

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21. As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 23:23, 31).

ROBERT G. FUGGINS, Editor.

VOLUME 16.

AKRON, O., FEBRUARY 3, 1914

NUMBER 1

THE NARROW WAY

Our Savior in the mountain went, and taught the people there;
He taught them that the gate was straight, and sinners everywhere;
He taught there be but few who find the straight and narrow way,
But broad the way and wide the gate is where the people stray.

He taught that in the latter days false prophets would arise,
Come clothed like sheep, but they are wolves—they come in a disguise;
You'll know them by their fruits, he said, for they are so corrupt
They can not bring forth perfect fruit that Jesus will accept.

Not everyone—that saith the Lord—shall live with Christ on earth,
But those that do the Father's will and show their faith by works;
Believe, obey the gospel now, and strive to do your best;
"Come unto me," the Savior said, "and I will give your rest."

CHORUS

The narrow way, the narrow way, no other way for me;
It leads unto eternal life, our Savior we shall see.

—E. W. KNAPP.

PRAYER

O Lord our Father, help us all, and especially those of us who are not afraid to say that we have faith to show it in daily life and in everything. May our trust in Jesus Christ work by love, and be manifest not only by our profession, but in all the struggle and in all the toil of our daily lives. May the little things become great, and the great things become small, because they are looked upon and done with a believing eye and heart. Thus may the rough places be made plain, and the crooked things straight, and every mountain be brought low, and every valley exalted in our daily lives. Through Jesus Christ our Lord. Amen.

STRANGERS FROM THE COVENANTS OF PROMISE

M. Joblin

Many ages have passed since Jehovah by Jeremiah said: "He that hath my word, let him speak my word faithfully—what is the chaff to the wheat?" But it is as binding upon the class addressed as it was when first spoken. By God's favor we have his word. Not only have we the volume in which God reveals himself to men, but we have the key of it. We say this not boastingly, but with profound gratitude and deep humility. We do not possess the key to God's eternal purpose in regard to creation and redemption, because of greater critical acumen, or superior wisdom, or profounder scholarship; but simply because we

believe what God says. On the opening pages of the Bible God tells us how he made man, of what he made him, and what imparted life to him, and on what condition he could retain that life, and the course of conduct that would deprive him of that life. If God has told us the truth, there was no man till he formed one of dust. If he told us the truth, the dust-formed man was caused to live by breath. If God has told us the truth, he causes man to die by taking away his breath (Ps. 104:29). If God has told us the truth, when man is deprived of breath he returns to his earth, the element he was made of, and his thoughts perish that very day. If God has told us the truth, the dead know nothing—do not praise God—they go down into the silent grave, and without a resurrection can never live again. Now, if this is the real truth of God about man whom he made,—surely the God who made him, in writing a message to him would adapt his message to the creature made. Having sentenced man to death and explained death to mean a going back to the ground out of which he was taken, if God wanted to redeem man from the death state he would certainly employ means suitable to that end. I am saying this to show you why we here, stand off by ourselves. We believe man to be exactly what God says he is, and that his nature and destiny is just as stated, and so, when God sent Jesus to say to us, "I am the resurrection and the life," we see that life from the dead by resurrection exactly suits the kind of creature God says he made, and is certainly dying, and needs life, and so we lay hold of it. But when we hear in the theological world about God making a body out of dust for the real man to live in for awhile, and then go off to heaven above, or to hell beneath, while the body goes back to dust, we find nothing about that kind of a man in the book of God, and

No Salvation

provided for men that never die, and utterly reject a system which practically teaches that God gave his only begotten Son, that whosoever believeth in him might have his worthless body raised up at the last day. What raise that for, if it be only a temporary house for the man to live in, or a sort of prison? I repeat what I have said: we stand apart from all others because we believe God, and reject the traditions of men. We challenge all the Doctors of Divinity in the world to show us a Bible description of the theological man. And as there is not a word in the book respecting immortal souls and their home in heaven or hell, we have come out from among those who believe that way, and accepted the offer of life and glory, and honor and incorruptibility in the kingdom of God on earth,

as promised, because truth and error will not mix. Light hath no communion with darkness. No darkness is so dense as that caused by the exclusion of the truth of God. It is the entrance of

God's Word

which gives light. This principle will be made apparent as we examine another phase of Divine truth. My remarks will be based upon the words of the Spirit in the second chapter of Ephesians, commencing at the tenth verse. The apostle vividly sets forth the privilege of the saints at Ephesus and the faithful in Christ Jesus generally, and then by way of contrast reminds them of what they were formerly, aliens from

The Commonwealth of Israel

and strangers from the covenants of promise, and that while in that state of ignorance, they were without God and without hope. They just lived for the present and let the future take care of itself. They did not know that God had covenanted to bestow another life after this one, to be enjoyed eternally in a kingdom of glory to be set up on earth by Jesus, and having no knowledge of it, of course could not believe in it. But when the good news was brought to them they received it gladly, turned from idols to serve the living and true God, and wait for his Son from heaven. The Ephesians were Gentiles, did not belong to the commonwealth of Israel, and, as God had not revealed himself to Gentiles, they were ignorant of the wonderful

Promises of Good Things

he had offered to those who would believe them. The Oracles of God were committed to the Jews; and the Jews for many years had been kept apart from Gentiles by law and ordinances that made them singular—a separate nation, and while that law and ordinances were in force God's plan of salvation was not made known to Gentiles. The covenants of promise antedated the law 430 years. These covenants of God to Abraham were Gospel; and the introduction of the law did not suspend the covenants. The covenants were Gospel after the law was added. I hope you will understand me. The promises made to Abraham 430 years before the law from Sinai, were as much Gospel after the law was given as they were before. There were both Law and Gospel in force till the coming of Christ. The law did not supercede the Gospel promises. Paul distinctly says in Gal. 3:17, that the law did not disannul the promises. But perhaps some may wonder what need there was for law if the promises Abraham was justified through belief of, were still in force? I answer there was no need of law

For Salvation Purposes

The person—every person who, like Abraham from the heart believed those promises, was justified by faith in them just as Abraham was; and I repeat there was no need of law to save men; that is, to rescue them from death and give them eternal life. That was secured by faith in the promise before there was any law, and after there was law, and also after the law expired by statute of limitation. And some may be wondering like the Jews about Galatia, what the law was given for, if not for salvation purposes? I answer, it related to

Things of This Life

It was to the Jews what the constitution of the

United States is to this nation. A man may strictly obey the laws and constitution of this land, and receive what protection to life and property and pursuits of pleasure the government may be able to afford, but his good behavior and obedience to the powers that be do not secure for him anything beyond this life. He may be a very profane, wicked person in the sight of God, while a very righteous one, so to speak, in the sight of the law of the land. It was just so with the nation of Israel.

