferring that all were conversant with the meaning thereof. These words are used in the Bible and for your consideration I shall give you several quotations wherein they are found, and you can compare them with the "twentieth century meaning" and you will easily see that the modern meaning is contrary to the truth, but only given to bolster up a fanciful idea of fleshly origin, to discourage human effort to please God. For if such be true, you will all be saved anyway, and you can't do one thing to be lost.

On the question of death Paul said: "For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord."—Rom. 6:23. This doesn't agree with twentieth century fables that physical death is not the penalty for sin. If death means life then there is no use to preach the gospel, because no use to warn people of God's coming destruction if God doesn't mean to destroy, but intends to be so good as to save everybody whether they want to be or not. This dose is the finest sleep compound you can find to put people to sleep that they get where they don't want to preach the gospel at all. The brethren should see to it that such ideas are rejected lest you reap the result of a

vain hope.

Let us see about the word "fire", and "destroy". Brother Paul no doubt foresaw that the church would be bothered with twentieth century fables, and so gave us a few thoughts on fire and destroy, or rather destruction. He said, "And to you who are troubled (with what, Universalism?) 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 (saved?) with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. 1:7-9.

Ah! did you get the force of those words? Re-read them and see if you can find any hint of the twentieth century meaning that all men will finally be at one with God.

Let us see about the word "consume", and see if it means preserve.

Listen to the warning of David who said: "But the wicked shall perish (be saved?) and the enemies (friends?) of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away."—Psa. 37:20.

The twentieth century meaning of these words is that they refer to the destruction of sin thus allowing the victim to go free. And if such a position were true it would prove that to work out our own salvation is simply a fake, and would prove that Paul was really joking when he gave his advice along this line. Surely, we are living in perilous times, and, brethren, open your eyes and see the warning voice of God to reject such dishonoring doctrine that will wreck any congregation on earth. The very idea that God has warned that he will destroy the wicked, yet means that he will only save them, kindly joking about destroying them!

Stand in the liberty wherewith Christ hath made you free, and be not entangled in the deceptive theories of universalism which are contrary to gospel facts.

#### THE OLD NET IN THE OLD POND

"DID you ever notice," said an old lady, smiling into the troubled face before her, "that when the Lord told the discouraged fishermen to cast their nets again, it was right in the same old place where they had been working all night and had caught nothing"? If we could only go off to some new place every time we got discouraged, trying again would be an easier thing. If we could be somebody else, or go somewhere else, or do something else, it might not be hard to have fresh faith and courage; but it is the same old net in the same old pond for most of us.

The old temptations are to be overcome, the old faults to be conquered, the old trials and discouragements before which we failed yesterday to be faced again today. We must win success where we are if we win at all, and it is the Master himself who, after all these toilsome, disheartening efforts that we call failures, bids us "Try again". These disciples, who failed here in faith and power, after Pentecost were filled with power for doing just what they had failed to do in the old days.

—S. S. Times.

IF right, ignore criticism,—if wrong, change without delay.—Sel

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

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## Editorials and Church News.

It will be pleasing to a large number of brethren to know that Oregon, Illinois, has been chosen as the general headquarters of the National Bible Institution of the Church of God. We, of course, think it a wise choice from many points of view.

Fifteen states and Canada were represented in the General Conference.

The discussions were many and fast but the spirit was commendable all the way through.

As there will be a thorough report given we will refrain from further comment. We will publish this as soon as we can get to it.

The song books are going heavy.

**REMITTANCES**

Lucille Fey; Geo. Francis; Mrs. Elsie Finney; Mrs. Leo Nokes; Conrad Dickel; Mrs. C. A. Robbins; Ida Overton; Mrs. W. H. Pangburn; Mrs. Morgenson; Adelle Starbuck; Mrs. E. C. Railsback; Mrs. M. A. Eastman; Mrs. Martha Walls; B. F. Skeels; Mrs. Etta Elton; Leota Hanson.

**EMERGENCY FUND.**

Mrs. Leo Nokes	.50
Mrs. C. A. Robbins	2.00
Mrs. Etta Elton	1.00
Conrad Dickel	5.00
Friends	100.00

**Notices.**

Casey, Ill., Sept. 5, 1921.

Dear Bro. Lindsay:

The annual meeting of the Church of God will be held at the Restitution Church near Casey, Ill., Sept. 24 to Oct. 2, inclusive.

Bro. F. E. Siple will be here to begin the meeting and will stay until Thursday. Bro. Conner will begin on Friday evening and preach over the following Sunday.

Lucy E. Lansbery.

**Obituary.****Dr. George Kidwell**

Dr. George Kidwell, aged 77 years, retired physician from St. Paul, Ark., died Saturday evening at 6 o'clock of paralysis, at the home of his daughter and son-in-law, Mr. and Mrs. Leslie Johnson, on West Mountain Street. Dr. Kidwell was born in Missouri, May 19, 1844, and was a Union soldier in the Civil War. Dr. and Mrs. Kidwell have been living in Fayetteville with the Johnsons for the past year.

The funeral was held this afternoon at five o'clock at the home on West Mountain Street, Rev. Lloyd Ellis officiating. Burial was made in the National Cemetery. Dr. Kidwell is survived by his wife, and by four daughters, as follows: Miss Mary Kidwell and Mrs. Helena Johnson of Fayetteville, Mrs. Grace Burnett of Boston, Ark., and Mrs. Geo. T. Shipley of St. Paul, Ark.

Mrs. Kidwell's sister, Mrs. Sallie Burt of Bakersfield, Calif., is in the city to attend the funeral.

The foregoing, taken from the Fayetteville (Ark.) Daily, is the account of the passing of Bro. George Kidwell, a brother who for many years was engaged in the service of the Great Physician. We remember meeting him for the first and only time some few years ago at the Missouri Conference held at Morse Mill, at which time we were impressed with his gentle and kindly manner. May those he leaves to mourn take comfort in the fact that he was a soldier of the cross and that therein lies hope of meeting him again under fairer conditions.—Ed.

**Reports.****Report**

We left Phoenix, Aug. 10 for the conference at Holbrook, Nebr., thence to the Iowa State Conference and General Conference at Waterloo, after going with the family to Belle Plaine, Iowa to get them located before going to Waterloo, for we are to live at the Koszta church now, near Belle Plaine, and preach there and at any other places deemed best. While this will keep the writer away from home considerably, it will give others who wish it, an opportunity for some of our service, and we do not want to be selfish, but give all

who wish it, a share.

Mail or wire communications addressed to Belle Plaine will reach us, though being located in the country, we cannot get word as promptly as is sometimes desirable.

J. W. Williams.

**Report of Iowa State Berean Conference**

Thursday, Aug. 25, was set aside at the Iowa State Conference of the Church of God as Berean Day. The Bereans had charge of the program for the entire day.

At the annual business meeting held at 9:00 A.M., reports of the past year's work were given. The same officers were re-elected. They are: Gladys Swanson, Sac City, Ia., Pres., Adelle Starbuck, Cedar Falls, Ia., Vice-Pres., Blanche Allard, Plainview, Minn., Sec., Fern Moore, 200 Norwood St., Waterloo, Ia., Treas. It was voted to send \$25.00 of the state funds to the National Society for charity work.

In the afternoon the children and young people gave a program. This was followed by the Bible Classes. At 7:15 P.M. the social service was led by Bro. Paul Johnson, of Oregon, Ill. At 8:00 o'clock the Berean sermon was given by Bro. Clyde Randall, of Eden Valley, Minn.

Blanche Allard, Sec.

**GENERAL CONFERENCE NOTES**

Those who have long been praying and working for a General Conference among our people may well follow the example of Daniel as given in the second chapter of his book, for when the Lord granted that for which he had prayed his first act was a prayer of thanks and praise to the Father. The ones privileged to attend the General Conference at Waterloo came away with hearts full of gratitude and encouragement. Such a large proportion of the country was represented, and with twenty of our preaching brethren present everything was done in such a splendid spirit of co-operation.

The officers chosen will have a hard row to hoe for the first year or two. There is a lot to do, but they are well qualified to lead us in doing it, if we will render all possible assistance. Let us each lay aside our hobbies and personal feelings, and with an earnest determination boost the banner of Christ. One of the ways in which we can help is to render our moral support and encouragement.

May God strengthen each for his respective duties.

F. E. Siple.

**The Sunday School.**

By Alta King.

**REVIEW**

Lesson XIII, Sept. 25, 1921.  
Reading Lesson, Gal. 6:1-10.

Golden Text:—So then as we have opportunity let us work that which is good toward all men, especially toward them that are of the household of faith.—Gal. 6:10.

**For Study**

The lessons of this quarter have been chiefly a study of Acts 6:8 to Acts 17:34. In the lessons we have had the history of

Paul and the history of the early church missionary activities, and some important doctrinal and practical lessons which are helpful to us in present day church activity.

For review, consider the lessons under two general headings:

I. Historical survey. Using the outline given below, read carefully that portion of Acts which we have studied. It is a well connected story, wonderfully interesting. Try to fix in your memory at least some of the chief events in this bit of church history.

II. Study and be prepared to discuss in class the topics noted at the close of the lesson and others you may be able to suggest.

#### 1. Historical Survey:

Saul.—Birth, parentage, nationality, citizenship, early home, home teachings, training under Gamaliel, prospects as a Pharisee. See Bible dictionaries. Lesson I. Scripture references, Acts 21:39; 22:3, 27-28; 26:4; Rom. 11:1; Acts 18:2-3.

2. Saul, the Pharisee.—Sincerity and earnestness; attitude toward Jesus and his disciples. See Lesson II. Scripture references: Acts 6:9-10; 1 Tim. 1:13; Acts 6:8-15; 7:58; 8:1-3; 9:1-2.

3. Saul's Conversion.—Account of in full. See lesson III. Scripture reference, Acts 9:3-19.

4. Saul's first preaching. Where, what, and result. See lesson IV. Scripture reference, Acts 9:20-22, 28-29.

5. Period of peace and growth and Peter's activity in Lydda, Joppa, Caesarea and the establishment of the church in Antioch of Syria; Paul's call to serve this Gentile church. Lesson V. Scripture reference, Acts 9:31 to Acts 11:30.

6. Paul's first missionary journey; his call to go; companions; starting place; places visited (Cyprus, Perga, Antioch of Pisidia, Iconium, Lystra and Derbe), and return to Antioch of Syria. Brief outline of work done in each place. Lessons VI, VII. Scripture reference, Acts 13, 14.

7. Condition of Antioch church upon Paul's return; need of conference; how the need was met; result. See first part of Lesson VIII. Scripture reference, Acts 15.

8. Paul's second missionary journey. Starting place; purpose; companions. Places visited (churches of Syria and Cilicia, Derbe, Lystra, Philippi, Thessalonica, Berea and Athens). Brief outline of work done in each place. See Lesson VIII (last part), IX, X, XI. Scripture reference, Acts 15:36 to 17:34.

#### II. Topics for General Discussion:

1. Conversion; meaning of word; Biblical conversion as presented in Paul's conversion, a turning from what to what? Modern conception of conversion; is it effective toward salvation? Is it possible to turn to Jesus as the Christ without turning to righteousness? If so, is such conversion effective toward salvation?

2. Evangelical sermons preached by the early church to convert sinners. Be able to give a brief, but comprehensive summary of Stephen's sermon, Acts 7; of Paul's early sermons, Acts 9:20-22; 13:16-41; 17:2-3, 22-31; and of Peter's to Cornelius, Acts 10:34-43.

Can we do less than preach similar sermons to those who need conversion?

3. Missions. Is the underlying spirit of Christianity missionary or self-contented? Did Paul engage in "foreign missionary"

work? What proved to be a very material aid in the spread of the true gospel among "foreigners"? Where was Paul successful, in places where the Jews had been long established or in places where there were few Jews? Account for this difference. How is God now carrying on missionary work, among "heathens" who are entirely ignorant of him and his word? When will he take up the work of revealing himself to them through the true gospel, through Jesus the Christ?

4. The companionship of Paul and Barnabas. The Children's Lesson. Give general review in story form of Paul's early life, conversion and missionary journeys. Help the children to recall and tell in their own words some of the interesting stories, such as Paul's imprisonment in Philippi and the conversion of the jailor. Paul's preaching in Lystra and Athens. See Acts 14 and 17. Scripture readings, Acts 6:8 to 17:34.

#### For Class

Assign one topic to one or more persons who should lead the class in the discussion of the assigned topic. Take up first the historical survey of the lessons.

## 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.

#### BEREAN BOOK NOTICE

The new Berean Lesson Outlines are ready for distribution. Price 15 cents. Lessons from this book are to be started October 1. If you have not purchased from your State Berean President order from EVELYN K. HARSCH, 5439 OHIO ST., CHICAGO, ILLINOIS.

If you have not finished your other book, for the sake of uniformity in the work will you please lay it aside and begin the new one the first of October. This was done when the last books were put out and proved more satisfactory for many reasons than individual members can realize. None felt the sacrifice of the few cents in laying aside an unfinished book. Please help by ordering your books now and beginning your lessons in October. THANK YOU.

We have a new department—The Relief Committee—The Chairman is Mrs. Orpha Sanford, 193 Spruce St., Aurora, Illinois. Further notice will appear concerning this department.

Our new Treasurer is J. E. Hammond, So. Side Station, Rt. 5, Omaha, Nebraska.

NOTICE Watch for the announcement concerning Junior Berean Lesson Books. They are being prepared.

#### A GOOD REPORT

At the General Conference session held at Waterloo, Iowa the following members of the National Berean Executive Board were in attendance: Leila E. Whitehead, President; Frank E. Siple; 1st Vice-Presi-

dent; Clyde E. Randall, 2nd Vice-President; Mrs. F. V. Blakely, Rec. Sec'y., J. E. Hammond, Treasurer; Russell E. Zeller, Pres. Nebraska Bereans; Mrs. Lydia Railsback, Pres. Indiana Bereans and Chairman Tract Committee; Leota B. Hanson, Chairman Literary Committee, and Mrs. Orpha Sanford, Chairman Relief Committee.

From an Executive Board made up of members from all parts of the country, nine forms a representation of which we are proud.

As soon as the Constitution was adopted, by which the General Conference became an established fact, a Berean Executive Board meeting was called to ratify this constitution. This was done by unanimous vote.

May God bless this great step toward unifying the work of the churches, and let each Berean help in every possible way.

#### BE OF GOOD CHEER

JESUS spoke to his disciples and told them what peace they had in him but in the world they would find tribulation. The Lord said, Those that I love I rebuke and chasten. He puts to a test, to see if we are worthy of the reward, so when we meet with these conflicts and are more than conquerors through him, we surely are one of his, and it ought to strengthen and comfort us, for he says, Be of good cheer.

Clara Hoke,

Englewood, Ohio.

Psalm 28:7.

THE Lord is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth: and with my song I will praise him.

Nora Pearson,

Tippecanoe City, Ohio.

#### WHAT MAY A GENERAL ORGANIZATION DO FOR THE ISOLATED?

By Anna E. Drew

OUR people are widely scattered and many isolated from fellowship with those of like faith. To encourage and strengthen these isolated ones that they "be not moved from the hope of the gospel", is as much the work of the church as to preach the gospel to those who have never heard it. Too often they have been left to struggle onward alone, some becoming discouraged, lose interest, or drift into other churches.

A general organization could do much to assist these, in making it a part of some special department of work. Such an organization would have the names and addresses of all isolated as far as possible to obtain them, and often times would find some one person or more, quite near to another. This could be made know to each party and much good might result.

Also, the general organization would have the names and addresses of every minister and evangelist among us, and know the territory over which they work. To these could be given the names of the isolated that could be reached on the route over which each travels, and occasional visits could be made; even though out of direct way of travel, it would be worth while to include them among points visited, for those of you who have made such visits know the good it does, not only to



the home visited but to the visitor as well. Some are so hungry to talk with some one of like faith of the precious promises of God,—and the encouragement the visit gives,—the feeling that some one is interested in them.

Often times isolated ones interest some of their neighbors or friends in the truths they hold dear. A visit from an evangelist to such a point would help to greater growth, the seed sown. By keeping in touch with the isolated, when there seems an opening for the truth to be preached, some one should be sent to hold a few meetings, to be followed later by others. Often members move from one state to another. If the removal is to an organized state, it could be made known, so that state could keep in touch with them.

There have been instances in the work of the Bereans among the isolated, where some one in a distant state, having come to a knowledge of the truth, have asked us for help in sending some one to hold a few meetings and baptize them. Having little knowledge of our people in those states it required considerable time and correspondence to learn of the nearest minister who could be recommended as one who preached truth and not error, and to make the arrangements with him. Had there been a general organization of our faith, we could have learned with little trouble what we wished to know, and the people would not have had to wait several months.

An opportunity for those who desire assistance in Bible study, through report work, such as has been done in some states in the Berean work, could be provided. Such work has resulted in a clearer understanding of Bible truths, and greater activity in the effort to interest others.