Popular Religionists

talk about the "Jewish Church" as if everyone in that nation who obeyed the law was a member of the Church of God; that is, was justified, pardoned, a child of God and an heir of eternal life. This is a great mistake. All in that nation who like Abraham believed the covenants of promise were justified by faith and had peace with God. Tens of thousands of obedient law-observers, were not children of God by faith. They were part of the nation, and as such received the blessings promised them as a nation, such as protection from their enemies, propitious seasons, bountiful harvests, long life, etc., etc. But for salvation purposes nothing pleases God without faith. The promises made to Abraham were exceeding

Great and Precious—

including life after death in an endless degree—and the everlasting possession of the earth when it should be restored to more than Eden beauty, and completely filled with the glory of God. All this rested upon the promise of God. His word had to be taken for it; and they had to show by their conduct before men that their affection was set upon the state of things away in the future; that they lived for the future—lived

Lives of Faith

not sight—lived in hope, not realization. This was the faith by which Abraham was justified. One of the promises to him said that in him and his seed the Christ, all the families of the earth should be blessed. Now just look at the vast multitude of Abraham's descendents coming out of Egyptian bondage—little better than heathen, after long degrading servitude. Suppose they be allowed to mix with other nations; could God's promise that the Savior should be a son of Abraham be fulfilled under those circumstances? You all say, "No!" Then, as God can not lie he must provide a way to keep them separate as a people till the Savior be born. How shall it be done? Abraham believed God and this

Kept Him Separate,

and it would keep all who had his faith, separate. But this vast multitude had no faith; and yet they must be kept separate or God's promise to Abraham would fail. Here are a host of unbelievers; a multitude of transgressors to be kept from other multitudes of transgressors so that God can carry out his purpose and fulfill his promise, that in Abraham and his seed, Christ, all nations shall be blessed. How shall they be kept separate seeing they had no faith? We know what God did. He organized them

Into a Nation

for himself—seeing they would not be his ekklesia—he being their King. He made great temporal promises to them—hemmed them in, or walled

them up, as it were, with peculiar laws and institutions so that they prided themselves as being superior to all others, and therefore heaven's favorite nation—and so, were in this way, kept separate. By and by the Promised Seed was born of a virgin daughter of Abraham, and the law having served its purpose, it was abrogated—done away with. It had run its allotted time and expired

By Statute of Limitation

Paul said it had grown old, and was ready to vanish away—says Christ took it out of the way, nailing it to the cross. But out of whose way was it taken? Why, out of the way of the Gentiles! Out of our way, friends. They slew and hanged on a tree the very seed, to ensure the birth of whom they had been constituted the subjects of God's Kingdom of Israel. The effect of this was to throw the gate of salvation wide open to all, Jew and Gentile, bond and free, rich and poor, learned and illiterate, young and old. Or, as shown in the parable, the messengers were to go into the high-ways and hedges, and invite them to come and share the blessings covenanted to Abraham. Being devoid of faith in the covenants of promise, and trusting solely in the law and its ordinances, the Jews, with all their national devotion, had no hope of future life, as a people. There were a few, such as Anna the prophetess, and good old Simeon, and Joserh the Arimathean who looked for Jehovah's Anointed One, to come

According to Promise,

but not many. But there were some in the nation who believed in the coming of Messiah to reign over them gloriously. But they entirely overlooked the fact that he was first to appear as a sacrificial lamb—die and be raised again, and ascend to the right hand of the Father until his enemies be made his footstool. They stumbled and fell over him because he was a man of sorrows and acquainted with grief instead of a military chieftan and conquering hero, and so they put him to death as a false claimant. Their judgment of him was however soon condemned by his resurrection from the dead. And, inasmuch as Paul in Gal. 3:17-18 shows that the law was only "added till the Seed should come," and that the covenants were not annulled by the introduction of the law, what was left in force after the law was nailed to the cross with Christ? Why, the covenants of God to Abraham, to be sure. And I would point you to the fact that the good God sent Jesus "to confirm the promises" made to the fathers of the Hebrew nation, and show us that he had neither altered his plans nor changed his purpose, but would carry out his original plan to the letter. In Rom. 15:8, we are told that Jesus Christ was a minister—servant of the circumcision—the Jews—for the truth of God,

"To Confirm the Promises

made unto the fathers," and that the Gentiles might glorify God for his mercy. How so? Did Jesus introduce a new system? Is it true that God had to abandon the saving scheme of the Old Testament and send Jesus to tell the people that he came to die for sinners so their immortal souls could wing their flight to heaven above—something entirely foreign to anything offered to the patriarchs and prophets of old? Oh, friends, is it

true, that the Old Testament plan was a failure, and so abandoned, and can now be treated like a last year's almanac—out of date? Nay, verily dear friends; the law has ceased to be, but that would never bring the great salvation, as I have shown you; it was not intended to, as I have explained. Paul positively says it could not give life after death when in force. And he has just now told us what remains—the covenants of promise Abraham believed remain for us to believe—and Jesus confirmed them.

Ratified Them,

so that our faith can lay hold of them, and we too will be able to glorify God. Now, if Jesus were to transport us to regions beyond the skies, the covenants to Abraham would be nothing to us, would they? So they are nothing to churches all around us. Jesus does no such thing! "Where I go ye cannot come," were his words. "No man hath ascended to heaven," was his declaration, and so I point to the words of the Spirit in Gal. 3:14, which tell us that Christ was made a curse for us that the blessing of Abraham might come upon the Gentiles. Oh, thank God, we have found it at last! We have reached the rock-foundation for salvation to the Gentiles. They are to share the blessing covenanted to Abraham and Christ. They do not fly off somewhere. The land Abraham saw; the land he walked through the length and breadth of; and the land Stephen said God promised,

But Never Gave Him;

the very land he lived in as a stranger, and which we are told in Heb. 11:13, he died in faith of, and which it is said in Heb. 11:8, he should "after receive for an inheritance;" and which he would have a resurrection to inherit, as says verse 35. This land restored to Eden beauty, and every foot of outlying territory on this terrestrial ball is given to Abraham and his seed the Christ, and all Gentiles who believe the promises. Oh, it is put

Just as Straight To Us

as it was to Abraham. We shall never inherit it, unless we believe the promises of it! Is there a Gentile in this house unreasonable enough to think it a hard condition that he must believe the promises to Abraham, and separate from all who won't believe them, and be baptized into the Seed of Abraham, the Christ, and so become also Abraham's child faithwise, and an heir according to the promise? Solemnly and emphatically I tell you, God has made or offered

No New Gospel

to Gentiles. I have proven that believers of the Gospel share the blessings of Abraham. And we read in Rom. 4:13 that he should be "heir of the world," through faith! Do you want to share this world-wide dominion of Abraham and Christ? You can have it on the same condition as Abraham did, namely, faith and obedience. If not worth believing in,

It Is Not Worth Having

This unpalatable, unpopular Gospel has to be accepted in the face of an apostate church, and a world reeking with wickedness and abounding iniquity; and that is not all: It has to be confessed, contended for, defended. The word of Jesus for it, he will be ashamed of those who are ashamed of his word; while those who identify themselves with his truth, his body, his cause, he will confess

before the Father and the holy angels. The last sands of Gentile times are running out; and

Then Jewish Times

commence again. Jesus the King of the Jews is coming. He is coming to the inheritance jointly his and his father Abraham's—300,000 square miles has been already deeded to them as the territory proper of the Kingdom of God; and the Eternal Father has said that he can have the Gentile nations for his inheritance and the uttermost parts of the earth for his possession, for the asking. Now, we are born Gentiles; and have no title to a Jewish kingdom by birth; adoption is the only process. We have to become what Paul calls "Jews inwardly" before we have any claim. It is a master delusion of the devil to make people believe that our union with religious organizations

That Teach Lies

in the name of the Lord will ensure us a share of the best that is going at the last. Another towering delusion of the adversary is to make people believe that they are willing—yes, actually willing to go wherever it please God to place them. This is self-deception, for, if perfectly willing, they would believe what he promises to give instead of pretending that he has never exactly revealed what he will give and where. It is another giant delusion to think they can camp with the enemies of God who teach natural immortality, and heaven our home, and eternal misery for the lost, and wickedly teach that

The Church Is the Kingdom

and was set up more than 1900 years ago. Yes; a giant delusion to think they can camp and drill with the enemy while secretly believing the truth; but which they dare not advocate for fear of expulsion. O let the warning words of Jesus ring in your ears and sink into your hearts, and lead you to escape for your lives if you are in that condition, and look not behind you till you reach the camp of the saints who dare to confess the truth before men, unpopular as it is. As sure as you stay where you are, he will be ashamed of you when he comes. Light has no communion with darkness. Now I bring you back to the starting point, Eph. 2;12. And I pray God for help to show you the solemn verities of this subject. Paul reminds the Ephesian brethren of their condition before they heard the glad tidings. He says to them: "At that time ye were without Christ"—

How Did This Happen?