Many of our church congregations have sprung out of the seed sown by isolated persons or families, having taught the truth themselves and then having others come and preach the gospel to them. There are many such places where effective work could be done if the right help were given. These are God-given opportunities for proclaiming the gospel of salvation and should not be neglected. The organized states look after their isolated as far as possible with the limited number of evangelists they have but there are many outside the organized states for which we greatly need a general organization to care for them. We pray this may be done.

### ACQUAINTANCE WITH GOD

By Lyman Booth

**T**URNING from my last subject, Prayer, I now wish to consider MEDITATION, as one of the most profitable practices for a Christian to pursue. It is one of the best means of increasing our acquaintance with God, and of maintaining our converse with him.

To meditate is no insignificant matter; but it is of great importance. It is a mental process requiring deep and earnest thought. We may consider, ponder, reflect or meditate by ourselves. We may weigh a matter carefully in our minds, and even debate the subject with ourselves. Consult and confer, like debate, implies two or more persons. Confer implies counsel, advice or information. I confer with my associates. I consult my attorney about business, or a physician about health.

Deliberating always carries the idea of

slowness, or the taking of plenty of time: consulting, that of haste. We speak of a hasty consultation. Deliberate means a gathering and comparison of all the facts and reasons relative to the subject in hand. Debate implies a presentation of opposing views.

David wrote more about meditation than any other inspired writer. He employed much of his time in meditating upon the goodness and mercies of God. His acquaintance with God was increased and heightened by this mental process. When the darkness of night fled, and the dawning light appeared we hear him say, How precious also are thy thoughts unto me, O God! How great is the sum of them! If I could count them: they are more in number than the sand; when I awake, I am still with thee.—Psa. 139:17. After carefully considering all that God had done for him he acknowledged God's thoughtfulness of him. Can we, dear reader, meditate upon the goodness and mercies God has extended toward us from our infancy to the present? Can we, amid the multiplied cares and troubles of life, like David, say our first thought in the morning is of our Lord? Do we sweep from our minds in our evening prayers all the thoughts of evil so we can welcome this friend with our waking thoughts? David says in chapter 104:34, My meditation of him shall be sweet. I will be glad in the Lord. He had many bitter experiences and many grievous sorrows; but numerous as they were, he found an inexpressible sweetness and joy in turning his thoughts to his God. He constantly mused on God's abiding love. He says, At night, my soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches.—Psa. 63:5, 6. His soul feasted upon God's goodness and the excellencies of his mercies. When in the wilderness where he could not see the manifestation of divine power as he had seen it in the temple sanctuary he found satisfaction and mental nourishment in meditation. Holy meditation is the musing of the heart upon spiritual things. It brought to David the richest and sweetest food and set before him a royal feast. The marrow and fatness representing the richest spiritual dainties. It furnished him water in the wilderness, spread a table in the midst of his enemies and invited the Lord as his honored guest.

If David received such joy and happiness in meditation may we not also receive a like blessing in proportion to the time employed in meditating upon the countless favors and blessings we have received from his infinite bounty? So great was David's joy, so sweet his satisfaction that he exhorts all to taste and see that the Lord is good. Psa. 34:8.

Solomon has said, My son eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: so shall the knowledge of wisdom be unto thy soul, when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.—Prov. 24:13, 14. His precious promises will be as honey to the taste, and like the forbidden honey which Jonathan ate, our eyes, like his, will be enlightened. If we feast upon his word our vision of the coming glory will be broadened and our spiritual appetites will be satisfied.

The time or season for meditation is not

in the busy hours of toil or in marts of trade, because there is little opportunity to concentrate thought upon any subject. We seek perfect quietude for meditation, where our thoughts can be wholly centered upon the subject we wish to investigate. For this purpose, no doubt, our Savior often sought the still and lonely mountain side.

Our Savior must have meditated upon the works of nature a great deal, also was a close observer of all things natural, to be able to teach such beautiful lessons about natural objects. For instance, the lily of the field. He probably referred to the Huleh Lily, which is very large, and the three inner petals meet above and form a most gorgeous canopy, such as art never painted, and under which no king ever sat, even when arrayed in his extreme glory. The excellent beauty of this lily was unfolded from within—from the inner fountain of its own life. Its loveliness came from within, and revealed its gorgeous robes to admiring eyes. As the beauty of the lily is unfolded from within, so must the adornment of a Christian be unfolded from within, by the spirit of Christ which dwelleth in him. When his spirit—his words—are firmly rooted within us then will they bud and bloom with the rosy hues of Christian beauty and loveliness, in such perfection and profusion that our acts and deeds will show to the world that we have been taught of him.

From the many object lessons he has taught us may we not also learn the heavenly use of earthly things and find the manifest wisdom and power of God in everything, even in our toils and pastimes, all of which should be the channels in which this happy acquaintance perpetually flows.

From the New Testament writers we note that many things were remembered by our Lord in his teachings. The lilies and grass of the field came under his notice. The little sparrows and other birds that flit through the air and feed from God's bounty around them; the foxes that den in the ground; the hen as she gathered her brood under her wings; the lambs that follow the shepherd; the plants and flowers; the life of the creatures that ramble through the woods; the fowls of the air; the sheepfold; all came under his observation. Neither was man forgotten, for he mentioned childhood sports; the joys of mature years; the bride and bridegroom; the mourner and the dead; the stewards and the husbandman; the rich and the poor; the merchant; the beggar; the debtor; the sower in the field; the laborer in the vineyard; the fisherman on the lake; the sweat of the toiler; the sighs of the bondmen; the costly castles and palaces of princes and kings; the silken robes of the great, all show that he was familiar with every phase and form of created things in his country, both animate and inanimate. In them all he could behold the wisdom and knowledge of their Creator. They afforded him themes for meditation, admiration and praise. They should likewise claim our attention. Not that we should desire their possession so much as that we should profit by their use. Christianity permits us to use the world—the things in the world, providing we do not abuse them. It does not forbid necessary and useful occupation, nor innocent relaxations from business, providing this liberty does

not drift, or degenerate into licentiousness, nor our amusements into dissipation. Industry is an honorable trait, but when it extends into incessant toil it becomes as much of a sin as idleness. Caution is also commendable, but when extreme anxiety takes possession of the mind meditation is driven out, and patience, one of the principal virtues of Christian character, is lost between hope and fear. An anxious mind is one going two ways; it is divided. When Christ said, Take no thought, etc., (Matt. 6:31) he used an expression equivalent to saying, Be not anxious, which in the Greek means, be not divided. He had been exhorting his hearers to unity. He wished every disciple of his to be one, in aim, in choice, and in treasure: not divided. Unity within means unity with Christ, if so be that Christ be formed within us the hope of glory. If each member of the Church of God be in unity with Christ then all are in unity with each other, forming one grand and glorious unit, the body of the anointed and chosen.

I ask the readers to excuse me for digressing from the subject and referring to unity, but as it is the result of meditation I trust this will be a satisfactory explanation, and hope all will become, if they are not already, a member of this mighty unit, which the Father, according to his purpose will crown with everlasting life, and use them to carry blessings to the world.

#### PRAYER

By J. H. Anderson

PRAYER is an important part of divine service. There are rules given in God's word to govern prayer. We need to be taught how to pray. In Luke 11:1 we read: One of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. In our public prayer we should not pray to be seen or heard of men. We should avoid vain repetitions. Matt. 6:5-7. Our prayers should be addressed to the Father in Christ's name. Luke 11:2; John 14:13, 14; 15:16. In our prayers we should follow the Master's rule, submission to the Father's will. Luke 22:42; James says, Ye ask, and receive not because ye ask amiss, that ye may consume it upon your lusts. James 4:3. We find that Christ frequently went to the Father in prayer. One of his prayers is recorded in the 17th chapter of John. In Matt. 6:9-13 we have the model prayer, given by the Lord to his disciples, to teach them how to pray. This prayer was not given to the world. Matt. 5:1, 2; Lu. 11:1, 2. Before we have the right to use this prayer we must become Christ's disciples, members of God's family. We have two families in the world, God's and Satan's. John 8:44 points out Satan's and Eph. 3:14, 15, God's. By nature we are the children of wrath. Eph. 2:3. There is a way by which we may become members of God's family, that is, by adoption, union with God's Son, by which we take the one name, that every member must bear. Then as branches in the vine we may pray to God and have our prayers answered. John 15:7, 16. Then we may pray as Paul did, with the spirit and the understanding also. 1 Cor. 14:15. For God sends his spirit into our hearts whereby we cry, Abba, Father, and the spirit makes intercession for us. Gal. 4:6; Rom. 8:26. Now let us examine the model prayer, given by our Lord to his disciples, God's children.

First notice how short it is, how unlike some prayers we hear.

Second: How much is included in it? The things that are needed in this life, then the kingdom with all God's blessings that will come in the next life, when God's will will be done on the earth as now done in heaven. When his oath, as given in Isa. 11:9 will be fulfilled and the earth will be restored to its Edenic state. Then the morning stars will again sing together and the sons of God shout for joy.

(To be continued.)

#### MODERN BANQUETING

THERE is certainly a time to eat, and there may be a time and place for the "social meal". Jesus was present at Matthew's feast (Matt. 9:10-15), and at the wedding feast at Cana (John 21:10). But there are dangers in connection with the modern banquet of which the church may well beware. A little care here may save going on the rocks later!

Gluttonous feasting, meals at each and all hours of the night, surfeiting, banquetting and revelry, are the order of the day in the world of society—just as Jesus said it would be—and the Twentieth Century stomach is overtaxed with all sorts of dishes, fancy and ingenious, complicated and injurious, novel combinations that are ever being tried out at worldly functions and gatherings. But we must as Christians remember that our bodies are really God's "temple", and having our "bodies a living sacrifice, holy, acceptable unto God", we ought not to be "conformed to this world". Rom. 12:1-2.

"Take heed unto yourselves," said Jesus, "lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares."—Luke 21:34. And we have in this quotation what may be called an inferential sign of the last days, it being unnecessary for the warning to have been given if the Lord did not see the danger of the last-day church. In another place we are told of that "evil servant" who—when the Lord's return is right at hand—will be saying: "My Lord delayeth his coming", and will be found eating and drinking "with the drunken". Matt. 24:48-51; Luke 17:23-30.

The following editorial which appeared recently in the Christian Herald is to the point as showing the tendencies of the times in this matter of banquetting:

"You are hereby invited to attend a banquet for the purpose of helping the starving millions of Europe. Special speakers and musicians have been provided to make the occasion interesting and inspiring. Your presence is earnestly desired by the committee, which has worked hard to make this gathering a success. Tickets, \$2 a plate, may be secured of Mr. — at the close of the morning service." (Notice in a recent church bulletin.)

"Having attended banquets and suffered from the effects of his own and other people's after-dinner speeches more or less all his life, the editor is, or thinks he is, entitled to make a few remarks, without a banquet to provide the necessary inspiration that banquets are supposed to furnish.

"What is the reason that nothing can be done for suffering humanity without getting up a banquet at \$2 a plate? If we are in need of creating enthusiasm for any

good cause, why do we need to eat indigestible food at an unearthly hour of the night in order to help the good cause along? And why are we tortured afterwards by after-dinner speakers who try to be funny in the face of starving children and homeless mothers, for whom, supposedly, the banquet is being given?

"At a recent banquet held under the direction of a chamber of commerce, and attended by representative business and church men and women, the services of a professional actor from a local theater were secured by the 'committee' to enliven the gathering and add enjoyment to the festive banqueters. He convulsed the audience, which was already convulsed by a rich, seven-course dinner, with his funny stories and gestures. He was followed by a local dancer, who gave some of the most recent movements of one of the new-style dances, warmly applauded by every one and encored twice, to which she responded with a dance which the morning papers called 'daring'. There were several speeches made by members of the chamber of commerce, all of them, of course, touching on the cause that had brought them together, but replete (to use the term used by the reporter) with funny stories that had no bearing on the cause.

"What this banquet was held for was to raise money for the rebuilding of a ruined and devastated village in France. The picture of the homelessness, the starvation, the misery, the complete horror of the people over there should have pervaded the occasion. Perhaps it did in the minds of some of the banqueters, after they had gone home to their own comfortable and luxurious dwellings, and had the nightmare that gallops over the forms of seven-course diners at banquets. But instead of a gathering of compassionate Christians, met in all seriousness and decency in a worthy cause, these people needed to be amused while raising a little easy money for poor humanity!

"In the name of all that is called philanthropy, let us do away with so much of this 'banquet' business in doing the Lord's business. 'Two dollars a plate' will keep a child alive two whole weeks over in France or Armenia."

—By Linden J. Carter in Exchange.

#### UNCONSCIOUS SIGNS OF LIFE

THAT which the persecutors once said of the apostles, ought still to be said of every Christian man: "And they took knowledge of them, that they had been with Jesus".—Acts 4:13.

Men carry unconscious signs of their life about with them. Those that come from the forge, and those from the lime and mortar, and those from the humid soil, and those from dusty travel, bear signs of being workmen, and of their work. One need not ask a merry face or a sad one whether it hath come forth from joy or from grief. Tears and laughter tell their own story. Should one come home with fruit, we say, "Thou art come from the orchard"; if with hands full of wild flowers, "Thou art from the fields"; if one's garments smell of mingled odors, we say, "Thou hast walked in a garden". But how much more, if one hath seen God, hath held converse of hope and love, and hath walked with Christ, should he carry in his eye, his words, and his perfumed raiment, the sacred tokens of divine intercourse!—Sel.

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TENDER AND TRUE

SOME years ago there was often seen in the streets of Boston a feeble-minded woman known as Crazy Jane. Evidently she was very poor. Where or how she lived no one seemed to know.

One morning one of the most widely known lawyers of the city was walking to his office when he saw a crowd gathering on the opposite sidewalk. Crossing the street, he discovered Jane, surrounded by some jeering youths who evidently were teasing her and enjoying her wrath. The poor thing stood there, her old bonnet pushed back, her gray locks straggling over her forehead, her eyes blazing as she poured a torrent of invective, mingled with curses, upon her tormentors.

The lawyer stepped to a fruit stand, purchased an orange and, pushing his way through the crowd, held the fruit out to the wild creature, saying slowly and gently, "Will you accept this orange, madam?" His manner, in its simple courtesy, was exactly that with which he would have addressed the first lady of the land.

The insane look died out of Crazy Jane's face. "Do you—do you give this to me?" she asked.

"If you will accept it, madam."

She stretched out her hand slowly and took the orange. Then she said suddenly, "You must let me give you something, sir."

With trembling fingers she detached from a small, faded bunch of flowers that she had probably picked from some ash barrel a white pink and offered it to him. A silence fell on the group, and when the lawyer had bowed his thanks, placed the wilted flower in his buttonhole and turned away the old woman found herself unmolested and alone. An hour later he was in the Superior Court, fighting an important case before a jury. The pink was still in his buttonhole.—Sel.

THE kingdom of heaven tarries, and vast multitudes of men remain in ignorance of the treasure that belongs to them, as well as to us, because we are cold and remiss and fitful in asking that men and women may be raised up in sufficient numbers to carry the gospel to all mankind.—Sel.

GIFTS are good and proper in their place, but God wants YOU and not your gifts only. Yield yourself to his divine control.—Sel.

# THE RESTITUTION HERALD.

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## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.  
Marshalltown, Iowa.  
104 South 7th St.,

### FIVE BARLEY LOAVES AND TWO SMALL FISHES

O. HARRY, I'm tired of playing. Let's go find sister and have her tell us a story."

The rain had been falling in torrents since morning, and water stood in pools in the streets. Both Harry and his sister, Jean, were suffering from colds so mother had insisted on indoor play.

They had tried hide-and-seek, but Aunt Emma complained that the noise made her head-ache worse. Then they read until they grew tired of sitting still. After that they had played store until Harry, who was the store-keeper, declared he had sold everything in the store.

Jean gave a tea-party at which Flossie, her pet kitten, was the guest of honor, and Harry acted as butler. But Flossie insisted on putting her nose in the cream, and would not wait for the finger-bowls, so the party was not a success. So when Jean suggested a story, Harry was well pleased, and the two of them raced away to find their grow-up sister, Helen.

They found her writing letters, but she laid down her pen when she heard them coming. "A story! A story!" they cried as they bounded through the door.

"Ssh," she warned. "Auntie is asleep, and if you wake her, her head-ache will be worse. What sort of a story shall it be?"

"A true one," ordered Harry, while Jean added, "A Bible story. You haven't told us one for a month."

"That's too bad," laughed Helen. "But since you have five books of Bible stories I think you get along very well without me. Let me see, shall I tell you about the flood?"

"I should say not!" declared Harry. "It has rained altogether too much today to suit me. Tell us something about dry weather for a change."

"Well, let's see," she mused. How would you like a miracle story?"

"That's fine," they agreed and she began:

"Jesus and his disciples had been in Jerusalem on a certain sabbath day. Jesus had healed a man who had been an invalid for thirty-eight years. The Jews in the city saw the man walking about and questioned him, and when they learned that Jesus had healed him on the sabbath day they sought Jesus to kill him.

"After preaching a short sermon to

### IN HOPE BE FIRM

**B**UILD thou on God, and not upon regret,  
The structure of thy life. No longer grope  
Amid the shadows of past sins, but let  
The light of coming morn illumine thy hope  
And dissipate thy darkness. Dismiss thy tears,  
For thou perchance in love may'st see  
The record of thy sins forgiven, and fears,  
And view the coming King and kingdom  
that's to be.—Rev. M. Lowry.

them, telling them that he was God's Son, and that they did wrong not to believe it, Jesus and his disciples left the city. They walked northward to the village of Capernaum, where Jesus sometimes made his home:

"This little village is on the shore of the the beautiful sea of Galilee, and if you could have seen the lake then you would not wonder that Jesus liked to be near it. When the weather was calm it was a beautiful lake, and when I close my eyes I imagine that I can almost see Jesus walking along the water's edge, thinking and praying.

"But even there he could not always rest. And so it was this time. Great crowds of people who had seen him heal the sick and the lame, followed him all those long, weary miles from Jerusalem to Capernaum. They told all whom they saw what Jesus had done and so the crowd kept growing.

"At length Jesus and his disciples got into one of the boats and crossed the lake. Then they went up on a mountain-side together. But while they sat there talking the crowds found other boats and crossed the lake. And when Jesus looked down the mountain-side he saw about five thousand people trudging up the paths toward him.

"Turning to Philip he said, 'Where shall we buy bread for these people?' He only said this to hear what Philip would say, for Jesus already had a plan in mind.

"Philip said, 'Why, Master, two hundred pennyworth of bread would not make enough so that everybody here could have a tiny piece.'

"Then Andrew said, 'There is a lad here who has five loaves of barley bread and two small fishes. But what good will they do among so many people?'

"Jesus said, 'Have the people rest on the grass.' The disciples went among the people and told them to sit down. The grass was fine and green, and it must have seemed good to them to rest after traveling so far in the heat. Then Jesus took the bread and fishes and, after giving thanks, he told his disciples to pass them to the people and give them all they wanted.

"After the people had eaten all they cared for, Jesus told his disciples to gather up all the pieces that were left over so that nothing would be wasted. So the disciples took baskets and how much do you suppose there was left?"

"Not much," said Harry.

"A basketful," guessed Helen.

"Twelve of them," said Helen and Harry gasped. "I don't think the folks could have been very hungry," he said. "But then there was more than they had in the beginning," he added as he stopped to think over the story.

"Yes, that was the miracle part of it," explained Helen. "And when the people saw what Jesus had done they thought he was a prophet. And they tried to take him away to make him their king.

"Now Jesus knew that if he became their king he would have all the money he wanted and people would worship and honor him. That would be nice. But he knew, too, that God had other plans for him. So, because he loved the Father and wished to give you and me a chance to live again, he went away and hid himself. It was much harder for him to do that, and he had to suffer a great deal later, but his great love gives us a chance to live with him, if we are good. And the kingdom he will some day have will be much larger and better and happier than anything those people could have given him."

"He will be king of the Jews, though, won't he?" asked Harry.

"Yes, but what will be the difference?" queried Helen.

"I know!" exclaimed Jean. "When he is king it will last forever, and if he had let them make him king then he would have died some day and then there wouldn't have been any more kingdom. That wasn't what God wanted anyhow."

"Right," agreed Helen. "Now run along and let me finish my letters." And as they ran down the hall Helen heard Harry say, "I don't know whether I could have stayed hidden or not if I had had a chance to be a king."

### PRAY

PRAYER is the greatest force we can wield. It is the greatest talent God has granted us. He has given it to every Christian. There is a democracy in this matter. We may differ as to wealth, social position, education, native ability, inherent characteristics, but in the matter of exercising the greatest force that is at work today, we are on the same footing. Therefore no man is excusable if he commits the great sin of omitting to pray. What right have we to leave unappropriated, or unapplied, the greatest force which God has ordained for the salvation and transformation of men, and for the inauguration and energizing of Christian movements.—Sel.

A wise old owl lived in an oak,

The more he heard the less he spoke;

The less he spoke, the more he heard.

Why can't we be like this wise old bird.

—Sel.

"SHORT and to the point," is a good motto in prayer-meeting.—Sel.



## GOD'S PURPOSE COMPLETED AND THE EARTH FILLED WITH HIS GLORY

Article No. 7.

By D. C. Robison

ALL things have a beginning and an ending, so it is with Jehovah's purpose in regard to the earth and man. Man was created to possess the earth and beautify it. The earth was to have a divine ruler and was to be filled with a righteous race. Disobedience to the law under which man was placed brought sin into the world, and up to this time it has been the ruling power. God has checked it at times that sin might not gain the victory. There is a time not far in the future when sin will not only be checked but forever destroyed. The race will not only be redeemed but the earth restored to its former condition, when sin did not exist. The curse will then be removed. Thorns and thistles will not exist. The earth will yield its increase, pestilence and war will have no place in the restored earth. No inhabitant can then say, "I am sick." What a glorious future there is in store for this sin-cursed earth! What enjoyment will exist when man has been immortalized and given a place as one of the rulers in the kingdom of God!

The mistaken idea of men, that the earth will be destroyed, will then be corrected. Hear the prophet's word regarding the future of the earth. In speaking of the future of Israel the prophet says, "Israel shall be saved in the Lord with an everlasting salvation." Then he speaks of the existence of the earth: "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. 45:12-18. The wise man has written: "One generation passeth away, and another generation cometh: but the earth abideth forever."—Eccl. 1:4. Again we read: "Thy faithfulness is unto all generations: thou hast established the earth, and it abideth."

This grand idea is carried forward in the New Testament. Jesus himself declared, "Blessed are the meek, for they shall inherit the earth." The Apostle Peter, after having been informed of the terrible things that would come upon the earth declared: "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." Every prophet's vision permitted him to see far enough into the future to behold the restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. John saw the old earth condition pass away and the new condition established. He says, "Behold I will make all things new." God himself will be there and be their God. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. There shall be no more curse, but the throne of God and the Lamb shall be in it, and his servants shall serve him." Well might Paul break out in eloquence and write: "As it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. 2:9. Again we glean from the same writer: "He hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding rich-

ness of his grace in his kindness towards us through Christ Jesus." These are some of the things with which the Apostle was impressed when caught away and saw the new heaven and its conditions.

In further consideration of the beauties of the future and the blessings received by the righteous we may quote from John in Revelation: "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 yielding her fruit every month: and the leaves of the tree were for the healing of the nations." Jesus says: "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." The Apostle says, "I John saw these things and heard them." Reader, have you stopped long enough to contemplate the meaning of all these Scriptures? In your search for wealth and honor of this life, will it not pay you to devote some time to the investigation of the many proofs given? It is no idle dream, neither is it cunningly devised fables when we declare the coming and power of the Lord Jesus Christ. We find all along the way from creation to the closing scene in Jehovah's dealings with the race, well defined waymarks. When Moses had led the children of Israel to the border of the land promised to Abraham and his seed they refused to enter and possess it. Then the Lord decided to destroy them. The prayer of Moses prevailed, and the rebellious subjects were saved. In his trials he was informed that "as truly as I live, all the earth shall be filled with the glory of the Lord." The prophet Isaiah was permitted to enjoy the same scene: "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." One more testimony is given in proof and then we shall close. The prophet Habakkuk, like Isaiah has written, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." To enjoy these things Jehovah has promised to give to the people of the saints of the Most High the kingdom, the dominion, and the greatness of the kingdom under the whole heavens. Let all the saints rejoice.

## THE PROVINCE OF REASON

By J. W. Williams

WE have seen that the greatest weakness of logic lies in the failure to find a certain and sure major premise from which to begin reasoning. We have also noticed that the Scriptures supply this lack, furnishing the basic proposition, God is, from which all derived premises and truths emanate. For if God is, and God is love, and if man unaided can never discover divinity, which is another Scripture proposition, then reason leads us to expect a revelation, which gives the next derived proposition, The Bible is God's revelation, and with that established, any number, and all required, premises may thus be found in its pages. The province of reason thus becomes to take the statements of Scripture in faith and reason upon them. To do as Paul, reason out of the Scriptures, taking heed not to exalt reason above faith and reason away

the Scriptures. Isaiah appeals to Israel for God that they meet together and reason. Ezekiel does some more strong reasoning similar to Isaiah's. Jesus was so strong on reasoning by the interrogative method that he confuted the reasoning Pharisees and other opposers he met. Paul who reasoned out of the Scriptures in the school of Tyrannus and with the Stoics and others daily in the market places shows fine samples of reasoning power in such as his arguments on the resurrection to the Corinthians. "Therefore" is one of his most frequent words in all his writings.

But the validity of logic is not absolute, even with a sure major premise to start with and with just as certain a minor premise, both being Scripture statements to form a syllogism conforming to all the laws of formal logic. You cannot corner God by a syllogism nor reduce his word to the mold of vain philosophy invented by men, as the following examples show:

Let "a" represent a Scripture statement taken for a major premise, "b" a similar minor premise and "c" will furnish Scripture statements contrary to the conclusions logically to be drawn. Test the syllogisms by the six laws of formal logic and see if they will stand the test:

(a) All men are mortal, 1 Cor. 15:53; Rom. 5:12.

(b) Jesus is now a man, 1 Tim. 2:5.

(c) Rev. 1:18.

(a) All men are sinners, Rom. 5:12.

(b) Jesus in his natural life was a man, Phil. 2:7.

(c) 1 Peter 2:22.

(a) Rom. 7:2.

(b) Matt. 22:28.

(c) Luke 20:36.

The Sadducees were in error, not on their logic,—that was faultless,—but they erred as to the Scriptures in denying the resurrection (as he showed them from their own law the evidence of resurrection) and greatly erred in limiting the power of God to give immortality in that resurrection, conferring a bodily existence beyond the claims of the marriage relation because eliminating sex from the spiritual body. But you can see that their logic can even take Scripture for premises and yet lead to a false conclusion. Logic is useful, but not infallible.

In Matt. 22:41-46 we find how his reasoning confuted the Pharisees similarly to the Sadducees. We might reduce it to a syllogism thus:

Jesus is David's Son.

All sons are inferior to fathers.

(The conclusion is contradicted by the question he put to the Pharisees which they could not answer.)

(a) Rom. 8:8.

(b) 1 John 4:2-3.

(c) Matt. 3:17.

(a) Matt. 19:28.

(b) Matt. 10:4.

(c) Acts 1:25.

We will not weary you by multiplying instances, for "hath not God made foolish the wisdom of this world?"

It is by using Judas for a major premise and Luke 10:37 for a minor that the jesting critic says, "You can prove anything by the Bible." Reason is a useful method of teaching those who reason, but a poor method to learn the Bible.

Let us have more Scriptural truth, more reverence for the Holy Scriptures and less of man's presumptuous syllogisms.

## ACQUAINTANCE WITH GOD

By Lyman Booth

WALKING has been described as a process of falling and picking ones self up again without going down. It certainly implies action, for if we did not act we certainly would stand still. It implies exertion, for if we did not make some effort we would fall. It also implies progress. By it we move from one place to another. First it may be slow; later it may increase into running.

To walk with God does not mean the continuous exercise of placing one foot before the other; but refers to the obedience to his precepts. To obey one precept is but one step. If we take but one step we will not go very far, and perhaps fall. It is necessary to obey another precept, thereby making another step which saves us from falling at the first. As long as we continue in obedience we continue to move. The more readily we obey the swifter we move until finally we are found running the race set before us. This race must be one of perseverance, otherwise we lose the prize. A walk with God is a regular, persevering, continuous course of obedience to his commands.

He who continues thus to walk with God can say with David, I esteem all thy precepts concerning all things to be right, and I hate every false way.—Psa. 119:128. So great was his love for God's laws that he said, My soul hath kept thy testimonies, and love them exceedingly.—Psa. 119:167. Jesus said to his disciples, If ye love me keep my commandments. It will not do for one to boast of his love for Christ, and live in neglect of his commandments. No one can truthfully say he loves Christ, and give rein to the lust of the flesh. On the contrary he must take heed to his steps and walk according to his word. There must be a constant watch over our steps, to determine whether or not we are walking with God. With him there is no variability nor shadow of turning. His path is absolutely straight. If we turn aside we are not with him, and he will not walk with us until we come back into his path. This is necessary in order that our acquaintance with him may not be suspended.

If one should profess to be swift on foot and should enter a race, competing for a prize, and should make a miserable failure, the result would dishonor his boast, and his word would not receive any credit thereafter as an athlete; because his work did not sustain his profession. Our works must support our profession, for the world has a right to expect consistency with our profession. Where there is the profession of Christianity the world looks for its fruits. That person's Christianity is dim that does not shine forth to the world. Christ said, Ye are the light of the world. A city that is set on a hill cannot be hid. Those statements are facts, and facts are stubborn things, and cannot be successfully resisted nor overthrown. In his sermon on the Mount he said, 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. We read that Abraham was a friend of God. Then he must have been acquainted with his requirements, for he believed God, he obeyed God and kept his charge, and rejoiced to see Christ's day. One of the shortest biographies is that of Enoch, which reads,

He walked with God; and he was not, for God took him.

Men may do many good deeds and still be unchristian. The external manifestation does not prove a deed to be a good work. The usefulness of a deed to others may be shown by its external form, but its moral worth depends upon the motive which prompted it. Good works are the perfect fruitage of pure and holy principles. Men may judge the outward appearance, but God judgeth the heart.

Above all things we should remember how the Savior walked. He left us an example, that we should follow in his footsteps. Examples are given for imitation, and instruction as well. Most people are imitators, and are more willing to follow than to lead. Christ left us an example of meekness and patience, and humility; an example of perfect submission to his Father's will. Besides this he has given us the assurance that though we may be in trouble, pain and affliction, if we endure it with patience we shall also receive a crown of life, because he also endured it all, and has entered into his glory. In the hour of death he left us supreme comfort; for he endured death, entered the tomb, and rose again that we may even follow him through the darkness of the grave without fear, for beyond it shines the glory and beauties of a never ending age.

God's thoughts are not our thoughts. Those whom he would call to be heirs of his kingdom and coming glory, must know that the path leads through suffering and persecutions: the way to the crown is by the way of the cross. Jesus has traveled it before us. He is the embodiment of all that we should follow; the perfection of all that we should copy. The rich and the poor; the king on his throne; the beggar in his hut; the talented and the ignorant; men of every class and condition find in him the help and teaching they need.

Why are we who claim to be his disciples so little like our example—our pattern? He overcame through suffering wrong, not by doing wrong. Instead of revilings and threatenings, he meekly submitted all to him that judgeth righteously. Too often, I fear, we seek to gain and maintain our personal rights by force—just side stepping from the path our Savior walked. The genuine Christian should early learn that our robe of righteousness is not cut and fashioned according to the pattern Jesus gave us until we place upon our brows the golden crown of gentleness, meekness and forbearance. Christian patience is that gentle method which quiets the mind and restrains it from hasty, boiling thoughts of revenge. Too often stinging words of reproach are exchanged for reproach; ill words for other ill words, all of which cause strife and contentions to abound. True Christian greatness is that spirit which despises all those things which engender strife and contention and sets one on fire against another. It is the spirit of Christ in us working to do his will. Is there any spirit greater than his? He is our supreme and matchless example. When a garment is cut contrary to the pattern there is sure to be a misfit. There will be no unkempt or misfit robes at the marriage of the Lamb. They must be spotless and pure, with the wrinkles ironed out.

A robe is an article of dress worn on the outside. Paul said, Put ye on the Lord Jesus Christ. He would make Christ his robe;

that is to say, we should adorn ourselves with the holy texture of Christ's life, and in our daily walk unfold his character to the world. We must put on Christ, and none else. He must be worn just as he is. We must wear him outside, so the world may see him in our lives. We must walk in him, walking as he walked; doing good wherever we go. We must bear reproach for his sake. We must glory in his beauty that others may learn of it.

Before putting on a new garment we must lay aside the old. When Christ is put on, the man of sin must be laid aside, cast away. Not until the old man is put off can we put on the new. We cannot wear both at once. Then how necessary that we be found in him, not having our own righteousness, but the righteousness that is of God by faith.

When once in Christ we must abide in him. To abide in Christ implies his continual presence. His presence will make our lives solemn, strong and vigorous. It will quicken and sustain every Christian endeavor. He who loves us with more than a father's affection, will be ever near. He is more tender than a mother; more loving than a brother; more faithful than a friend. We need never feel lonely. In all our devotions, in the meditations of our hearts, in our intercourse with our fellows, in our silent struggles and in our secret sorrows, his presence will give us rest and strength and comfort.

## FROM THE DEARBORN INDEPENDENT

Burning corn instead of coal for fuel this winter is the plan of Minnesota farmers, who are attempting to mature the largest corn crop in the history of the state. With no prospect for a market and with railroads maintaining abnormally high freight rates on both coal and corn, the farmers find this to be the cheapest way out of the difficulty.