What was the reason? The answer is given immediately, as follows: "Being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

PRE-EXISTENCE OF CHRIST

No. 1

Did Jesus of Nazareth personally exist before his birth of the Virgin Mary?

Now the nativity of the Christ Jesus was thus: Mary his mother had been pledged to Joseph; but before they united, she was discovered to be pregnant by the Holy Spirit. This Joseph, her affianced husband, being a just man, and unwilling to expose her, purposed to divorce her privately.

dream, saying, Joseph, son of David, fear not to take Mary, thy affianced wife; for that being formed in her is by the Holy Spirit. She will bear a Son, and thou shalt call his name Jesus; for he will save his people from their sins.

All this occurred that the word spoken by the Lord through the prophet might be verified saying, Behold! the virgin shall conceive, and bear a Son, and his name shall be called Immanuel, which signifies God with us.

And Joseph, being raised from sleep did as the angel of the Lord had commanded him, and took his wife; but he knew her not till she brought forth a Son and called his name Jesus (Matt. 1:18-25, Diaglott).

Now in the sixth month the angel Gabriel was sent by God to a city of Gallilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And coming in to her, he said, Hail, favored one! the Lord is with thee!

But she was greatly agitated at the word; and she pondered what this salutation could mean. And the angel said to her: "Fear not, Mary; for thou hast found favor with God. And behold thou wilt conceive and bear a Son and thou shalt call his name Jesus. He will be great and will be called a Son of the Most High, and the Lord God will give him the throne of David his Father. And he will reign over the house of Jacob to the ages and of his kingdom there will be no end.

Then Mary said to the angel, how can this be, since I know not a man? And he angel answering said to her, Holy Spirit will come upon thee and power from the Most High will overshadow thee, and therefore that begotten being holy will be called a Son of God. * * * For no declaration is impossible with God (Luke 1:26-37, Diaglott).

The tendency of men and women possessing minds that are occupied with religious questions and who are desirous of seeking to know the truth, are breaking away from all restraint, and are studying the word of God with a greater avidity than has ever been observed before in the history of the human race.

The reign of hidebound creeds is rapidly passing away. Men realize how much they and their fathers before them have been misled; the charlatan's days are numbered, he must seek other occupations; today every man must make good, the preacher who declaims forth each Sunday from his pulpit, to the humble and obscure laborer who earns his bread by the sweat of his brow.

A few years ago it would be considered a sacrilege for a layman to discuss doctrinal questions in print; but gentlemen of the cloth, we have asked you to answer our questions, you have refused. You have sought to feed us with hash warmed over and over with the doctrine of hell fire until it has become so nauseous that our minds begotten by the Word of Truth, refuse any longer to digest it. Protestantism since the days of the reformers in common with her arch enemy, the Roman Catholic Church, have been sitting at the same table in many respects. They differ in the creeds but little; here are a few of the choice viands daily and weekly set before poor famishing and hungry souls, by these fraudulent systems

John the revelator calls "Babylon the great, mother of harlots and abominations of the earth."

First course needs a great deal of chewing to follow it. The immortality of the soul; second, translation of righteous souls to heaven at death the souls of the wicked to hell to suffer eternal torment by the hands of fireproof devils. Third, a supernatural immortal personal devil, king of hell, whose chief business at present is to checkmate the Almighty. Fourth, the doctrine of the trinity, which they do not understand themselves and pray that no one will be able to enlighten them. Fifth, regeneration of infants by sprinkling, making them children of God, many of whom are on the road to our penitentiaries; for nearly all confess they were baptized in infancy. Sixth, salvation results by belief in the crucifixion of Christ alone. Seventh, that Christ pre-existed and is the creator of all things both animate and inanimate.

Paul, in a speech to the elders of the church at Ephesus, said: "I know that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things" (Acts 20: 29, 30). In writing to Timothy he says: "The time will come when they will not endure sound doctrine, but after their own lusts they shall 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).

This turning to fables had commenced even in Paul's own day, for in writing to the Thessalonians he says: "The mystery of iniquity doth already work. * * * They receive not the love of the truth that they might be saved; and for this cause God shall send them strong delusion, that they should believe a lie." Again, to Timothy he states that "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Probably Isaiah in vision saw our day: "Behold, the darkness shall cover the earth and gross darkness the people" (Isa. 60:2).

The writer for many years in a half hearted way, tried to make himself believe some of the erroneous doctrines enumerated above. They were instilled into his mind from childhood that they are fundamentals in the Christian religion. Investigation and faithful study into the things concerning the kingdom of God and the name of Jesus Christ have proven to his mind without the slightest doubt or misgiving the fallacy of these doctrines.

The question may arise, why are there so few believing these things, striving so earnestly to preach the things concerning the kingdom of God and the name of Jesus Christ? Well, the truth in all things begins with the few. The many are too much otherwise occupied to find it out. Is it not so that the laity attend to business and leave the clergy to attend to religion? The Bible is worshipped but not read or understood. Error has cast a veil over the people's eyes, so that when they read they do not understand.

We have in our own time a wonderful parallel to the state of things that existed in the days of Jesus. The people were very religious and went to church every Sabbath day. Their leaders

prayed and read the scriptures and expounded them to the people. But Jesus said their worship was in vain, because they preached for the doctrine the commandments of men (Matt. 15:9). Paul also declared that they understood not the voices of the prophets that were read in the synagogues every Sabbath day (Acts 13:27). Jesus pointed out that it was a case of the blind leading the blind and that both would fall into the ditch (Luke 6:39). Only his immediate followers were right; the great majority were wrong.

Galileo, the creator of experimental science, stood alone in his day. Pope Urban with the cruel Inquisition at his back, condemned him because he asserted that the sun revolved; the spots upon its surface demonstrated that fact; and tradition has it that after a wearisome trial and incarceration his judges condemned Galileo to abjure by oath his creed. This he was weak enough to do, but it is said that as he arose from his knees he whispered: "But nevertheless the earth does move." All the world agrees today with Galileo; and in the near future "When the knowledge of the Lord shall cover the earth as the waters cover the great deep," all will agree and acknowledge the truths now taught and practiced by "that sect which is everywhere spoken against."

GEO. B. ALLDRIDGE.

THANKFUL FOR SMALL FAVORS

The prayer of the Pharisee was largely made up of thanksgiving. The leading thought in his prayer was expressed by the personal pronoun, first person, singular number.