The site of Armageddon in Palestine is to be excavated by the oriental institute of the University of Chicago. Many battles have been fought there in the past three thousand years, and it is hoped that many kinds of implements, weapons, wearing apparel and odds and ends, will be unearthed which will furnish much information about ancient peoples.

Human hair importations have dropped from 222,000 pounds to 7000 pounds a month due to the new fashion of American girls who are bobbing their hair. The Chinese have for years been exporting great quantities of hair to the United States.

Mennonites from the Saskatchewan district of Canada have purchased tracts of land in Paraguay, South America, where they plan to settle. The Paraguayan Government has exempted, by act of the national congress, their people and their descendants forever from military service. They are assured complete religious freedom and the right to establish their own schools, provided they pay a fixed school tax to the government.

PRACTICE economy. Be neither extravagant nor niggardly.—Sel.

THE price of every-day courtesies is every-day unselfishness.—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? \$2.00 per year, 51 issues.

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**Editorials  
and Church News.**

Sr. Lena Huffman, of Hale, Mo., was married on Friday, Aug. 26, to Mr. Grover Stout, of Kansas City, Mo. This will be a surprise to her many friends of the Illinois Bible School, who, together with her host of friends elsewhere will join in hearty congratulations.

The "Herald and Examiner," Chicago, speaking for Chicago, Cook Co., says:

"The ratio of divorces to marriage is reaching an alarming stage. Louis C. Legner, chief clerk of the license bureau, says: 'Ten years ago we issued fifty licenses for every divorce bill filed,' said Mr. Legner. 'Now there is one divorce suit for every three marriage licenses.'"

We presume there are some who reason from this that the world is rapidly growing better because these divorces lessen the chance for family quarrels.

Civil war in West Virginia, strikes, etc., with thousands of men idle and winter coming on, is a picture not pleasant to look upon and no one is able with certainty to foretell what that picture may reveal before the winter is done.

Taxes high and going higher as a result of public extravagance and mismanage-

ment, with corresponding low prices on farm products and a country full of men with nothing to do, presents a problem that is worth thinking about. What power can avert the final results?

Bro. and Sr. I. E. Arnold, of Trenton, Mo., drove over to Bosworth, Mo., to attend our recent meetings there. This is the first we had seen them since they were baptized at the Illinois Conference four years ago. Although alone in the faith at Trenton they are steadfast and enjoyed the meetings to the full.

On Saturday, Sept. 10, as a result of our Bosworth meeting, Ray Pancoast applied for baptism and was baptized at the home of Bro. and Sr. Elmer Winfrey. Ray has a whole life time before him in which to build up Christian character and become an influence for good. We pray that he may hold out faithful, firm unto the end.

We arrived home Monday, Sept. 12, and found that there had been some sickness in the home. Bobbie is a little pale yet, but we are glad all are as well as they are.

The Lord willing, the editor will begin a series of meetings at Ripley, Ill., on Saturday evening, Sept. 24, to last over two Sundays, to be followed by a week's meetings at Camden, Ill., beginning on Monday evening, Oct. 3rd, to continue over Sunday, Oct. 9th. Let brethren at these points use their best endeavors to have a good attendance from the start for the series is short. Our time is very limited and we must use our time to the very best advantage.

Little Dorothy Drinkard, daughter of Bro. and Sr. T. A. Drinkard, Waterloo, Ia., was in bad state of health at the General Conference. Since that time she has had an operation for adenoids and also for the tongue. She came through the ordeal nicely.

**REMITTANCES**

J. E. Wilson; Mrs. Emma Boerger; Mrs. E. A. Morgan; A. M. Oliver; Peter Overholser; S. G. Elton; R. C. Herrick; T. F. Presley; Mrs. C. Seely; Daniel Davis; I. E. Arnold; Mrs. J. T. Williford; Mrs. S. A. Barton; Mrs. Beth Mosher; Mrs. Lawrence Vincent; Alta King; Mrs. Mary L. Luman.

**EMERGENCY FUND.**

Mrs. Seely 1.00

**Notices.**

**A Proposed Book on Satan.**

For some time the undersigned has been requested by different brethren to publish a book on the above subject, and many have volunteered money to help do so.

The writer has laid this before the General Conference, but at present they are not equipped to do it. Also it is thought best that the General Conference should not sponsor a view not shared by all who are part of such Conference.

We therefore take this way of presenting the matter to the brethren at large, according to the following plan:

We will not undertake it yet unless the

brethren wish it so. We are ready to do the literary part without intention of personal profit if others wish to undertake the financial burden, but we are not able to assume both burdens. If you wish to share financially in such effort please address me at Belle Plaine, Iowa, and say how much you wish to contribute. In our judgment, the bulk we would write would make a book costing not over a dollar, but that is only an estimate. Do not send money now.

J. W. Williams.

**Reports.**

Church of God, Bosworth, Mo.

Bro. S. J. Lindsay has just closed a series of meetings at this place. As a result of this and previous meetings, Bro. Ray Pancoast made the good confession and put on Christ by baptism.

This makes us glad and rejoice to see young men step out from the world and say by their actions they are going to stand for God and righteousness.

There was good attendance except when hindered by rain.

All gave good attention. We always enjoy having Bro. Lindsay with us. We hope to be able to have another series of meetings here some time in November.

We had the pleasure of having Bro. and Sr. Arnold, of Trenton, Mo., attend the meetings. All who are in reach of this place are invited and are welcome to attend. We are glad to know that those of the Faith are so anxious to hear the Gospel preached.

Yours waiting for the soon coming of our Lord,

Frances W. Williford.

**Nebraska Conference Report**

The Annual Conference of the Church of God was held at Holbrook, Nebr., Aug. 13 to 21, inclusive.

Because of high water, that overflowed the Camp Grounds, we were obliged to hold meetings up town.

Everything was in readiness for the Sunday's meeting, but a big rain overflowed the creek, and tents, bedding, provisions, and everything were soon buried in mud and water.

Bro. Williams and family and others were camping on the grounds when the storm came, and although the situation was critical everybody was rescued with no loss of life, for which we were all most thankful.

We rented a hall up town in which we held services for three days but it proved too small to accommodate the crowds that came out to listen to the gospel. By this time the big tent had dried so it could be moved and it was pitched in a vacant lot on main street.

In many ways the location was ideal but judging from the good attendance of outsiders and the interest shown by all one felt that every thing works together to the glory of God.

Bro. Allard, Bro. Williams and Bro. Stewart were with us this year and gave us some excellent lessons and new thoughts to ponder upon during the year.

Bro. Williams' Bible lessons on predestination and God's Plan and Purpose of every human life were of especial interest

to all, and young and old alike made a special effort never to miss a single lesson.

In Absence of the President Bro. Allard kindly consented to act as President, pro tem., and presided at all the meetings.

In discussing ways and means by which the Nebraska Conference might be benefited, the Incorporation was brought up and after due consideration and discussion it was put to a vote and decided that we drop the incorporation, and that we work out another and better plan, using only the Bible as our guide, by which we conduct our Conference business.

We met again in business session the same afternoon to consider a plan of organization but we seemed to be as a ship without a rudder, and a motion was made that we reconsider the step we had taken in the morning meeting. The motion carried and it was decided not to drop the Incorporation for at least one year and that we wait until the General Conference develops a better method of carrying on the business of the church and conference.

A letter from Bro. Austin concerning the General Conference was read and the plan and purpose of the General Conference was explained by Bro. Williams and Bro. Allard.

Bro. A. B. Wilson was chosen to represent the Nebraska State Conference in the General Conference Assembly.

The following officers were elected for the coming year:

Bro. Earl Cowles, President; Bro. C. A. Stowe, Vice-president; Sr. Zoe Adams, Recording-secretary; Sr. Ella Hornaday, Corresponding-secretary; Bro. G. V. Misner, Treasurer.

Zoe Adams, Rec. Sec.

## The Sunday School.

By Alta King.

FOURTH QUARTER  
Life and Letters of Paul

PAUL IN CORINTH

Lesson 1, October 2, 1921  
Lesson Text: Acts 18:1-22

Golden Text: For I determined not to know anything among you save Jesus Christ and him crucified.—1 Cor. 2:2.

Memory Verses: Acts 18:9-10.

For Study

Where was Paul when we left him in last quarter's lessons? Tell about his success in this place. Can we deem his labor here a failure? Acts 17:34. (These "certain men" must have been firm believers since they manifested their belief amidst so much indifference and unbelief. A few firm believers in a place may become the nucleus of a large band of believers.)

In today's lesson Paul finishes his second missionary journey.

Describe and locate the city to which Paul went when he left Athens. Acts 18:1. See Bible Dictionaries and other historical sources.

"On his arrival in Corinth Paul was in weakness and fear and much trembling (1 Cor. 2:3) and was extremely solicitous in regard to the church in Thessalonica (1 Thes. 3:1-10).—Prof. Geo. H. Gilbert.

Whom was Paul expecting to join him?

Acts 17:14, 15. Tell about Paul's stay in Corinth before he was joined by these helpers. Acts 18:2-4. What evidence that Jewish influence in the city was strong? What did Paul reason about every Sabbath day in the synagogue, and of what did he persuade both Jews and Greeks?

How did Gentiles come to be in a Jewish synagogue? Would such Gentiles be more receptive of gospel truths than those who had no acquaintance with Jewish religion? Give reasons for your answers.

Read verses 5-10. Paul was "pressed in the spirit" when Silas and Timothy were come from Macedonia. The same thought expressed in different words, is found in Job 32:18. He was discouraged and downhearted, but the presence of his co-laborers and the good news they brought of the Thessalonian church put new life in him and with this renewed zeal he testified that Jesus was the Christ. Make a practical application concerning those who labor in a public way now. Show that Paul's testimony involved teaching forgiveness of sins and the kingdom. (Christ means "anointed". For what work or works was Jesus anointed? Isa. 61.)

What was the result of Paul's testimony? How did Paul tell these people that he was no longer responsible for their welfare? Did God give any increase at all to this sowing of the word?

Why did God speak to Paul as he did in verses 9, 10? May we take the same message to ourselves?

Read verses 11-22. How, when, why, and with whom did Paul leave Corinth? Where did he stop on his way?

What proof in verse 18 that Paul compromised on non-essentials in order to win more favor from the Jews for the gospel's sake? Read in connection Acts 21:20-26; 1 Cor. 10:32, 33. What feast is referred to in verse 21? Acts 20:16? Where did he finally arrive?

Summary of Paul's second missionary journey:

1. Beginning.—Antioch of Syria.
2. Initial purpose.—Strengthening of churches established during first journey.
3. New ground covered and new churches established.

- a. Countries passed through in which Paul was forbidden to preach: Phrygia, Galatia and Mysia.
- b. Work in Macedonia (first work in Europe), Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus.
- c. Return to Antioch of Syria, Caesarea and Jerusalem.

Scripture Readings: Acts 15:35-18:22.

The Children's Lesson: Relate the lesson in story form, not forgetting to emphasize and explain the purpose of Paul's preaching—that it was to tell people about God's kindness and love in sending a man into the world who could teach men about himself and show them just what he was like and how God gave this man power to cure, to forgive sins and to punish wrong-doers, and that sometime God was going to send this man to live among men again and do all this work until all suffering and wrong should be taken out of the world. Let them see Paul's own spirit of love in working to support himself while he preached.

For Class

Where was Paul when we left him in last quarter's lessons and what had he accomplished in that place?

In what place is his work done in today's lesson? Describe the place.

Tell all you can about the work done here. Under what difficulties was it begun? Who were his helpers, both human and divine? What was the basic truth to which he testified? What chapter in Isaiah outlines the work for which Jesus was anointed by God? Give a brief summary of the main points in the chapter. Show that testifying that Jesus is the Christ involves teaching forgiveness of sins through Jesus and his kingdom on earth.

What does the lesson teach us concerning the spirit of mutual helpfulness and encouragement? Do we need it? What does it teach us concerning our attitude toward long-established customs of a people among whom we may work? In taking this attitude should we encourage them in the belief that they are necessary and must be observed by others?

Give the closing incidents of the second missionary journey.

Give a brief summary of the whole journey.

## 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.

### NATIONAL BEREAN CONFERENCE REPORT

The annual National Berean Conference was held at Oregon, Ill., August 12, 1921.

The Secretary and Treasurer's reports were read and approved.

The Senior Social Correspondence Department reported 1066 letters written during the year. They have 175 on their list. Answers received, 683. The Junior Department wrote 617 letters and received 515 answers. They have 187 on their list.

The Literary Committee received 28 articles.

A Total of 2612 tracts have been sent out by the Tract Committee for the year. There is a balance of \$6.04 in the Treasury.

The Corresponding Secretary has written 225 letters, received 150, and has a balance on hand of \$4.17.

The Treasurer reports \$295.63 received and \$267.28 expended, leaving a balance of \$28.42. The balance in the benefit fund is \$23.10.

The need for an organizer was very clearly brought out by Bro. F. E. Siple. He demonstrated that an organizer could do more in one month than an Organization Committee could do in a year.

The three minute messages from the different parts of the country were very interesting.

Motions carried at the afternoon meetings were as follows:

1. That the National Bereans ratify the movement of the Church of which it is an auxiliary for the forming of a National General Conference.

2. That the President be appointed a delegate to the General Assembly to be held at Waterloo, Iowa.

3. That the Chair be empowered to appoint a committee to consider and decide upon the advisability and opportunity of



employing a Berean Evangelist, and said Committee be empowered to carry out their decision.

Committee appointed, Frank Siple, Lydia Railsback and Clyde Randall.

4. Moved that a Committee be appointed by the Executive Board to draft and publish outline lessons for children.

5. That the relief fund be transferred to a Committee of one to be appointed by the Executive Board which should have charge of all funds for relief work.

The following officers were elected: President, Leila Whitehead; 1st Vice-president, Frank E. Siple; 2nd Vice-president, Clyde E. Randall; Corresponding-secretary, Evelyn K. Harsch; Recording-secretary, Nellie M. Blakely.

Orpha Sanford was elected Treasurer, but later resigned to take the chairmanship of the Relief Committee, because she is proficient and experienced in that line of work. J. E. Hammond, Omaha, Nebraska, was appointed Treasurer.

At the Executive Board Meeting the following standing Committee Chairmen were appointed: Literary, Leota B. Hanson; Tract, Lydia Railsback; Social Correspondence, Senior Dept., Anna Perrine, Junior Dept., Dorothy Lyon.

Organization, Fannie Lecrone, Chairman, Edna Anderson and Carl Broberg.

Junior Lesson Books, Lulu Stillson, she to choose her own associates. It was moved that she be instructed to prepare from 50 to 75 lessons and 500 books be printed at the same price as the Senior Books, 15 cents.

Clyde Randall and Lydia Railsback were empowered to appoint the Program Committee when place of meeting is decided upon.

Printing of stationery authorized 2000 letter heads, 1000 blank same quality and size, 1500 society.

Nellie M. Blakely, Rec. Sec.

Dear Bereans:

Am exceedingly sorry not to have the privilege of meeting with you this year as I had planned until the last few months. My duties as my husband's assistant in the Post Office are very confining, to say the least. My thoughts are with you however and it helps me greatly to know that much inspiration will be gained for each of you by this Conference.

To be a Berean means much to all of us—possibly it means more to an isolated member than to one having a local society.

People in olden times had Moses and the prophets, we have the Bible as the fountain-head of truth. Each one of us should feel bound to search out the Scriptures for ourselves so that we may know whether another's teachings are in accord with God's word.

All so-called Christians no doubt believe their Faith must be Scriptural, yet a great many can scarcely find a text, let alone quoting one, on which to fix their belief. Have they merely taken their minister's word for it all, without a thought he might not be "rightly dividing the word of truth"?

Many think it matters little what they believe, or to what church they belong, just so long as they belong to one. Possibly this view is partially due to the fact they seldom read and never study God's word. They depend almost wholly upon

their minister's sermons on Sunday to tell them what they should know about the Bible.

If one is not personally convinced their faith is in accord with the word of God, it would seem that faith would be of little avail. Prove the truth of the matter as did the Bereans of old and "receive the word with all readiness of mind and search the Scriptures daily, whether those things are so."

Jesus himself commanded us to search the Scriptures. He told his disciples he used parables so that the multitude would not know the mysteries of the kingdom of heaven, the understanding of which was for his disciples, his true followers alone.

Then it is for us the true followers of Christ to study out, be familiar with our Master's words, seek diligently to know and understand his teachings. This can only be done by constant effort on our part and with God's help. The more we learn, through his word, of his infinite love, wisdom and power, the closer we are drawn to him.

There is but one gospel—one faith. We must know of what that gospel message consists, for belief in and obedience to his word, only, can save. Seemingly convincing arguments must not lead us astray if we find them contrary to God's word.

Bereans—let us adequately equip ourselves with the armor of God so that we may be prepared to Scripturally show others wherein their teachings are false. Let us take unto us the whole armor of God, that we may be able to withstand in the evil day, and having overcome all, to stand. Having our loins girt about with truth and having on the breastplate, righteousness. And our feet shod with the preparation of the gospel of peace. And with the shield of faith, be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit which is the word of God. Being ambassadors of Christ let us put forth every effort to make known God's plan of salvation to others.

The night is far spent, the day is at hand, let us cast off the works of darkness and let us put on the armor of light. "It is high time to wake out of sleep for now is our salvation nearer than when we believed."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of God."

Yours in Christian love,

Beth Mosher.

#### HOW CAN WE INDUCE OTHERS TO TAKE UP THE WORK OF EVANGELISTS, PASTORS, AND TEACHERS AND ASSIST THEM TO QUALIFY?

By Dorothy W. Lyon

**T**HE work of building up, feeding, and strengthening the body of Christ is one of the most important problems with which we have to deal, in making the called-out ones a body worthy of the Head, the perfect Christ. If we fail to provide enough evangelists to carry the gospel message far and near, we disobey the command of our Lord: "Go ye into all the world and preach the gospel to every creature." If we lack those who can take the spiritual oversight of certain "flocks" of the Lord's

"sheep", what need was there for Paul to make known the duties of a pastor, when he wrote: "We were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted not the gospel of God only, but also our own souls, because ye were dear unto us"? And if there are not enough teachers capable of giving instruction in those deeper things "for the edifying of the body of Christ", we overlook our Lord's parting injunction to "feed my lambs".

It is therefore our duty to see that there are enough competent evangelists, pastors, and teachers for every requirement of the Church body. It is evident that at the present time the number of these is far from being sufficient. Then the question is: What can we offer as an inducement, that more of our brethren will be encouraged to take up this work?

The one thing we can do that will alone accomplish more than any other, is to promote the true Christian spirit of love and unity. This spirit can be acquired only by a complete understanding of God's plan for mankind from the beginning of the world, and the accompanying realization of his great love and goodness toward us. The result of this understanding and of the love which we return to the Father, is consecration of all we have and are to his service. If, by working together "for the perfecting of the saints" and for the glorifying of our Lord, we get to where we can lay ourselves as "a living sacrifice" on the altar of God, surely he will give the increase and will implant in the hearts of those of us whom he selects the desire and the determination to preach the gospel, and the longing to be as Christ, "that great shepherd of the sheep", to those who have come unto him.

Next we must impress upon the minds of all the necessity of immediate action. "The night is far spent, the day is at hand."—Rom. 13:12. "For yet a little while, and he that shall come will come, and will not tarry."—Heb. 10:37. "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are ripe already to harvest."—John 4:35. "The harvest truly is plentiful, but the laborers are few", and we must work quickly if we would bring lost ones to Christ that they, too, may "shew forth the praises of him who hath called you out of darkness into his marvelous light". No other subject in the whole Bible can so arouse one to action as does that of the coming Christ. No other can so open one's eyes to the condition of things around him, or make him so eager to spread the truth, so watchful over the Father's flock, so anxious, in deed, to "minister" in the truest sense of the word to the members of the body of Christ.

But how are we going to promote the Christian spirit? How are we going to bring about consecration of life and services to Christ? How are we going to emphasize the opportunities and the dangers of the day in which we are living, that the laborers may be inspired to work while there is yet time, when we know not who the laborers are, or where they are, and have no way in which to find them out? These questions deserve our earnest consideration. The answer is evident. We are going to support, with heart and mind, with voice and pen, with physical strength and with any personal abilities we may

have, the movement for unity among us and greater service to God. True service comes through unity, and unity through a common understanding and a common aim. Therefore, by helping to establish a central working body we will offer the greatest inducement it is possible to offer others to take up the work of the ministry, for by so doing we will provide a WAY to encourage the right spirit, and to bring about consecration and finally preparation for the work itself.

Although it is not given unto us all to be evangelists, or pastors, or even teachers, we can still follow out Christ's instructions by giving such help as we can to those who are fitted to become such. When Jesus said, "Go ye into all the world and preach the gospel to every creature", he did not mean for every one of us to drop everything and go forth, trying to carry the gospel message to the world whether we were fitted to or not. He did mean that each of us should give of our time, strength, and means, that those who could might proclaim the glad tidings of the coming kingdom. And so we find that one of our most important duties is to give all possible assistance to those among us, who, as true servants of the Lord Jesus, desire also to become the servants of his people by qualifying as evangelists, pastors, or teachers.

In order that we may know in what ways we can assist them to qualify, let us see what requirements must be met by those entering these fields of service. "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4: 11-13. "The 'evangelist' founded the church; the 'teacher' built it up in the faith already received. The 'pastor' had the outward rule and guidance of the church." Evangelists, pastors, and teachers are all divinely appointed ("and he gave some, etc."), therefore one aspiring to these offices must meet the approval of God. In this we can help only as much as we can "exhort them all, that with purpose of heart they would cleave unto the Lord", remembering that we are their servants, and they, ours.

As to their work and the requirements for it, the evangelists, pastors, and teachers are very unlike. We can give some assistance to each by giving advice and encouragement to them in their duties, lending a hand wherever needed, and in short, by faithfully doing our part as a member of the body. However, it is not ours to make a man what he isn't. If he is not fitted to fill one of these offices, God will not choose him for it. If he is, or can be, fitted for it, God will choose him, and will provide various ways in which we can help him to become a suitable workman for Christ.

It is often possible to provide opportunities for practice in whichever line of work one undertakes. In this way he has a chance to perfect himself "unto the work of the ministry".

There is one thing which is always acceptable—financial assistance. There is always a place for more funds, and in the work of the Lord even the least mite is

accepted and put to good advantage if given in love for him.

We see, therefore, that there is much we can do if we earnestly desire to assist those whom God has chosen to guide and help us and to provide spiritual nourishment that we may in love "grow up into him in all things, which is the head, even Christ." Yet all these little questions and problems resolve themselves into one big fact: We must have a general headquarters or an effective working force of some kind, by means of which the gospel system of service can be instituted. This done, we can safely commit our finances, our time, or our labor, into the keeping of those whom the Father has appointed to this service, knowing that all things will be used unto our edification and unto his glory. Then there will be no barrier to any service save some form of personal incompetence, and even this can in some cases be overcome by loving guidance and instruction. Our evangelists, pastors, and teachers can then be trained in the particular departments of the work for which they are qualified; they can keep in touch with the whole body; and they can be sent out to places where their own personal work is most needed and will have the best results.

In view of these things, can we not be of greatest help to those of our brethren who desire to work as our evangelists, pastors, and teachers, by working for a national headquarters? And do we not disregard the Father himself if we attempt to accomplish individually, in our weak way, what he has told us to do by united effort. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

#### PRAYER

By J. H. Anderson

**T**HE model prayer as given in Matt. 6:9-13 should be carefully studied by every member of God's family; for Jesus says, After this manner therefore pray ye,

#### "OUR FATHER."

If God is our Father then we are his sons and daughters—members of his family. As pointed out in a previous article this prayer was only given to Christ's disciples—God's children. In these two words which open the prayer we are taught the Fatherhood of God. John says, Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God.—1 John 3:1. 2. Paul says, But ye have received the spirit of adoption, whereby we cry, Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God. Rom. 8: 15, 16. Then as God's children we may pray with the spirit and the understanding also the model prayer. If we are God's children, then we are his heirs. Rom. 8:17. What an honor to be God's sons and daughters.

#### "WHO ART IN HEAVEN."

Heaven is God's dwelling place yet his Spirit and presence fill the universe. Psalms 139:7-9.

#### "HALLOWED BE THY NAME."

Here we are taught to ascribe holiness to that name, the name that is above every name, that at the name of Jesus every knee should bow. Phil. 2:9, 10. In Eph. 3: 14, 15 we learn that every member of God's family must bear the name. How may we secure that name? In the marginal render-

ing of Psalms 72:17 we learn that the Father shall have a Son to continue the name forever. In John 5:43 we find these words: I am come in my Father's name. How did he secure that name? Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. Heb. 1:4. As God's Son he inherited the name. In Acts 15:14 we learn that he is visiting the Gentiles to call out from among them a people for his name. As the bridegroom visits the bride's family to call the bride out to take upon herself his name, which she does in marriage, so Christ is now calling his bride out of the world to take his name, which she does in baptism. Rom. 7:4; Acts 2:38; 19:5. This is the only way to secure that name.

(To be continued.)

#### PERSONAL EFFORT

By Katie Davis

**T**HE measure of one's worth is determined by the service he renders in any cause and especially is it true in the cause of Christ. Whosoever would be great among you, let him be your minister, or chief, let him be your servant.—Matt. 20: 26, 27. Christ showed by his life how we should live to please God. A true saying, Example is stronger than precept. A correct model is important and to prepare us for eternity it is of the utmost importance. Many good men lived before and since Christ but they were transgressors of the law of God and had to be purified by the blood of Christ before they could be redeemed and be fit subjects for the kingdom of God. As Christ withstood all temptations, yet without sin, behold I have given him for a witness to the people, a leader and a commander, saith the Lord. Isa. 55:4. His life was one continued effort to spread the message of salvation. No one can be a worker for him who does not love him supremely and follow his example. The end of the commandment is charity out of a pure heart and of a good conscience and of faith unfeigned. 1 Tim. 1:5. In talking to one or multitudes Christ's words were a personal effort to spread the message that shows the way of entrance in the kingdom. Be not weary in well doing. Let not prejudices keep us from duty. The character of the woman at the well of Samaria did not keep him from showing her the way to repentance. How anxious she was to tell the news when she believed. Our time should be used to the best of our ability to lead others to the Lord. When Philip learned of Christ he began to enlist others in the good cause. Glorious example, worthy of all good Christians. Many personal workers in the early church, when they became converted, spread the good news to others. Public speaking is of divine authority and of great value. As God's word should have first place in all religious gatherings. Private, personal talks, done wisely in the right spirit, are very effective. Preach the word, spread the joyful news. Our reward is according to our labor. How beautiful are the feet of those that preach the gospel of peace and bring glad tidings of good things.

The hawk with Envy sees the Otter swim,  
Not dreaming how the Otter envies him.

ENTHUSIASM always starts in the race,  
but perseverance always wins it.—Sel.

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THE GREAT WORLD CRISIS

By Ora L. Worley

THERE has been so much said on prophecy and the signs of the times and the second coming of Christ yet I feel that it has not been half told along this line of thought as it is in the Bible. I have said much along this line myself and if the good Lord is willing I shall say more.

Speaking of the great world crisis I will copy a short article from The Pathfinder, which says, "To arm the six 43,000 ton dreadnaughts and six battle cruisers now under construction the navy department has contracted with the Midvale and Bethlehem Steel Companies to build 30 each of the 16 inch guns needed. The Washington Navy Yard will make 90 of the same size. Total cost will be about \$40,000,000, or about \$265,000 apiece, and all guns are expected to be ready for mounting by 1923 when the new vessels will be completed."

Our Savior said one time that there would be wars and rumors of wars, but there is a time coming when this will be turned into real war—war grim and terrible, and those who have made their peace with God shall abide under his care.

In the book of the prophet Joel, the second chapter and the first verse, it reads: Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand. Who is the prophet talking to here? Is there any alarm of war in the Holy Land at present. No. But England is going to send an army to that land very soon. Go with me over to St. Matthew, 24th chapter, 44th verse, and see what our Savior says, Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh. Is the Son of man coming soon? Are there any signs in the world at present which go to show that the Lord Jesus Christ will soon be here. Yes. The budding of the fig tree is a sure sign. Does anyone know the time when he is to be here? No. Is there any other sign of his near coming? In one place in the Bible it reads: When the Lord shall build up Zion, he will appear in his glory. Is the Lord building up Zion? Yes. Much work has been done in the land of Palestine in the past two years and at present there is much gold going to the Holy Land. Well, dear brethren, I must bring my article to a close and if the Lord is willing I shall say more later on this subject.

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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.  
104 South 7th St.,

### THE STORM ON THE LAKE

JEAN was tired and lonely. Her brother had gone to the next town with a neighbor and would not be at home before bed-time. The little girl was unused to playing alone, and it seemed to her that the day was longer than any she had ever known.

She was tired of her dolls. Her kitten had played ball with her until the ball rolled under the porch. Mother had let her cut the cookies with the star-shaped cutter that she liked so well. But now at three o'clock the lonely little girl sat quietly on the front steps.

Every two or three minutes she looked longingly up the road over which her brother would come, but each time she was disappointed. At last she rose and went into the house.

"I'll find Helen," she said. "She always knows how to make me feel better."

She hung her coat in its usual place and then tiptoed up the stairs. It was the time when Aunt Emma usually had her afternoon nap, and since Aunt Emma was not well, Jean knew she should be very careful not to wake her.

Helen was working with some bright colored worsted, and when she saw the wistful look in Jean's eyes she called cheerily, "Come in, sister, and be company for me."

Jean smiled in answer and was soon settled beside her sister on the couch. "Won't you talk to me?" she begged. "I've tried to be good, but I am lonesome."

"Why, of course," said Helen, "I'll talk to you. What do you suppose I'm making here?"

Jean looked at the pretty yarn as it lay in Helen's lap, and smiled. "I think it must be a sweater," she said. "That pink color just matches your cheeks."

"Thanks, you little flatterer," laughed Helen as she dropped her work long enough to give her sister a hug. "But," she asked, "whom do you think it is for?"

"You?" guessed Jean.

"No, you're wrong," corrected her sister.

"It is for your very best doll, Miss Helen Mae, and I think it is going to be very pretty. Don't you?"

"My, yes!" exclaimed the delighted Jean. "Won't she look just lovely?"

And she watched with eager eyes as the sweater grew in her sister's hands. Pres-

## THE PLACE OF SECRET PRAYER

HERE is a place, a sacred spot,  
Which is to me most dear,  
And whether in my lonely cot,  
Or with my loved ones near,  
Whether in quiet country lane,  
Or pressed with busy care,  
That place within my soul remains—  
The place of secret prayer.

For, oh, think not thou needst to go,  
In solitude away,  
At call of bell all soft and low  
And turn aside to pray;  
For where the heart has need of him  
Who carries all our care,  
That heart is neath the cherubim,  
The place of secret prayer.

Oh, tell me not of gilded shrines,  
And music swelling high,  
Through cool, dim aisles that sweetly call  
To prayer the passer-by,  
For sweeter is the still, small voice  
That always, everywhere,  
Reminds me of the hour of joy,  
The place of secret prayer.

I love to go where Jesus says  
He meets with two or three,  
And where the people seek his face  
'Tis wonderful to be;  
But, oh, the dearest gift of all,  
Are those he gives us where  
In love and humble faith we call,  
The place of secret prayer.—Sel.

ently she grew restless again.

"Sister," she begged. "won't you tell me some more of the story that you told us last week about the little boy who gave the bread and fishes to Jesus?"

"There isn't any more to that story," said Helen. "But I can tell you what happened afterward if you like."

"Please do. I thought there would be more about the little boy," exclaimed the child.

"No, the little boy is not mentioned, except where Matthew, Mark, Luke and John tell the story of the bread and fishes he gave to the Master. And, although they tell the same story, it is only the Apostle John, whom Jesus loved most of all, who tells us that it was a little boy who gave the food. The others just say that there were five loaves of bread and two fishes there. I am sure the little fellow must have been happy to know that John mentioned him in his great book, even though he did not tell his name. Perhaps John did not know what his name was.

"You know Jesus went away into the mountain and hid himself, so the people could not take him for their king. But he told his disciples to get into a boat and cross the lake as soon as it began to grow dark.

"They took a little sailing boat that was anchored nearby, and started to cross the lake toward Capernaum. But the wind carried them the wrong way, so they hauled

down the sails and began to use the oars. By that time the little lake that had been so quiet in the morning was very rough. The wind had whipped the ripples into great frothy waves that almost covered the boat that the disciples were trying so hard to row toward land.

"All this time Jesus had been up on the mountain praying. When he had come down he saw how rough the lake was. He saw, too, how hard the disciples were working to keep the boat from up-setting and he knew they were frightened. So he started to go to them.

"And how do you suppose he went? He didn't take another boat and he didn't swim. He just walked out over the water to them. He didn't wade, but he walked on top of the water just as though it had been a sidewalk.

"No wonder the disciples were frightened when they saw him. was it? They thought they had seen a ghost, for, in those days, almost every one believed in ghosts. But Jesus called out, 'Be of good cheer! It is I, be not afraid.'

"They knew his voice and oh! how much better they felt. They all called for him to come into the ship. And then Peter thought, 'How nice it would be if I could walk on the water, too!' So he called out, 'Lord, if it be thou, bid me come unto thee on the water.'

"Jesus answered, 'Come.'

"So Peter came down from the ship while the eleven other disciples looked on and, in their surprise they forgot their fright. As Peter left the boat he was very brave and he kept on the surface of the water just as Jesus did. But when he got out farther and felt the wind whipping about him and saw the great, foamy waves rolling about him he forgot that he was trying to be like the Master and in fear he cried out, 'Lord, save me!'

"Jesus stretched out his hand and caught him, saying as he did, 'Why did you doubt?' Then the two of them went into the ship and the wind stopped blowing at once. The moon shone out and the Sea of Galilee was as calm and beautiful as it had ever been. It did not take the disciples long after that to reach the land where they were going.