"What was I saying?" said a conceited young man, whose conversation had been interrupted. "You were saying 'I,'" was the reply. This was what the Pharisee was saying. Out of thirty-four words contained in his "prayer," five of them were capital I's. "God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." The burden of his prayer was "I, I, I, I, I," with a fling at other men, and especially at that poor publican.

The Pharisee's religion was negative; he was not as other men were. As to the positive part, he paid his taxes, and went without his dinner twice a week. He does not tell us how many widow's houses he had devoured, nor how many dead men's bones lay concealed within the whitewashed sepulchre which he was there exhibiting. He asked no favors whatever of the Almighty in his prayer, which was merely a convenient device for telling the Lord how good he was, and at the same time black balling and abusing his neighbors.

The man who spends the hour of prayer in thanking God that he is not as other men are, is thankful for very small favors. The Pharisee went down to his house strong, no doubt, in his own self-satisfaction; but the publican, who smote upon his breast, and cried, "God be merciful to me a sinner!" carried to his house a sense of the grace and mercy of Him who hath respect unto the lowly, but who knoweth the proud afar off.—Christian.

THE RESTITUTION

Issued Weekly By

THE RESTITUTION PUBLISHING COMPANY

Entered as Second-Class Matter February 6, 1913, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.
 ROBERT G. HUGGINS.....Editor
 BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

Burton H. Lang	Harry Pott
Chas. A. Goss	Robt. G. Pate
Buell W. Nutt	N. S. Westfall
W. S. Tomlinson	

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., P. O. Box 222, Akron, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement of particular texts in the writings of contributors, does not extend to the interpretation of details nor the ex-

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.



EDITORIAL

We omit our usual paragraphic editorials this week to make more room for articles by our contributors.

EDITOR'S SERMON NOTES ON THE APOCALYPSE

Subject: The First Trumpet.
Text: Rev. 8:7.

Symbols Explained.

1. Hail, Fire and Blood Mingled. 1. Judgments of the severest kinds (Ex. 9:23-28; Joel 2:30; Isa. 28: 2, 17; 30:30; Ezek. 13:11; Rev. 11:18, 19; 16:15-21.)
2. "The Third of the Earth Was Burned Up." 1. One-third implies two other thirds. The western third is meant.
3. "Third of the Trees Wes Burned Up." 1. Trees represent the great men among a people (Judges 9:8-15; Isa. 59:21; 61:3; 32:15-18; Matt. 3; Isa. 2:13; 14:8.)
4. "All Green Grass Was Burned Up." 1. "Grass" significative of the multitude. When said to be "green," a prosperous state of life is indicated; when "withered," a state of affliction and death (Isa. 40:6, 7, 24; Ps. 90:5, 6; 92:7; 37:1, 2). Historical Application. A. D. 395-400.
 1. Radagaisus, "King of the Goths" (Gib. 2: 667, 669, 670).
 2. Revolt of Constantine in Britain (Gib. 2: 678).
 3. Alaric besicged Rome three times and sacked the city (Gib. 3:13; 14, 35, 36, 38, 47, 48).
 4. Footprints of Providence in the Apocalypse (Rev. 13:10).

CONTENDING FOR THE FAITH No. 4

In Gen. 24:5-7 Abraham calls Isaac his seed to whom the Lord God of heaven had promised the land of Canaan. So it was the fleshly seed to whom the Lord promised the land of Canaan, was it not? Of course the spiritual seed will possess it also, and Israel and all things, but the fleshly or perfect human beings will have to be subjects to the immortal kings—Christ and his bride (Rev. 21:7; Psa. 72:8, 11; 2: 7-9). But all the scripture that we have so far examined in Genesis, except Gen. 22:17-18, have only earthly promises to the fleshly seed and to Abraham their father. Listen: Abraham is the father (or the head of the family) of the fleshly seed, but God Almighty is the Father of the spiritual seed. Please do not forget this. None but Christ and the members of his body are the spiritual seed, and none are members but those who have put on Christ by baptism into Christ (Rom. 6:3; Gal. 3:26-29).

In Gen. 26:1-5 the promises to Abraham are conveyed to Isaac, and the multitudinous fleshly seed are promised the land of Canaan; and the spiritual seed are to bless all nations. And in Gen. 28:13, 14 the same promises are conveyed to Jacob conveying the land of Canaan to Jacob's fleshly seed, and the spiritual seed are to bless all the families on the earth. Dear reader, do you begin to see the difference between the natural perfect man's seed, those that will come up in the last resurrection, known under "the common salvation," and those in Christ, known as "the great salvation," under the gospel age of our Lord Jesus Christ?

If you do not get the light yet, go with me to 1 Cor. 15:44-50: "It is sown a natural body, it is raised a spiritual body. There is a natural body (in the resurrection), and there is a spiritual body." When? Why, in the resurrection. "And so it is written, the first man Adam was made a living soul, but the last man Adam (Christ when God raised him from the dead) was made a quickening spiritual being." Read to the 50th verse. You will notice in verses 40 and 41 bodies celestial and terrestrial are spoken of, and the glory of one like the sun, Christ and his bride, another glory of the moon, the perfect human nature, Abraham and all in his class, and another glory of the stars, a very dim light, the wicked that will be destroyed. This is the order of the resurrection according to Paul.

Remember, Paul is addressing the brethren in the first verse, and winds up addressing them in the last verse of the chapter. When he said: "This mortal (the living when Christ comes) must put on immortality; and this corruptible (the dead in Christ) must put on incorruption," he only refers to the body of Christ, in the first resurrection, the spiritual class. All the moon and star classes come up at the time spoken of in Rev. 20:12-15. This don't magnify self, as some affirm, because they cannot see God's plans and purposes, but it does magnify our Lord Jesus Christ, and harmonizes all the scriptures when it says "That he might have the pre-eminence in all things" (Col. 1:18). And by this understanding of this great salvation, founded on a better covenant, a better

hope, a heavenly hope of a kingdom that will never be destroyed, given to immortal kings that will have a divine nature, is enough to make one shout "Glory to God in the highest, peace on earth, good will to men."

Abraham and all that are saved, both of Jews and Gentiles before Christ, will inherit the earth. For God hath said: "The earth hath he given to the children of men." But they shall not inherit the kingdom," for flesh and blood cannot inherit the kingdom. God will give the kingdom to the little flock, Christ and his bride, when he comes to take possession. All nations will be subdued and be subject to his sovereign power.

A BROTHER.

Editorial Remarks

Once more we are told that "it is the fleshly seed to whom God promised the land of Canaan." The point desired to be established by this repeated remark is that Christ and the saints are not in the Abrahamic covenant, and that immortality is not offered to them, or any one else for that matter, in the promise. With Christ and the saints disinherited entirely, and with immortality eliminated from the covenant, nothing remains but wreck and ruin. As we begin to swoon at the catastrophe, we are encouraged by a glimmer of hope, small as a "man's hand," like Elijah's rain cloud (1 Kings 18:44); but as it grew and caused a "great rain" (vs. 45), so may the present scintilla of light grow into suns. "Of course the spiritual seed will possess it also." If Canaan is not promised to them, will they receive it "of course"? Will they inherit something which is not theirs, something which has never been promised to them, something which belongs to someone else? If the covenant was made to the "fleshly seed," and not to the spiritual, the spiritual seed are not covenantees; consequently are not heirs; and if not heirs, they are disinherited of Canaan! If the spiritual seed along with the fleshly are to possess it, then both are equally heirs and covenantees of the promise. As if to prevent a fribbler denying this, in giving the Abrahamic promise to Isaac it is said: "In thy seed shall all the families of the earth be blessed, because Abraham obeyed my voice, and kept my charge, my commandments, and my laws" (Gen. 26:4, 5). Let brethren who think they are better than Abraham, go back and read this verse again and receive a just rebuke.

When sciolism unskillfully puts Abraham with all his righteousness in the rear of the redeemed as a mere servant, duty to a saint and the truth demands that we protest. "He will come up," our correspondent says, "in the last resurrection, known under the "common salvation," and those in Christ, known as the "great salvation," under the gospel age of our Lord Jesus Christ." We are unable to explain why people persist in calling this

"the gospel age," implying that previous ages were destitute of the gospel, when God's work peremptorily declares that the gospel was preached to Abraham (Gal. 3:8); that the prophets, in whom the spirit of Christ dwelt, preached both a crucified and glorified Christ (1 Pet. 1:11), as a means of saving souls (vs. 9) at the revelation of Jesus Christ (vs. 13); that, in a sentence, "Unto us was the gospel preached, as well as unto them" (Heb. 4:2). If the gospel is the power of God unto salvation to everyone that believeth, as inspiration affirms through Paul (Rom. 1:16), and if there was no gospel until this "gospel age" began, people in past ages did not have "the gospel," so they could not believe it; and not believing it, they were destitute of all saving "power." Both scripturally and logically, not one of them can be saved. But our correspondent, a brother beloved, is not equal to such disastrous conclusion. But he does what is worse; he saves them without "the gospel;" he saves them without belief; he saves them without "power." We said "saves them," but hardly, since they are the serfdom of the kingdom. They are "saved" if you put no meaning in the word. He says they have a "common salvation." "Common temptations" (1 Cor. 10:13) are such as are general to man; "the commonwealth of Israel" (Eph. 2:12), is a wealth that is shared in common by Israelites; "the common faith" (Titus 1:4), is the faith of Paul and Titus and all the saints, that is, they have the same faith in "common;" so the "common salvation" (Jude 3) of which Jude writes is a correlative of "the faith once delivered to the saints," for which we are now earnestly contending, as Jude commands (vs. 3). "The faith once delivered to the saints" makes "the saints" and "the faith" co-extensive. As believers all have the "one faith" (Eph. 4:5), it is called "common" because the saints all share it equally; and because this "common faith" results in a "common salvation," they must all share in it without discrimination. Precisely the opposite of this is what our contributor believes, and quoted the text to prove. That this is a "great salvation" (Heb. 2:3) none deny, but that it will be "common" or shared equally by all the heirs of salvation" (Heb. 1:14) is the studied declaration of inspiration in the text before us, and this unfortunately is what our correspondent refuses to accept. This salvation is to be brought to them at the revelation of Jesus Christ (1 Pet. 1:13). A "common salvation" and a "great" one too, will then be enjoyed by all the saints. If Jude had been prejudiced against the saints of Abraham's day; if he had as Paul says, been "puffed up for some against others" (1 Cor. 4:6); if he wanted to make himself a king and Abraham a servant; if he wanted to boast of the "light" he had, and to show the ignorance of ancient believers, he would never have sped back through the darkness of past ages to Abraham's time, and then back, back, to the morning star that twinkled and danced in the dawn of the world's history—even to "Enoch the seventh from Adam, who prophecied that the Lord would come with ten

thousands of his saints" (Jude 14). One who knew so much, because he lived in the "gospel age," quoting from one who knew so little, because he lived in pre-gospel times with inchoate knowledge—how incongruous in you, Jude, from the viewpoint of critics who are trying to deify you and berate your ancient brethren, even Abraham the father, and Enoch the prophet!

In commenting on 1 Cor. 15, our writer tells us that by the sun we are to understand Christ and his bride; the moon, perfect human nature like Abraham and all his class will have; and by the stars, "the wicked that will be destroyed." But his expose is ipse dixit; not a shred of proof does he offer from any source, yet he dismisses his assertions by saying: "This is the order of resurrection according to Paul." The key by which he unlocks his sidereal arcanum is particularly arbitrary. To say that the stars differing in glory in 1 Cor. 15 represent the "wicked that will be destroyed," makes one's flesh crawl. Daniel compares those who turn many to righteousness "as the stars forever and ever" (Dan. 12:3). Christ is prophetically a "star out of Jacob" (Numb. 24:17), and apocalyptically he is "the bright and morning star" (Rev. 22:16). Saints, like him, are said to "shine as lights (Greek, "stars") in the world, holding forth the word of life" (Phil. 2:15, 16) even now, and in the resurrection they are themselves "the morning star" (Rev. 2:28). But as Paul points out in 1 Cor. 15, just as stars have differing glory, so the saints will differ "in glory" at the resurrection. Surely "the wicked that will be destroyed" will have no "glory" when they are raised from the dead and destroyed. Paul's argument is this: As mortality has diversified and different kinds of flesh, ranging from fish up to man, who is in the image of God, so immortality will be manifested in diversified and differing kinds of bodies, differing in glory, as the celestial bodies differ. As there is diversity of glory now in the mortal nature, yet all are mortal, so there will be diversity of glory in the immortal nature, yet all will be immortal. The apostle's logic and reasoning are too simple, clear, and forceful to be spoiled by the rubadub annotations of men.

COMMUNICATIONS

Gentlemen:

You will do me a very great kindness by not sending me your so-called Restitution any more. You will also do me a kindness to return the money to someone of your poor dupes who was simple enough to subscribe to this paper and ask you to send some to me. Tell him to buy himself a Bible with the money. I have a Bible myself and I prefer it to your Restitution.

Thanking you for the favor, and praying God you may escape the "hell" you undertake to prove does not exist, I remain,

Your friend,

(A letter like this once in a while makes us feel that the truth has got in its work, although it is rejected. The writer unconsciously admits that he has felt the keen edge of the sword of the Spirit "which is the word of God."—Editor.)

THE HOLY SPIRIT

No. 6

L. T. Nichols

Only Twelve Apostles, Not Thirteen

Once when I was lecturing in Texas I remarked that there were only twelve apostles of the Lamb. After services an infidel said that was one place where the Bible contradicted itself; it said that there were only twelve apostles of the Lamb, but there were thirteen, for Matthias was chosen in place of Judas, and Jesus put Paul in as one of the apostles. Truly, "by investigation we gain information," and we will find by investigation that there is no contradiction in the scriptures on the subject. As we acknowledged to the infidel—if Matthias was chosen by the Lord in place of Judas, then there was a contradiction, for we read in Rev. 21:14 "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

Only twelve apostles of the Lamb, not thirteen. They say to us, "Was not Matthias the twelfth Apostle?" We answer, "No." It can be plainly proven that the work of choosing Matthias was their own work, and in opposition to the express command of the Savior. Jesus said to Peter just before his crucifixion, "When thou art converted, strengthen thy brethren," and Peter, by not obeying the command of Jesus, showed that he needed converting. After Jesus had risen from the dead, and had been with them forty days, he said unto them (Luke 24:46, etc.): "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." And ye are witnesses of these things, and behold I send the promise of my Father upon you; but tarry ye in the City of Jerusalem until ye be endued with power from on high."