"Don't you think they must have been thankful that the Master whom they loved had saved them from drowning?" asked Helen. as she held up the finished sweater for Jean to see.

NO man is free so long as he is a slave to public opinion. Why! men are afraid to read, afraid to investigate, afraid to think. Try the spirits. Prove all things. Hold fast that which is good.—Sel.

TINGE your forecasts with sunlight, and tint them with hope.—Sel.

YOU can lead a fool to knowledge, but you can't make him think.—Sel.



## General Conference of the Church of God Effected at Waterloo, Iowa, Aug. 28, to Sept. 4, 1921

People Gathered from 17 States and 1 Province, 10 Conferences and 1 Church Sent Representatives.

Final Decisions made without Dissenting Voice. The Whole Now Referred to the Church for Approval

PAUL'S inspired injunction to "keep the unity of the Spirit in the bond of peace" had a most satisfactory test at the Conference gathering at Waterloo. It was upon this basis that all questions were freely and fully considered. The result in every instance was a better mutual understanding of one another and of the problems of common interest. Keeping this unity was of the greatest aid in coming to a unity of knowledge.

During the entire Conference there was apparently the kindest consideration for the views and convictions of each other, with an apparent earnest effort to arrive at the best possible Biblical decisions. Most, if not all, voluntarily repressed some of their own personal wishes in a desire to serve the others and the cause in general. So edifying was this spirit that it was a cause for common and frequent remark. If there was one person who left the meeting without a feeling that a spirit of true Christian fellowship had prevailed, the writer is not aware of it.

On Sunday morning, Aug. 28, at 10 o'clock, Bro. G. E. Marsh, as President of the Iowa Conference, extended to those gathered for General Conference a most hearty welcome to the grounds and properties. In a masterful manner he then enlarged upon the labors before the gathering, and for nearly an hour gave an outline of church privileges, opportunities and possible methods, in a manner as to reveal to every aspiring mind the Christian's unbounded opportunity for the service of the Master, his Church, and the world for which he died.

Bro. James A. Patrick, as Chairman of the Committee which called this conference, responded splendidly to the proffered welcome, and effectively addressed the audience on the great theme of Sacrifice. Using the example and service of the Messiah he exhorted all earnest Christians to a sacrifice commensurate with their "high calling."

### Opening of the Business Sessions

At 10 A.M., Monday, following devotional service at 8:30, and consecration service at 9 o'clock, Bro. Patrick called the house to order for business. Before doing this the Committee estimated that through the seven conferences and National Berean Society which had approved of the effort, in addition to numerous individual ratifications and over 400 personal proxies, that 1200 to 1500 members of the Church favored the effort. Later representatives arrived from two more conferences and from one church.

This meeting was opened with earnest prayer that the Heavenly Father would guide all the deliberations unto whatever results he alone knew was best.

Temporary organization was then perfected. The people requested Jas. A. Patrick to serve as Temporary Chairman, and F. L. Austin to serve as Temporary Secretary.

The Secretary then gave a brief report of the effort to bring about a General Conference of the Church of God, reviewing the labors at Waterloo in Aug 1920, at Chicago in Sept., at Oregon in Nov., and at Marshalltown in April last. The labors had been extended to all without any discrimination whatsoever. Honest endeavors had been put forth to ignore all factions and parties and to give like invitation to one and all to come together in the Spirit of the Master and make true endeavor to aid each other in Christian labor—the greatest labor open to mankind. Few had misconstrued the intent and purpose. Speaking generally, the responsive spirit had been most laudable. The fact that from beyond the Great Lakes to the Gulf, and from the far East to the distant West, Brethren in assembly had arrived bringing with them the ardor of Christian devotion, spoke splendidly of the manner in which these labors had been generally received.

Copies of various Reports and Announcements had been mailed to each of the more than 2400 addresses procurable.

Receipts for the furtherance of this labor had amounted to \$1204.50. None of this money had been used by any member of the Committee in remuneration for time or personal expenses. The total expenditures amounted to \$952.84.

A. J. Eychaner, appointed Auditor by the Chair, later announced the Financial Report to be correct.

Several letters were read from different ones unable to be present.

Those present to represent the several Conferences were: C. E. Randall, for Minn., Mary A. Woodward, for Mich., D. E. VanVactor, for Ind., A. Siple, for La. and Miss., S. J. Lindsay, for Ill., G. E. Marsh, for Iowa; A. Adams, for Omaha, Nebr., and Leila Whitehead, for the National Berean Society. Later L. E. Conner arrived for Garfield Boulevard Church of God, Cleve-

land, Ohio; E. W. Moses, Pres. of Texas Conf., and A. B. Wilson for Holbrook, Nebr., Conference.

The preliminary matters having been completed the Committee was asked during Monday afternoon session to present the Constitution which they had prepared for the consideration of the Conference. Accordingly, printed copies of the Constitution like those which had previously been mailed to one and all were distributed throughout the audience. With these a typewritten revision of the same was distributed. The Committee explained that the revision had been made in an effort to more clearly set forth the distinction between the suggested Conference, as such, and the suggested Bible Institution as the corporate Working Body to put into operation the decisions and purposes of the Conference. As the Revision faithfully followed the spirit and intent of the original Constitution the Committee moved that the Revision be considered instead of the first draft. The motion carried and the Instrument was at once taken up section by section.

By Tuesday P.M. that part hereinafter designated as A DECLARATION OF UNDERSTANDING OF WHAT SCRIPTURALLY CONSTITUTES A CONFERENCE was largely completed, and by common consent the subject of Policy was next considered. The consideration of this subject revealed a great diversity of judgment as to what would constitute a proper Policy, and a statement thereof. It also revealed and fully verified that when one and all will "keep the unity of the Spirit" there is the greatest possible opportunity to aid one another to arrive at a unity of understanding and knowledge.

The kindness of spirit which prevailed throughout these discussions is worthy of special mention here. It was so prominent that it became the subject of frequent comment during the remainder of the week.

During the discussion W. L. Crowe offered as a substitute for the circulated Policy the following, namely:

"Resolved: That we, members of the Bible Institution of the Church of God, accept the Bible as our rule of faith and practice, and the golden rule (Matt. 7:12) for our motto, and that we do not believe in withholding support or fellowship from any member of moral character who can produce two or three Bible witnesses for his faith. 2 Cor. 13:1; John 8:17." Seconded by Peter Jeffrey.

L. E. Conner and O. J. Allard moved to amend this resolution by the elimination of all that follows the word "motto."

All other services were canceled Tuesday, excepting the evening sermon, and all time was used for the consideration of this question.

On Wednesday morning all other services were canceled, as some were compelled to leave in the evening, and all time was devoted to the consideration of Policy and other matters of organization.

F. L. Austin moved as a substitute for the substitute offered by W. L. Crowe and Peter Jeffrey that which is hereinafter found as paragraph 19 of A DECLARATION OF UNDERSTANDING, and beginning thus: "The Purposes for which the National Bible Institution shall be incorporated are:" and which was finally accepted instead of the Policy previously circulated. Seconded by L. E. Conner.

Remarks, interrogations and general consideration was freely enjoyed by many.

Bro. Conner, in speaking to the last substitute motion, said in part:

"It was not a creed to be imposed upon anybody. These are the outstanding truths we want to get before the world. They are the great essential truths. We are just exhorting those who are placed in the position to have this work in charge to get these truths before the people."

This, printed hereinafter as paragraph 19, being adopted instead of the previous circulated "Policy," the next question given consideration was that of selecting a location for Headquarters.

Bro. VanVactor made a strong plea for Argos, Ind., as an appropriate, practical and desirable location for this purpose.

Bro. Conner presented Oregon, Ill., as the one desirable place in which to locate said work.

Bro. Marsh advised that Waterloo, Iowa, was better situated geographically than either of the other places named. But for immediate needs Oregon had advantages over Waterloo. The Iowa people therefore favored Oregon as more suitable for the present.

The question of Headquarters was here discontinued temporarily and session adjourned for noon.

Wednesday afternoon was principally given up to considerations of the Bible Institution. The name decided upon was NATIONAL BIBLE INSTITUTION.

Constitution for the National Bible Institution was considered section by section, resulting in the Constitution as found elsewhere in this Report.

About 5 o'clock Wednesday evening the work of forming a permanent organization was entered upon.

Nominations for president resulted in presenting the following names:

F. V. Blakely, F. L. Austin, S. J. Lindsay, J. A. Patrick, D. E. VanVactor, J. W. Williams, L. E. Conner, G. E. Marsh, and A. Adams.

The third ballot resulted in the vote being divided between J. A. Patrick and J. W. Wil-

liams, J. A. Patrick having but one vote in excess of J. W. Williams. On motion of E. W. Moses, of Texas, and J. W. Williams, Jas. A. Patrick's election was made unanimous.

Adjournment was then made for supper, after which elections were continued resulting in the choice of L. E. Conner for 1st Vice-pres., J. S. Lyon, 2nd Vice-pres., F. L. Austin, Sec'y., G. P. Allard, Treas.

On Thursday morning, Sept. 1, the meeting was opened at 10 o'clock, with prayer by Sr. Peter Jeffrey.

Minutes of previous meeting were read and approved as corrected. After several routine matters had been disposed of motion was made by J. S. Lyon and seconded by Mary A. Woodward that paragraph 8 be adopted to read as follows:

"General Headquarters shall be located at Oregon, Ill., reserving the right to meet at other places as may be determined." This motion was promptly carried.

On motion of F. E. Siple and Martin Aslaksen, paragraph 11 was adopted to read:

"For purposes of conducting the business of this General Conference, this Council Board shall be incorporated under the name NATIONAL BIBLE INSTITUTION."

Bro. Peter Jeffrey, as Treasurer of the National Conference which was organized at Waterloo in 1910, reported that he, as treasurer, still held moneys for said Conference, amounting to approximately \$20.00, which he would be pleased to turn over to the General Conference, now organized, providing such procedure was proper.

After free and full expression by various ones, motion was made by D. E. VanVactor, and J. W. Williams, that Bro. Jeffrey's offer to turn over these funds be accepted by the General Conference, now organized, and in accepting said funds, that this Conference agree to return any portion of said funds upon request, to the original donors, in proportion to their donation toward said funds. This motion was carried.

Article 4, relating to the financial Policy of the N. B. I. which had been left over, was next acted upon. On motion of F. L. Austin, Article 4 was made to read:

"The Financial Policy of the N. B. I., shall be based wholly upon the principle of voluntary contributing. The Executive Board shall be governed in the work undertaken by the voluntary support of those interested."

It was unanimously agreed that the principle of voluntary contribution, financial as well as of talent, was the one true principle of the Gospel. Not only would such a principle prove to the people at large that the General Conference effort was not at all designed with a view to binding or controlling State Conferences or local Churches, but it would also present to the individual the great truth that each and every person is individual steward for the Master of whatever strength of finance or talent may have been vested in their trust.

The lesson emphasized during the period of promoting the work of General Conference was also referred to. This lesson had demonstrated the fact that in proportion as people are heartily in favor of a given task, in such proportion do they devote themselves financially and otherwise thereto, and that such devotion counts most largely for the proper Christian spirit and the devotion toward any given task.

In the afternoon session of Sept. 1, after carefully reviewing the work done to date, and feeling that a permanent organization was completed as well as it could be at this time, motion was made by O. J. Allard and R. E. Zeller, "That we hereby adopt the DECLARATION OF UNDERSTANDING, CONSTITUTION, and BY LAWS" as a whole. This motion was carried without dissenting voice.

Motion was then made by L. E. Conner, seconded by A. J. Eychaner, that the standing Committee of ten be discharged with the thanks of this Conference for their efficient and faithful work which they have performed during the past few months.

Various items of new business were then discussed without decision.

As some were obliged to leave on evening train it was decided to at this time install the elected officers, although Bro. Allard, the Treasurer, was unable to be present. Accordingly, Bro. A. J. Eychaner was requested to invoke the Father's blessing upon each and all of those whom the Conference had chosen to execute their wishes during the coming year, and the officers were declared to be duly installed.

On motion of L. E. Conner and O. J. Allard, it was declared, "That it is the sense of this Conference that no particular one of the various publications of the people of the Church of God be designated at this time as the official organ of this Conference, but the Executive Board are instructed to use their best judgment and discretion in all matters of publication." Carried unanimously.

During the recesses of General Conference, the President invited representatives present from the various State Conferences and National Berean, to meet in advisory capacity, to consider new business. About 12 members assembled. This Advisory Board unanimously urged the Executive Board to prosecute the work without delay, believing that the proceedings of this General Conference were such that the brethren throughout the country were ready and

anxious to approve of the effort and to give a hearty support thereunto.

In brief the Board advised that we at once proceed to create a larger literature for dissemination among the people.

It was recommended that colporteurs be carefully considered as a desirable means of placing proper literature in the homes. Also that many now isolated could in this way place literature in their respective communities, and that the interest created by the reading of this literature could be followed up with evangelistic efforts provided by the N. B. I. In this way isolated members would find a labor of interest and would receive co-operation from the people as a whole, which in many instances should be able to surround them with others of like faith and interest. Thus groups of interested worshippers might be created in various localities where isolated ones are now located.

It was also advised that, as far as possible, aid be given to those who wish to make a business of colportage, with a view of qualifying them to converse freely on Biblical subjects with individuals in their respective homes, and also with a view to conducting community Bible studies in various places.

The Advisory Board further recommended that said publications be disposed of as largely as possible in such a way as to make the work self-sustaining, thus conserving the financial strength of the N. B. I., as also to inducing interest upon the part of those who procure the literature, to read same.

It was further thought that the preparation of said literature would furnish practical opportunity for study upon the part of some who might wish to study the Scriptures and things relative thereto, with a view to devoting their full time to the work of the ministry of the Gospel.

The matter of benevolences was also briefly considered resulting with the advice that the whole matter be studied carefully, with a view to providing some central place where it would be possible, not only to efficiently and economically aid such as were in need of assistance of livelihood, but also with a view to offering congenial circumstances to such as are left alone in life, even though they were not in need of financial assistance. These various phases of work could all be centered around the Headquarters in such a way that the various labors would lend assistance to each other and thus accomplish the desired results with the least possible expenditure, and always with a view to self-maintenance to the greatest possible extent.

It was further considered that in order to prosecute these labors efficiently, that some one person should be engaged to act as general manager, under the Executive Board. The Advisory Board advised the Executive Board to endeavor to secure the services of F. L. Austin for such labor.

The results of this Advisory Board were later brought to the attention of the Conference as a whole, and the various points were considered, both in Conference session and privately. Numerous suggestions were offered by various ones with a view to aiding in the prosecution of these labors.

Especially numerous suggestions were offered with reference to the creation of a proper literature. Bro. Aslaksen proffered his library as a gift for the General Headquarters. Mrs. Woodward also proffered an Encyclopaedia and other books for same purpose. Certain desks and cases were also tendered.

For the carrying forward of the work about \$600.00 was pledged and partly paid by those who were in attendance on Friday and Saturday.

On Sunday afternoon the Executive Board, feeling that they had, in great measure, the understanding of the people gathered, met and arranged to carry forward to the best of their ability the work as suggested and requested by the General Conference, and Advisory Board.

This Board formally requested F. L. Austin to act as Executive-secretary in charge of the work for the Board. This was taken under consideration with promise to reply at earliest possible date.

It was the judgment of the Advisory Board and the Executive Board, that a personal knowledge of the general situation of the church throughout the country would aid much in the success of the effort of the Board. To this end and with a view to presenting the labors of the Conference personally to the people as a whole, and encouraging more united effort upon the part of all, it was judged best that during the time necessary for the creation of a literature, that F. L. Austin, in the event of his accepting the position requested, should visit, and labor for a short time with the churches throughout the country, in so far as the several churches might so desire, and contribute to that end.

An Editorial Committee, composed of J. A. Patrick, S. J. Lindsay, and F. L. Austin was appointed to pass upon such literature for circulation by the N. B. I., as, in their judgment, would carry out the purpose and intent of the General Conference.

The organization of the General Conference and N. B. I., together with Declaration of Understanding, Working Rules and Constitution, were by the Conference all referred back to the people of the church for their approval or rejection, with the provision in the Working Rules that not until 1000 persons, including at

least 3 Conferences, shall approve of the work done at this time and place, shall the General Conference become effective.

It is therefore urged that each and every individual member of the Church, shall upon reading the report of this gathering, if they approve of same, record such approval in writing, and mail same to Secretary. Please do not fail to give name and address including the name of each approving member, of every family who are members of the Church of God.

On Sunday evening, Sept. 4, following the closing sermon by J. A. Patrick, the close of a series of sermons, Bible studies and business sessions, which had been enjoyed by all, the house was called to order briefly, when a resolution of thanks was tendered to the Iowa Conference and to those who had so diligently labored in the dining hall for the comfort of all, after which the General Conference was formally adjourned.