Jesus had promised to send the Holy Spirit upon them, but they were to tarry in Jerusalem until that came. In place of obeying Jesus, and waiting for the Holy Spirit, Peter stood up among the disciples and set before them that they must choose one in place of Judas—and they harkened to the words of Peter and chose two, Joseph and Matthias, and they cast lots for the twelfth Apostle, and the lot fell upon Matthias (Acts 1:23). Where were they commanded to cast lots? Nowhere, and we never find the name of the man they chose mentioned again. It took Jesus to appoint an apostle. Matthias was appointed by man, not by the Lord, and they sinned in so doing and needed to be converted. After his ascension, Jesus appeared to Paul and chose him as the twelfth apostle. As Paul journeyed to Damascus, bent on persecuting the disciples of the Lord, Jesus appeared to him, a light from heaven shone upon his pathway, and he heard the words, "Saul, Saul, why persecutest thou me?" He was commanded to go to Ananias, and to Ananias Jesus said: "He is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15). Ananias also said unto him: "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that just one, and shouldest hear the voice of his mouth. For thou

shalt be his witness unto all men of what thou hast seen and heard" (Acts 22:14, 15).

Paul was the witness chosen of God to be the twelfth apostle of the Lamb in place of Judas. Paul testified that he was called to be an apostle. "Paul, a servant of Jesus Christ called to be an apostle." As he testified in 2 Cor. 12:12: "Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds."

As all can see, there is no contradiction here—there were only twelve apostles of the Lamb, and Paul was the one chosen in place of Judas. The Apostles were filled with the Holy Spirit; its power was real and manifest. They were enabled to speak fluently in languages that they had never learned; they were endowed with miraculous power. They were the ones chosen as the channel of its bestowment in that age, and they have never had any successors. There are those who claim to be their successors, but it is only a false claim. Paul testified: "For I think that God hath set forth us, the last apostles, as it were appointed to death." They were the last apostles of the Lamb—and they have had no successors. This cuts off Joe Smith, and all who claim to be successors to the Apostles.

Was the Church Built upon Peter?

It is a great delusion to believe that the church was built upon Peter. I was once holding a course of lectures in Illinois, and I made the statement that the claim that Peter was the rock upon which the church was built is a false one. There were different words used in Matt. 16:18. The words of Jesus were: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church."

I stated that the word Peter—"petros," means a splinter, a piece of a rock—while the word translated rock was "petra," meaning a huge rock, not a splinter, but a mass of rock. The day following I heard that a prominent preacher in the city had denied this—claiming that it was the same word, translated Peter and also rock. In my next lecture I took my Greek lexicon (Liddell & Scott's unabridged) with me. During the evening I referred to what I had heard (the preacher was present) and read the definitions of the words—"petra, a rock, a ledge or shelf of rock;" "petros, a piece of rock, a stone; and thus distinguished from petra." Then I read: "There is no example in good authors of petros, in the sense of petra." I called upon the learned gentleman in the presence of the audience to take the lexicon and show where I was wrong. He took the lexicon, sat down and looked it over—looking here and there, and then laid it down and never opened his mouth. He understood the Greek, but he had been trained in a theological school, and had accepted the false tradition as truth, without looking at it for himself; for there it read, as plain as English could read: "There is no example in good authors of petra in the sense of petros." Peter was only a piece, or a splinter of the mighty rock that the church was to be built upon. Jesus meant to teach a great truth here. Peter was only one in the partitive arrangement. The rock upon which he must be built, is the truth; not upon any man. 1 Cor. 10:1, 2, 3, 4 will help us to see what this

rock is: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea * * * and did all eat the same spiritual meat and did all drink the same spiritual drink, for they drank of that spiritual rock (petra) that followed them, and that rock was Christ."

They had the law of faith before the law of Moses was added to it, and of that truth they drank. The truth is called "Christ," as well as the personal Jesus was called Christ. The very qualifying term shows what it was. It was a "spiritual" meat, a "spiritual" drink, a "spiritual" rock—the blessed truth. The same word is employed in Matt. 7:24, where Jesus declared: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock (Petra) and the rain descended, and the floods came, and the winds blew, and beat upon the house; and it fell not, for it was founded upon a rock (Petra)."

Jesus did not use Petros here, he never counseled us to build upon a piece of rock. The one who would hear the sayings of Jesus, would be built upon a rock, the blessed truth, which all our fathers, the faithful, have partaken of. Now let Paul testify again (Eph. 2:9, 20): "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone."

This settles the matter, and how clear and beautiful the subject becomes! It was a partitive arrangement. Words by Isaiah, Jeremiah, Daniel, etc., and completed by Jesus, and from him through the apostles, until John gave the last message. The foundation was complete, no more apostles, no more pieces of stone to be added, it was perfect. The spiritual house of the Lord was not to be built upon Peter or Paul—but upon the truth, through Jesus, the apostles and prophets. No Joe Smith is in the foundation, nor Dowie, nor any other uninspired man or woman; but we are built upon the blessed truth, that is, the rock "petra," which all must be built upon, to stand in the hour of divine judgment, when the mighty coming tempest will sweep all to destruction who are not found doers of his commandments. No wise man or woman will be deceived by the counterfeit, and be persuaded to build upon a piece of a rock—but they will obey the commandments of Jesus to "dig deep" beneath the rubbish, and build upon the solid rock—the word of the Lord that will abide forever.

They claim that to Peter were given the keys of the kingdom. What kind of keys were they? Jesus will tell us (Luke 11:52): "Woe unto you lawyers, for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." To ever enter the kingdom we must have knowledge; it is the only thing that will open up the way. Peter grasped this point and brought it out so clearly in one of his epistles (2 Peter 1:1, 2, 3, 4, 5, 6): "Grace and peace be multiplied unto you through the knowledge of the prophecies (2 Pet. 1:1, 2, 3, 4, 5, 6): "Grace and peace will only come through knowledge. "According as his divine power hath given unto us all

things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue."

All things that pertain to glory and virtue come through this knowledge. No wonder it is the "key" that opens up the way into the kingdom of God. Not only must we have the knowledge, but we must live it out. "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience Godliness; and to Godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be idle nor unfruitful in the knowledge of our Lord Jesus Christ." "But he that lacketh these things is blind and cannot see afar off." The man who lacks "these things," the knowledge, virtue, patience, temperance, Godliness and brotherly kindness, will find that the barred door of the more than wonderful kingdom of God will never open to him. He won't have the key that will cause it to open up. He sums it up in the eleventh verse and says: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

You cannot wonder that we urge as we do the necessity of gaining this wonderful knowledge of God. It is the key that will open up the way into the kingdom of God. Knowledge is the foundation of all; the rock upon which all must be built to gain everlasting life. The man or woman found destitute of this knowledge of God, patience, temperance, brotherly kindness and godliness commanded, will find himself, like the invited guest, lacking the wedding garment, "the fine linen, clean and white," which "is the righteousness of saints," and will be cast to the left, to weep with anguish of heart; while o'er the loving bride, who comes fully arrayed, worlds on high will rejoice with glad acclamations, and to whom Jesus will say: "Come ye blessed of my Father, inherit the kingdom."

GOD THE GIVER

Matt. 7:7-12

1. There are many today who say that Christianity is immaterial; it makes demands upon men that are quite beyond their powers; it is in contradiction with the physical and mental and spiritual and social make-up of humanity; no man can live as Jesus would have him. Now there is just enough truth in this to make its essential untruth pass undetected into many minds. But it is quite certain that nothing is farther from the mind of Jesus than the notion that his gospel is out of harmony with nature and things as they are. On the contrary, he sees confirmation of all his teaching in every part of the world about him. Evil he sees in plenty, yet, despite it all; the whole world shines with gladness and promise and love. Is not the harvest sure? Are there not always abundance of good fish in the sea? Does not the vine bring forth fruit? Is there not light in the world, and salt, and leaven, and pearls of great price? And, above all, does not even the prodigal get a welcome when he comes back?

2. This glad and hopeful outlook upon life,

so characteristic of Jesus, has at the heart of it his teaching about God. God is Father, and everything in life has been framed with the intention of giving good things to his children. Jesus sees God, not as a niggardly and miserly being treasuring his possessions for his own use, or making men labor for his pleasure or amusement, regardless of their happiness, but as one who brings from his storehouse whatever his children need, who gives them his very living, puts all his wealth at their disposal, and even gives himself in his Son. It is worth while to note how startling and novel this idea of God is. The Greeks saw God as Zeus, the conqueror of heaven, moved by selfish desires just as men are. The Hindus have their 300,000,000 gods or more, to whom men are mainly indifferent, but whose favor can be bought. Even the Jews saw God chiefly as a jealous ruler, rather legal minded than paternal. Jesus teaches that God's treasures are all for men, to be had for the asking.

3. We know of no limits to God's giving. This is true of knowledge. Door after door has been opened. The earth yields up its secrets to persistent search. Man has discovered its shape, its relation to the stars, the main lines of its history, its geographical structure, its constituent materials. He has penetrated its deserts, climbed its mountains, even thrust his way to the Poles. So, too, with all the various objects with which man is surrounded. The air man breathes, the blood flowing in his veins, the sunshine passing in at the window, the plants and animals about him, all these things open out in vast vistas of knowledge on every hand, and over none is there any forbidding sign written, "Thus far and no farther." On the contrary, every opened door shows other doors ready to let us into new chambers if we will but knock. What is true of knowledge is true of power. Man can learn to master everything he gets to know. And it is true of his own soul: man can take up into himself, so that his own being expands with it, all God's gifts.

4. God has made man capable of a great deal more than knowledge and power and growth. It is the peculiarity and prerogative with nature (below him) and his fellow men (on his own level), but also with God, above him. And when Jesus talked to his disciples about God it was mainly with two objects in view: first, that they might be encouraged to have direct and personal intercourse with God, trusting him, relying upon his welcome; and, second, that they might set their hearts on becoming like him. So in this passage Jesus urges men to knock, seek, ask—God is eager to respond: and also he urges them to act as God does, and themselves to be generous givers.

It is not enough vaguely to theorise about this. Each should put himself two two questions: What am I asking God to give me? And what am I myself giving? Asking, of course, means the resultant prayer of the life as a whole, not merely the petitions offered in a prayer meeting. Sometimes that resultant is merely for position or money. It ought to be for the Holy Spirit. Sometimes what a Christian gives is very paltry, not even a tithe of his possessions. It ought to be himself, along with all he has.

NEWTON H. MARSHALL.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

L. Z. Gunn.....	.50
Edwin Wood	1.00
W. D. Gracey.....	5.50
Mrs. R. H. Cobb.....	7.00

The Strong, Kennard & Nutt Co.
WHOLESALE OPTICIANS

We make a specialty of high grade prescription work and carry a full line of all kinds of Optical Goods.

All orders filled same day as received.

"S. K. N." SERVICE

Means prompt returns, careful work, moderate prices.
 Goods shipped to all parts of the country.

The Strong, Kennard & Nutt Co.

513 Schofield Bldg. 200 Nantucket Bldg.
 CLEVELAND, OHIO AKRON, OHIO

REMARKABLE BOOK OFFER. Read it!

IS THE WORLD GROWING BETTER?

By L. S. Bronson. Do not miss reading this booklet. 1 copy, 5c.

LAW OR GOSPEL

By M. Joblin. 1 copy, 10c.

HOUSE OF MANY MANSIONS

By L. C. Thomas. 1 copy, 10c.

WORDS OF THE KINGDOM

418 pages. 1 copy, \$1.00.

FUTURE PROBATION

4 copies, 10c.

GLAD TIDINGS OF GREAT JOY

20 copies, 10c.

WHERE ARE THE DEAD?

1 copy, 5c.

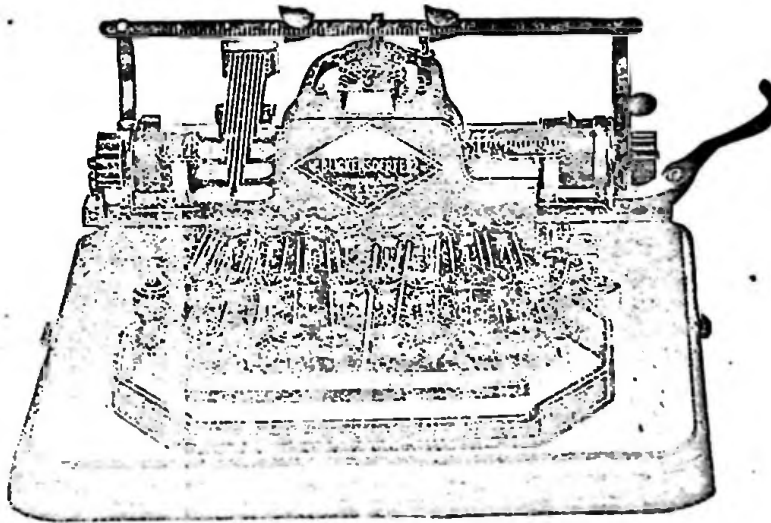
One copy of each of above works, all for only \$1.25. Send us your order today.

Address CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio.

TWO TRACTS

"Salvation" and "Resurrection," two tracts by the late J. L. Wince, are written in a way that can not fail to arouse the interest of both saint and sinner. They deal with questions more important to man than any others that can be named.

The author sleeps, dear brethren. His work is left for you to carry on. Let him speak through you. Single copy, 10 cents; \$1.00 per dozen. For sale by S. Roxana Wince, Pierceton, Ind.



No. 8 Model
 \$60.00

No. 6 Model
 \$50.00

Limited Number
 of Rebuilts for
 \$17.50

Write us today
 for our special

Catalogue
 No. 72

Special
 discount to
 ministers

BLICKENSDERFER TYPEWRITERS

265 THE ARCADE, CLEVELAND, OHIO

THE RESTITUTION PUBLICATIONS

Send for all of the following Books and Tracts to CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio

THE DEATH OF CHRIST—A sermon by the Editor of The Restitution. Strong, plain, convincing. One copy, 3 cents; two copies, 5 cents; twelve copies, 25 cents.

WHO ARE LED BY THE SPIRIT?—The best four-page double column booklet ever written on this subject. One dozen copies, 15c cents; one hundred copies, 75 cents.

A LETTER TO A FRIEND—32 pp.; 10 cents each, 12 for \$1.00.

FUTURE PROBATION—150 pp.; 10 cents each, 12 for \$1.00.