Thus were brought to a close labors which had been prompted solely with a view to render better service to our one Lord and Master, in hope that strength and edification could be conveyed to one and all of the brotherhood and through them to many neighbors and friends.

The Father's blessings and guidance had been sought in the beginning and it was the common thought of all that the labors had been guided by him.

F. L. Austin, Sec'y.

Jas. A. Patrick, Pres.

#### PRESENT OPPORTUNITY

Previous to the adjournment of the General Conference, the officers of the National Berean Society gave approval of the work of the Conference, and the officers of two or three State Conferences gave personal judgment that their respective Conferences would ratify the work of the General Conference immediately. Individuals present were also in favor of personal ratification. So large was the sentiment in favor of the ratification of this work that it is felt certain that many more than the 1000 ratifications required will be forthcoming speedily.

Because of this conviction, the Board has been urged to move with as much dispatch as circumstances will warrant, in an effort to put into operation the decisions of the General Conference.

To do this it is well that one and all of the brotherhood will come to a speedy recognition of the opportunities that await, and also to a recognition that the work will be prosecuted only as same is approved and maintained by the voluntary efforts of the brotherhood. It is therefore hoped that one and all will realize that the only limitation of labor and activity, whether in literature, evangelization or benevolences, will depend upon the amount of voluntary contribution toward these ends. Gradually the services of individuals can be utilized throughout the country, also aid can be rendered to those who wish to study with a view to teaching in Bible class work or from the pulpit. There is also opening for unlimited funds from the smallest to the largest denomination.

By this last let no one get the thought that funds which should be utilized for local work, for family needs, or other needed purposes, are sought for the work of the National Bible Institution. Upon the other hand, when we stop to realize that the efforts which will be put forth by the N. B. I. will be with a view to help every local congregation and to aid every individual, isolated or otherwise, each can readily see that the united effort of one and all, whatsoever each may be able to contribute, will be devoted to labor, and accomplishments, otherwise impossible of being attained by the efforts of individual churches or persons. In so far therefore as the work of this National Bible Institution, and its Executive Board may have the confidence of the people throughout the country, and in so far as individuals may find themselves able, the opportunity stands open for each to contribute unto a common fund for the carrying forward of these long-sought labors.

Will one and all kindly take this matter into prayerful consideration, and in so far as you feel that your personal stewardship of the Master's favors unto you may warrant, will you notify the Secretary, of your desires and purposes in this regard. An early reply from each one indicating personal intention, whether accompanied with funds or not, will give the Executive Board needed information.

#### DISTRIBUTION OF RESPONSIBILITY

It will be noted that the Working Rules for the General Conference, together with the Constitution for the N. B. I., provides for the widest possible distribution of responsibility relative to supervising the activities of the work of the N. B. I.

Article 2, Section 3, of said Constitution provides for an Advisory Board to be made up of the presiding officers of such State or District Conferences and National Berean Society, as approve of and co-operate with this General Conference.

Sections 5 and 6 of Article 2 specify the duties of this Advisory Board in aiding the Executive Board to determine upon all principal matters to be undertaken by the Executive Board. Thus, the responsibility and direction of the work of the N. B. I., is distributed as widely as possible, while at the same time the ex-

ecution of all work is centralized as much as possible in order to secure promptness and uniformity of action.

This distribution of responsibility also places a responsibility upon the several co-operating Conferences, in that each said Conference realizes that their respective choice for Presidency automatically becomes a member of the Advisory Board of the N. B. I.

This provision makes it practically impossible for one or two persons to gain control of the work of the N. B. I., either with reference to matters of publication, or the conducting of the business, or the appropriation of funds.

Under such provision it is hoped that everyone who has been ardently waiting for opportunity to engage in a more co-operative activity of Gospel Work will have confidence to co-ordinate their labors with those of all others in a common effort to promulgate Gospel truths, and activities relative thereunto.

#### EVANGELISTS AND PASTORS

IT is the desire of the Council Board of the General Conference to do all possible to aid the individual members of the Church, isolated or otherwise, and also the local churches and conferences. One way that this can be done forthwith is in rendering such aid to the Evangelists and Pastors as lies within the power of said Council Board.

For the present such aid must of necessity be very limited, but there is one way in which a little can be done at once. The name of each person engaged as Evangelist or Pastor can be listed and published by the Council Board of the General Conference.

Such a listing would not only give publicity to one and all among the churches, but would supply a long felt want in dealing with the various Passenger Associations in matters of transportation.

It will be readily recognized that the fact of the names being thus listed by the General Conference would give sanction and approval of each of said persons.

It is the thought of the Council Board that the ministry of the Church of God should personally make earnest effort to maintain qualifications for their position in harmony with the qualifications specified in the Scriptures in such texts as 1 Tim. 3; 2 Tim. 2; Titus 1 and 3; 1 Peter 5; etc.

There is no calling on earth that carries with it greater responsibility unto our God than the calling to serve as one of those laboring for the "edifying of the body of Christ." Certainly one in such position should earnestly strive to be purely submissive to the subscribed ways and wishes that the Head has revealed in the inspired Record. Every personal error or remissness should be gladly, anxiously and hastily corrected.

To the end that the Council Board may render this assistance at the earliest possible date we ask that all who wish to have their names thus listed will inform the Secretary of the General Conference.

We ask that this be done with the least possible delay.

The list of names thus obtained will be published early in October, with the request that if anyone knows of any Scriptural charge of misconduct which should be placed against any person thus listed, that they will make such Scriptural charge at once, with the understanding that any such charge will be referred to the one charged, in harmony with 1 Cor. 6. In the event that said charge shall be well founded, the name of said person thus charged will not be officially listed by the General Conference unless such person righteously and Scripturally corrects the error charged. Thus it is hoped to protect any Evangelist or Pastor against unfounded and continuous charge, and to relieve the name of the Church and Conference of the evil reflections which would be cast upon them by unqualified persons claiming the approval of the Conference and Church in their personal ministry.

The names thus listed and approved will be given official publication under the approval of the General Conference of the Church of God.

May we have the hearty co-operation of one and all in this effort to place before the world a list of names whom we can recommend as worthy of the confidence and co-operation of every individual in their effort to carry forward the great truths of the Gospel of Jesus Christ, and may we each one realize a personal responsibility in endeavoring to remove from their own mind, and from the character of any individual, any cause of offense, by frankly making known anything which unfits the individual for the ministry of Jesus Christ.

(Constitution, etc., on pages 406 and 407.)

THERE is one thing that may be said to the credit of a small boy; he never pretends to like anyone he doesn't like.—Sel.

IT IS a common but erroneous opinion that money is the only fertilizer for a family tree.—Sel.

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

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## Editorials and Church News.

While in Chicago at Union Depot waiting for the homeward bound train Monday morning we had the pleasure (?) of seeing plain clothes men arrest a bunch of young, rather under-sized men. What they had been doing we do not know. The thing that impressed us most was the perfectly "at home" attitude presented by the young fellows once they were in custody. Crime seems to have lost its sinfulness to many who look upon it rather as a profession or a business, with being arrested as only one of the business turns of the game.

Mellie, Bro. J. H. Anderson's eldest daughter has passed through successfully her operation at a hospital in Winchester, Va. We pray that this may be the end of the sickness and trouble that have attended our brother's family for so long a time.

Anyone having a copy of "A Miracle in Stone," or "The Great Pyramid," by Seiss, wishing to dispose of it, will confer a favor by communicating with Dr. R. C. Herick, Gilmore City, Iowa.

Our issue this week is largely taken up with the Constitution, Report, etc., of the General Conference which met recently at

Waterloo, Iowa. We believe the movement is a right one but that it is one that must be carried on with wisdom and with nothing but God's truth and righteousness in view. We believe the officers elected will carry on the work with this before them. We advise all to whom this matter may come for decision to read it all over carefully and prayerfully and then conscientiously do that which is thought to be for the best interests of all. A blank is provided which may be cut out of the paper and forwarded to Bro. Austin.

Sister (Mrs.) T. J. Ellis of Waterloo, Ia., is visiting her sister and niece in Washington, D. C.

## Notices.

**The Michigan Quarterly Conference**

will convene at Coats Grove, October 21 to 23.

The students of the Bible School have requested that the Bible School session come previous to the Annual Conference instead of immediately following. An amendment to the Constitution to this effect will be brought up for discussion at this meeting.

Bro. L. E. Conner will be present to do the speaking.

The Chicago, Kalamazoo and Saginaw Railroad which passes through Coats Grove makes good connections with the Michigan Central at Hastings; with the Pere Marquette at Woodbury, and with all the main lines at Kalamazoo.

Preparations are being made by the Coats Grove brethren for a large gathering. Let everyone put forth an effort to make this fall Conference one long to be remembered.

Mildred Coats Heise, Sec'y.

**Notice**

We are planning to begin a series of meetings at Blanchard, Mich., on Sunday, Oct. 2, and continue same for two weeks, closing on Sunday night, Oct. 16. It will be absolutely impossible to continue longer than that, so let us each boost the work to the full from the first day.

Faithfully yours,  
Frank E. Siple.

## Reports.

**Report**

On our return from the Missouri Conference, at which we thoroughly enjoyed every moment of the work and the splendid hospitality and co-operation of the brethren, we stopped over for a day with the class in St. Louis. After a discussion in the afternoon on the subject of baptism and service, three ladies made the good confession, and were assisted in the act of putting on Christ. These three sisters, Miss Ida Vogel, Mrs. Elizabeth Deubal and Mrs. Benz, have been diligently searching the Scriptures with the help of the class there, and we are glad to note that they are well grounded in the truth. May the Father's blessing richly abide upon them through the trials and labors of the Christian pathway.

The whole hearted sincerity of the people gathered at the Missouri Conference was very impressive and encouraging, but we leave report of that meeting to the Secretary.

With Christian love to each and all,  
Frank E. Siple.

**Our Picnic**

The churches of Adeline, Oregon and Dixon united and enjoyed a pleasant social time at Lincoln Park, Dixon, Ill.

Blue skies, cool breezes and happy hearts made an ideal day for us all. There were about 50 present of the dear ones of the blessed hope and faith.

The children of our Sunday School enjoyed themselves at games and in their own happy way. A sumptuous dinner was partaken of at noon, after which the hours sped on in kind and affectionate course, and it was time to take our conveyances homeward. Many heart-prayers of love and thankfulness ascended to God our Father for his care and guidance over all.

Alice Kerr.

**Iowa Conference Report**

The 34th Annual Conference of the Churches of God in Christ Jesus, met at Waterloo, Iowa, Aug. 20th to Aug. 28th, inclusive. A good attendance was noted from the first. As the National Conference followed, we were blessed by having many from other states. In all seventeen states were represented. It was a great treat, too, for us to meet these dear ones of like precious faith and we appreciated their presence and help to the utmost. We hope to meet them all again.

Bros. F. L. Austin of Canada, F. E. Siple of Oregon, Illinois, and D. E. VanVactor of Argos, Indiana were selected as our speakers and teachers from outside the state. In addition to these we had our own state Evangelist, T. A. Drinkard, also E. O. Stewart of Arkansas, who had been in the state during July and August helping with evangelistic work. The younger classes were instructed by Sisters Alta King, Blanche Allard and Adella Starbuck.

A most profitable and enjoyable time was spent and especially do we want to thank the brethren from out of the state, also friends, who helped in many ways to make this Conference a success.

T. A. Drinkard, our State Evangelist, was re-engaged for another year.

All State Officers were re-elected.

The Conference adopted the following resolutions:

Whereas, a Committee chosen by our brotherhood has been faithfully endeavoring to work out a method for more unified effort among us, and

Whereas, a call has been made for a General Conference, and each State Conference has been requested to express whether or not it is in favor of such movement:

Therefore, be it resolved that we, the people of the Iowa State Conference of the Church of God in Christ Jesus, assembled in August 1921, do heartily favor and sanction the effort for a General Conference; that we are in full accord and sympathy with what we understand the spirit and interest of the printed Constitution to be. Provided, however, that we do not bind this Conference to any financial obligations which may be undertaken by the coming General Conference until such plans



shall have been made and presented to this Conference for acceptance or rejection. Provider further that no creed which might be drawn up by the coming General Conference shall be binding upon this State Conference.

Splendid reports were given by the Secretaries of the churches throughout the State.

During the year a modern toilet building was erected on the camp grounds, of cement blocks, at a total cost of a little more than \$900.00

Fifteen new subscribers were secured for the India Mission paper and a total of \$99.56 was paid for India work.

The Treasurer's report is as follows:

August 26, 1921.

Received during year.

Conference dues,	309.00
Subscriptions, etc.,	2105.52
State S. S. Superintendent,	68.00
Bedding Committee,	59.40
Interest on Liberty Bond,	6.37
Balance from last year,	811.92

Total, 3360.21

Paid out on orders,	2930.25
Aug. 26, 1921, Balance,	429.96

Total, 3360.21

Rec'd. from sale of street,	1250.00
Interest on time deposit,	86.85
From paving fund,	152.00

Total, 1488.85

Paid out on orders,	1341.52
Aug. 26, 1921, Balance on hand,	147.33

Total, 1488.85

H. S. Hunt, Treasurer.

The report of the Dining Hall Committee will appear later, as all bills have not yet been received.

Submitted in love,

Mrs. T. J. Ellis, Rec. Sec'y.

Report of Tract Fund to Sept. 1, 1921.

Receipts

Anna E. Drew	1.00
Geo. Antonides	1.00
Ervena Emery	1.00
Milton Long	1.00
Alice B. Haupt	3.00
R. A. Curtis	2.00
Milton Long	1.00
J. E., and Mae Miller	1.00
Lillie McMillin	2.00
Keturah Rogers	3.00
W. J. Davis	1.00
Ella L. Gardiner	1.00
Ida Overton	1.00
Emma C. Railsback	1.00

Total 20.00

Expenditures

Overdrawn	6.35
2000 "God's Promises"	3.00
1000 "Essential Truths"	1.50

Total Expenditures 10.85

Balance Sept. 1st 9.15

Report for August

August 7th, Waterloo,	2
Aug. 9-14, Oregon, Ill.,	5
Aug. 21-27, Waterloo,	2

Total 9

This months work has been confined principally to the two Conferences attended. Our visit with the Illinois brethren was fully appreciated, also the opportunity I had in meeting so many of the faith at our own Conference. We truly hope that the future may hold many more such gatherings. Not only so, but that our longing hope may be satisfied, that of seeing the Master in his glory.

T. A. Drinkard.

PAUL IN EPHEBUS

Lesson 2. October 9, 1921

Lesson Text: Acts 18:23-28; 19:1-21.

Acts 18:23-28; 19:1.

Golden Text: Thou shalt worship the Lord thy God and him only shalt thou worship.—Matt. 4:10.

Memory Verses: Acts 19:8-10.

For Study

In today's lesson we take up Paul's third missionary journey. It occupied over three years of time and the most of this time was spent in Ephesus, where he had made a short stop on his way home from his second missionary journey.

The beginning of the journey: Acts 18:23; 19:1. Compare the starting place and initial purpose of this journey with the starting place and initial purpose of the second missionary journey. Acts 15:35, 36. Why did Paul visit and revisit these churches? 2 Cor. 11:28. Why did Paul permit the "care" of all the churches to be in his heart and mind every day?

Who came to Ephesus while Paul was visiting the churches of Galatia and Phrygia. Explain "mighty in the Scriptures", "fervent in spirit", "spake and taught diligently". With all this wisdom and eloquence was Apollos "teachable". Do not forget that his instructors were merely tent makers.

"Expounded unto him the way of God more perfectly."

"The baptism of John" was a baptism of repentance, a symbol of the complete, all-immersing and unqualified repentance which one must experience in order to believe on him who was to come after John.

"Baptism into the Lord Jesus" was and is all this and far more. It is a baptism "into Jesus Christ". Rom. 6:3. Our immersion in water symbolizes our immersion in the power and influence of Jesus which shall finally put to death the sin in us of which we repented. It symbolizes our immersion in the Holy Spirit, holy power of God, which act of mercy and love Jesus came into the world to perform, cleansing us of all chaff and burning it up. Matt. 3:11, 12. Paul, in Titus 3:5, 6, calls it the "washing of regeneration and the renewing of the Holy Ghost, which he (God), shed on us abundantly through Jesus Christ our Lord." In the first part of verse 5 Paul says this immersion in the Holy Ghost accomplishes our salvation. This same saving process is referred to as the "washing of water by the WORD". Eph. 5:26.

In 1 Peter 3:21 Peter says baptism saves us, not the symbol baptism, immersion in water, but the purification of our conscience, the renewing of our minds, through the abundant shedding forth of God's Holy Spirit, God's mind, into our minds, and this baptism saves us "by the resurrection

of Jesus Christ", by causing us to walk in the newness of Christ's resurrected life.

Water immersion in the name of the Lord Jesus symbolizes immersion in Jesus Christ—in the Holy Spirit—in the Holy mind of God—in the Holy words of God, which are shed so abundantly upon us through Jesus Christ, cleansing and renewing the mind, burning up the chaff, and causing us to walk in the newness of Christ's resurrected life. In the case of early believers this outpouring of God's saving power into sinners lives, was accompanied, through the laying on of the apostles hands, with the power to work miracles, prophecy, etc., but this power was not, in itself, the saving power. It was only a phase of that power, necessary at that time. Believers of today are just as truly immersed in that saving power, even though they are not given power to do these things. Acts 2:38, 39.

Apollos, from far off Egypt, knew "only the baptism of John". He had experienced only a deep and all-pervading sense of repentance symbolized by John's water baptism. He had not experienced that outpouring of God's Holy Spirit, he had not come in contact with that portion of God's word which gives insight into the resurrected life. He had not experienced immersion "into Jesus Christ", into the true meaning of his death, burial, and resurrection symbolized by water immersion in his name, hence he could not open up this life to the understanding of his hearers, having never conceived of it himself. Like many of us today he was an able and accurate Bible student and could eloquently expound scriptural facts but could not, as many of us do not, appeal to people to long for and enter the resurrected life of Jesus the Christ. Aquila and Priscilla, when they heard him, perceived this lack and "expounded unto him the way of God more perfectly". After this he went down into Achaia and "helped them much which had believed through grace".

Some re-baptisms. Acts 19:1-7. When Paul arrived in Ephesus he found it necessary to expound the way of God more perfectly to twelve men, just as Aquila and Priscilla had expounded it to Apollos. These men had not heard of baptism in the Holy Spirit, of immersion into Jesus Christ, into the saving power of God's words through Jesus, of God's mind acting on our minds through Jesus, symbolized by water immersion in his name. They knew only repentance symbolized by John's baptism. The seriousness of this is seen by Paul's words in verse 4. The fact that they had not received the Holy Spirit, was evidence to him that they did not believe in Jesus Christ. What they had believed (see verse 2.) was mere intellectual assent to Scriptural facts, not belief in Jesus Christ—not immersion in the saving power which God pours into one's life through Jesus. As soon as these men understood this kind of immersion, they saw the new and deeper symbolism of water immersion and "were baptized in the name of the Lord Jesus". Then, through the laying on of Paul's hands the Holy Spirit came upon them and with it the power to speak with tongues and to prophecy.

God is ready, at all times, to pour the cleansing stream of his mind, his Spirit, into the minds of men through the channel, Jesus, but before such immersion can

(Continued on last page)



## A "Declaration of Understanding" and the Constitution for a General Working Body of the Church of God in the United States and Canada

### A DECLARATION OF UNDERSTANDING OF WHAT SCRIPTURALLY CONSTITUTES A CONFERENCE

1. We understand that a Conference is a conferring together of any or all members of the Church who may choose to be present.
2. That by voluntary assembly members of the Church meet at designated time and place to confer on any or all matters pertaining to Christian welfare; working toward better understanding of truth, and more unity where differences of faith exist; evangelization; pastoral work; church organization according to Bible teaching; printing and dissemination of literature and books; charitable and benevolent work; and all other Christian activity.
3. That the overseers of the Church consist of evangelists, pastors, teachers, and deacons.
4. That in such Conference each individual member should conduct self in a Christian spirit.
5. In harmony with the foregoing understanding, we, people of the Church of God throughout the United States and Canada hereby resolve to associate ourselves in General Conference, and adopt the following

#### WORKING RULES:

- I. (6.) Every member of the Church of God at large who approves of aforesaid spirit, aim and purpose upon request and registration shall become a member of this Conference in the full enjoyment of any and all its mutual privileges and services, in person or by written proxy. Those who prefer may be registered collectively through their respective churches or state and district conferences.
- II. (7.) This Conference shall meet once a year upon the 4th Tuesday of July and at such other times as may be deemed necessary.
- III. (8.) General Headquarters shall be located at Oregon, Illinois, reserving the right to meet at other places as may be determined.
- IV. (9.) The officers of this General Conference shall consist of President, 1st Vice-president, 2nd Vice-president, Secretary and Treasurer, which officers collectively shall constitute a Council Board.
- V. (10.) The qualifications of the members of the above mentioned Council Board are such as are given in 1 Tim. 3, Titus 1, and such other Scriptures as teach what qualifications leaders should have.
- VI. (11.) For purposes of conducting the business of this General Conference, this Council Board shall be incorporated under the name "National Bible Institution."
- VII. (12.) The terms of office shall regularly begin at close of the session at which the election of officers shall have been completed, said term to continue for one year or until successors are duly elected and qualified.
- VIII. (13.) The General Conference in session shall invoke the Father's blessing upon the several persons assuming their respective duties.
- IX. (14.) The officers shall be elected at the annual meeting by ballot upon nomination made by informal ballot. A majority vote shall elect. In case no majority is received by any nominee by third electing ballot, balloting shall continue, after eliminating at this and each succeeding ballot the name receiving the lowest number of votes until an election is declared. Provided, that no officer shall assume duties of office if there be Scripturally sustained objection. This rule shall not be waived.
- X. (15.) The duties of the several officers shall be such as usually devolve upon officers of corresponding designation.
- XI. (16.) The several officers of this Conference shall, ex-officio, exercise the duties of officers of corresponding designation in the National Bible Institution according to the terms of the Constitution governing said National Bible Institution.
- XII. (17.) A quorum for the transaction of business in General Conference convened shall consist of not less than 8 per cent of its membership represented either in person or by individual proxy.  
A quorum for the transaction of business of the Council Board shall consist of not less than three of its members.  
Less than a quorum may adjourn from time to time until such time as a quorum is present.
- XIII. (18.) This instrument as adopted shall be referred back to the membership for ratification; and when 1000 members, including three conferences, shall ratify, it shall become operative.
- XIV. (19.) The purposes for which the National Bible Institution shall be incorporated are:
  - A. That the evangelistic work of the church be extended so it may better serve all needs of our people, and reach new fields of missionary labor.
  - B. That publishing facilities may be provided, under special editorial supervision, for the issuance of all necessary literature, such as books and booklets, tracts and systematized lesson leaflets, either for sale or free distribution,—this not with a view to supplant any other established work.
  - C. That facilities be provided to aid in the education of those desiring to prepare themselves for the ministry, Bible teaching or other religious work.
  - D. That a board of benevolences be organized to minister to individual needs as they may arise.
  - E. The board which shall be chosen to supervise the labor of executing these purposes is hereby exhorted to walk in a manner wor-

thy of the calling wherewith they were called, "with all lowliness and meekness, with longsuffering, forbearing one another (throughout the church) in love; endeavoring to keep the unity of the Spirit in the bond of peace." That in such oneness of Spirit they shall unite in an effort to edify the body of Christ in utilizing the contributed strength of the Church to affirm by print and voice the following Biblical truths, and such other truths as are in harmony therewith, viz:

- (a.) That "there is one God and Father of all, who is above all, and through all, and in you all."
- (b.) "That Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures."
- (c.) "That all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."
- (d.) That "the gift of God is eternal life through Jesus Christ our Lord."
- (e.) "That there shall be a resurrection of the dead."
- (f.) "That Christ was once offered to bear the sins of many;" "as our High Priest he now sits at the right hand of God;" and "unto those that look for him shall he appear the second time, without sin, unto salvation." And, that when he shall come in his glory, "he shall sit upon the throne of his glory: and before him shall be gathered all nations."
- (g.) "That as many as have been baptized into Christ have put on Christ."
- (h.) That all who are new creatures in Christ Jesus "should not henceforth live unto themselves, but unto him which died for them and rose again."

### CONSTITUTION FOR NATIONAL BIBLE INSTITUTION

Authorized by the  
General Conference of the Church of God.

#### ARTICLE I

Section 1. The Council Board of the General Conference of the Church of God shall be incorporated under the name NATIONAL BIBLE INSTITUTION.

Section 2. General headquarters shall be located at Oregon, Illinois, reserving the right to transact business at other places as may be determined.

Section 3. The object for which this Institution is formed is to carry on religious, educational and charitable work as may be determined from time to time by the General Conference of the Church of God. None of which shall be for pecuniary profit.

#### ARTICLE II

Section 1. The officers of this Institution shall be President, 1st Vice-president, 2nd Vice-president, Secretary and Treasurer. These officers shall constitute its Executive Board.

Section 2. The officers of the General Conference of the Church of God shall be, ex-officio, corresponding officers of this corporation.

Section 3. These officers together with the Presidents of state and district Conferences and the President of the National Berean Society, or such substitutes as they severally may designate, shall constitute an Advisory Board. This to apply only to such bodies as ratify the Declaration of Understanding, the Working Rules of the General Conference, and this Constitution.

Section 4. The work undertaken by this Institution shall be divided into departments as follows: Evangelistic, Publishing, Educational, Publicity, Benevolent and other necessary departments as may be essential from time to time, each department to be provided with its own Department Head, all under the administration of the National Bible Institution.

#### ARTICLE III

Section 1. It shall be the duty of the President to have general executive control of the affairs of said Institution; to call and preside at all Board meetings; and to perform all other duties properly belonging to the presiding officer, not otherwise provided for.

Section 2. It shall be the duties of the Vice-presidents to assist the President when called upon by him in the discharge of his executive duties, and to take his place, in case of absence or disability, in their order.

Section 3. It shall be the duty of the Secretary to keep the minutes of all Board meetings; and a record of the activities and accomplishments of said Institution; to report such minutes and records to General Conference meetings of the Church of God, and at any other time called for by the President or Executive Board; to receive all money, making record of same, and to turn same over to the Treasurer, taking receipt therefore; to issue all orders for the disbursement of money for whatever purpose, to keep records of such disbursements, and to countersign all checks.

Section 4. It shall be the duty of the Treasurer to receive all money from the Secretary giving receipt therefore, to disburse same, and to keep an accurate account thereof; to safely keep the funds of said In-

stitution, pay out same only upon orders issued by the Secretary; to make full annual report of such receipts and expenditures to General Conference Meeting, and to Executive Board upon request; to submit such reports for publications; and to keep the account of said Institution so as to show its financial standing at all times. The Treasurer's annual report, before presentation to General Conference of the Church of God, shall be audited by a competent Auditor whose written report to the Conference shall faithfully state any discrepancy or failure of the Treasurer. The Treasurer shall furnish surety to the satisfaction of the Executive Board.

Section 5. It shall be the duty of the Executive Board to transact and administer the business of said Institution in accordance with the constitution and by-laws. Meetings of the Executive Board shall be held at call of President, or of two other members of said Board. Ten day's notice, stating time and place of meeting, shall be given to each member. Notice by mail, telephone or telegram shall be deemed sufficient. Said Board shall have power to devise ways and means to accomplish the object of said Institution as set forth in Article 1, Section 3.

With the advice and consent of three-fourths vote of the Advisory Board, the Executive Board is also empowered:

- (a.) To acquire and hold real and personal property;
- (b.) To sell or otherwise dispose of property;
- (c.) To raise money by subscription;
- (d.) To receive gifts, donations and bequests;
- (e.) To receive and hold money in trust as foundations, the profit of which shall be used in such work;
- (f.) To employ competent General Manager;
- (g.) To employ competent Executive Heads over each of the various departments with the right of combining the work of two or more departments under one head; and
- (h.) To do any other necessary act for the establishment, prosecution and accomplishment of the business of the NATIONAL BIBLE INSTITUTION.

Section 6. The Executive Board shall be empowered to fill temporarily any office that becomes vacant either by sickness or absence, and to fill for the unexpired term any office that is vacant by resignation or death, except that of the President.

Section 7. The duties of the Advisory Board shall be:

- (a.) To make general plans for the practical, effective operation of this Institution, in accord with the rules and regulations of

General Conference of the Church of God;

(b.) To consider and pass upon the purchase and sale of real estate by the Executive Board;

(c.) To confirm or reject the appointment of Department Heads in the Institution; and

(d.) To consider and pass upon remuneration of said General Manager and Department Heads.

ARTICLE IV.

Section 1. The financial policy of the National Bible Institution shall be based wholly upon the principle of voluntary contribution. The Executive Board shall be governed in the work undertaken by the voluntary support of those interested.

ARTICLE V.

Section 1. A quorum for transacting business of the Executive Board shall consist of not less than three members.

Section 2. A quorum for transacting business in sessions of the Advisory Board shall consist of not less than five members, at least two of whom shall be members other than of the Executive Board.

Section 3. Less than a quorum may adjourn from time to time until such time as a quorum is present.

ARTICLE VI.

Section 1. This Constitution may be amended, altered or revised, by two-thirds majority vote of those present, notice having previously been given of the proposed amendment at least thirty days by mail to each member, at last known post-office address. This notice shall state the points of the amendment.

Section 2. Necessary by-laws may be adopted by the General Conference for carrying out details of the work contemplated and set forth in this Constitution. The same notice shall be given for the passing of by-laws as is required in the change or amendment of the Constitution.

BY-LAWS OF THE NATIONAL BIBLE INSTITUTION

ARTICLE I. The President of the Executive Board of the National Bible Institution shall appoint an Auditor of proper qualifications, whose duty it shall be to examine the books or other financial records of the Treasurer of said Institution and make full report to the General Conference of the Church of God at its annual meeting, or at such other time or times as may be required. Said Auditor shall in no case be a member of the Executive Board or personally interested in the disposition of the funds of said Institution.

WORK AND "SOCIETY"

THE news that Professor Henry Bergson has resigned his chair at the Sorbonne in Paris to free himself for work is full of suggestion of much more than personal significance. He has been a professor in the College of France for 30 years and it seems that his university lectures during the last year or so have taken on more and more the nature of "society functions." The real students were often crowded out by smartly dressed Parisian women for whom philosophy had become a fad and who liked to detain Bergson after a lecture with their own drawingroom jargon.

Politely, of course, Professor Bergson explains for the benefit of the public that although he is sorry to part from his flattering admirers, he must have more time for his research and writing, and being 60 years old he feels unable to carry on both teaching and writing.

The incident is an illustration of how incompatible any serious work is with the inane frittering away of time which characterizes the favorite and consuming indoor sports of the snobs and idlers, male and female, who so largely make up what is called "fashionable society" in all our great cities. The wonder to the mind of people having genuine reasons for existence is that normal human beings should be content to devote their time and money to the vapid pretense of these social functions, even making entrance into the mis-called "charmed circle" the height of their ambition and giving to its vacuity thought, time and energies that might much better be devoted to some honest work.

That these dressed-up dolls should waste their own time is bad enough; but when they go further and seek to waste the time of other people having serious work to do in the world they pass the limits of forbearance.—The Dearborn Independent.

Cut on dark line

RATIFICATION COUPON



(If you approve of the work of General Conference, please cut this out, fill it in and mail to F. L. Austin, Secretary, Fonthill, Ontario.)

WE, of undersigned name and address, members of the Church of God, do approve of the work of the General Conference of the Church of God, held at Waterloo, Iowa, Aug. 28 to Sept. 4, 1921, and of the Declaration of Understanding, Working Rules, and Constitution for National Bible Institution; and by undersigned registration do request recognition as members of said General Conference, in harmony with paragraph 6 of aforesaid Declaration of Understanding.

(Please give full address and write plainly.)

Name . . . . .

Street or R.F.D., . . . . .

Post Office, . . . . . State . . . . .

Name . . . . .

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(Continued from page 405)

be cleansing to man's mind, man's mind must be receptive of it through belief; and symbol immersion in water in the name of the Lord Jesus, is the manifestation of that receptive mind which God requires.

Further work in Ephesus: Acts 19:8-21. How long did Paul stay in Ephesus? Where were his headquarters? Give a brief outline of his labors during this period. What evidence that the Jewish priesthood here was very corrupt? What attempted evil failed in its purpose and instead furthered the cause of right and truth? Note that some who confessed and showed their deeds and burned their curious books were believers. Are there any of these curious arts still lurking among believers, or those who claim to be believers? What was the result of Paul's long continued labors in Ephesus?

The Children's Lesson: Base the children's lesson on Acts 19:10-12, 20. These verses bring out Paul's love and kindness to people. It is well for older ones to remember that the miracles of Jesus and the apostles were not mere mechanical proofs of their doctrines. Neither was their preaching a mere statement of facts (revealed in God's word) in order to establish them in the minds of people. The miracles were proof of their doctrines but they were proof because the actual living out and demonstration of their doctrines. Every miracle was actuated by the spirit of loving service with express purpose of helping some one who needed help.

Scripture Reading: Acts 18; 19. Concerning "John's baptism" and baptism "into Jesus Christ"—Matt. 3:11; Rom. 6:3; Titus 3:5, 6; Eph. 5:26; 1 Peter 3:21.

For Class

Give a brief historical account of Paul's third missionary journey—its beginning, the headquarters, the scope of country covered, its success—the particular opposition recorded, the impetus given to the work through a purposed evil.

What unique circumstances did Paul meet with in Ephesus? Give a large share of the class period to a discussion of John's baptism and baptism into Jesus Christ. Give the meaning of each and tell how the lack of the latter affected Apollos' preaching.

Make present day application.

ONLY the soul that knows the mighty grief, can know the mighty rapture. Sorrow comes to stretch out spaces in the heart for joy.—Sel.