The following tracts by M. Joblin:

THE KINGDOM OF GOD

NO IMMORTALITY OUT OF CHRIST

OLD MOTHER EARTH TO BE BORN AGAIN.

VAIN WORSHIP.

WHAT SHALL WE DO TO BE SAVED?

GOD'S LOVE AND SOLICITUDE FOR MANKIND

THE FOOLISHNESS OF PREACHING

SALVATION, WHAT IS IT?

All the above are 16-page tracts; 100 for \$1.50; any assortment.

THE PATERNITY OF JESUS—By M. Joblin. 122 pp.; each 10 cents. A work that proves Jesus was the Son of God and not the natural son of Joseph.

THE SCRIPTURE SEARCHER'S ASSISTANT—By M. Joblin. Each 6 cents. A valuable aid to the study of the Scriptures. Contains 400 references.

A WRONG DEFINITION OF LIFE AND DEATH—A six-page tract, a most excellent book. 10 copies, 15 cents; 50 copies, 35 cents; 100 copies, 60 cents.

THE DEVIL: WHAT, WHERE AND WHY?—A 24-page tracts; 5 cents a copy.

SIGNS OF CHARACTER, OR HOW TO READ CHARACTER AT SIGHT, and HEALTH THROUGH NATURE'S LAWS

Two books by Dr. A. Wallace Mason. One is a study of character and how we may read it by the face and head. Bro. Mason has made a very close study of this subject for years, and the information given in this book will prove interesting and instructive. Price 25 cents; 73 pp. The other is a work which tells how to gain and keep health, as its title says, "through nature's laws." Every family should have a copy. Price 10 cents.

SALVATION: WHAT IS IT?—A sermon in German, translated by Henri Jerguensen. Price, 10 copies, 15 cents; 50 copies, 35 cents; 100 copies, 60 cents.

FOUR PAGE TRACTS

CAN YOU BELIVE?—10 for 10 cents, 50 for 25 cents.

STATE OF MAN IN DEATH—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

LIFE AND DEATH—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

AGE TO COME NOT A HERESY—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

TWO PAGE TRACTS

BIBLE PEARLS SUITABLE FOR WIDE DISTRIBUTION—(1) The Gospel. (2) Coming and Kingdom of Christ by 20,000 Baptists in 1660. (3) Immateriality. (4) Kingdom of God. (5) Nature of Man and Thoughts for Thinkers. (6) Two Advents. (7) What is Religion? (8) Restitution Age. (9) Destiny of the Wicked. (10) Baptism. 10 copies for 5 cents, or assortment of packages of 100 for 20 cents.

WORKS BY ROBT. G. HUGGINS

THE DEATH OF CHRIST.....3c each, or 12 for 25c
A doctrinal sermon, setting forth the reality of Christ's death.

PARADISE LOST; PARADISE REGAINED.....5c each, or 12 for 40c
A sermon in which every text in the Bible where paradise occurs, either in the English or original tongue, is explained.

THE BIBLE: ITS PRINCIPLES AND TEXTS.....\$1.10 each, or 2 for \$2.00
As indicated by its title, this book is divided into three sections. The first consists of a disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a homiletic manner particular "Texts." As an Editor the Author has untied many knotty questions submitted to him by readers; more than a hundred and fifteen are considered in this volume.

ROBT. G. HUGGINS, - 10623 Lee Avenue, - CLEVELAND, OHIO

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21. As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of Kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-55); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:3-18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:1; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 6.

AKRON, O., FEBRUARY 10, 1914

NUMBER 2

SATISFIED

No. 1

I have a friend, the best of friends,
A great High Priest is he;
He loves me, so he condescends
To intercede for me.

For me so great his love did prove
That on the cross he died;
And in his never-failing love
I'm fully satisfied.

And when my mind on him is stayed
I'm kept in perfect peace;
His loving voice life's storms have laid,
And bade their tumult cease.

He's raised love's banner over me,
And with him I abide;
With it to shield and cover me
I'm fully satisfied.

—ALICE B. CURTIS.

PRAYER

Draw us, O Lord, we beseech thee, and then we will run after thee. Open thou our lips, and our mouths shall show forth thy praise. Pour into our hearts now, O God, the assurance of full salvation, and in thee may we indeed find sure help, and quiet rest. We would cleave to thee, but our hearts start aside. Often we would obey thee, but our own desires and wills be ever rebellious. We would trust thee, but we find fears and tremors and doubts darkening all our sky. And so we come to thee, and beseech thee that thou wouldst indeed help us, for thou canst and we believe thou wilt if we but desire it. Amen.

God led the Israelites to and fro, forward and backward, as in a maze or labyrinth, and yet all the while under the direction of the pillar of the cloud. He led them about, and yet he led them by a right way. His way in bringing his people home is always the best, though it may not be the nearest.—Matthew Henry.

Notoriety can be bought by living near the surface of life; it can be bought by shams and pretenses; but distinction, character and manhood are worked out in the silent service toward God and men.

The Lord's coming will be in a moment, and if we have become entangled with the affairs of this life, that "moment" will pass by, and we will be among the "left" ones.

If you want to be cheerful, 'jes set your mind on it an' do it.

THE FIRST TRUMPET

A Sermon by Robt. G. Huggins, Delivered in Cleveland, O., January 25, 1914, and Stenographically Reported for "The Restitution."

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burned up, and all green grass was burned up" (Revelation 8:7).

"And the first sounded his trumpet, and there was hail, and fire mingled with blood, and they were thrown on the earth; and the third of the earth was burned up, and the third of the trees was burned up, and all green grass was burned up" (Emphatic Diaglott).

In this text we have a striking piece of symbolism. There are four symbols in the passage: first, "hail, fire and blood mingled;" second, "the third of the earth was burnt up;" third, "the third of the trees was burnt up;" and fourth, "All green grass was burnt up."

I. Symbols Explained

Now as the meaning of these symbols is requisite to a knowledge of the first trumpet, our first duty will be to consider their import or meaning. The words, "hail, fire and blood mingled" is a phrase in the Bible that always means judgments of the severest kinds, and to exemplify that this is the signification of the phrase, I invite you to study the usage of the expression both historically and prophetically.

I. "Hail, Fire and Blood Mingled" Illustrated Historically

In Exodus 22-28 verses inclusive we read: "And the Lord said unto Moses, Stretch forth thine hand toward heaven that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched his rod toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation."

You will note from these verses that the "hail, fire and blood mingled" is styled a judgment "very grievous." In the same way the expression is used in Joel, the second chapter, when the prophet is predicting the overthrow of the Jewish commonwealth; the writer employs the expression in this manner: "And I will shew wonders in the

heavens and in the earth, blood and fire, and pillars of smoke" (Joel 2:30).

The prophet in threatening Ephriam said in the 28th chapter of Isaiah, the second verse: "Behold, the Lord hath a mighty and strong one, which is as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand." In the 17th verse he adds: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

In Ezekiel, the 13th chapter and the 11th verse we read: "Say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it."

Thus, as we look at the use of the phrase, "Hail, fire and blood mingled" historically, when it is applied to the Egyptians and the Israelites, we find it always has the significance of bitter judgments; and just as this phrase has that significance in the historical portion of the Word of God, when we turn to its prophetic portions, we find it has the same meaning.

2. Hail, Fire and Blood Mingled" Considered Prophetically. In Isaiah, the 30th chapter, 27th, 28th and 30th verses, we read:

"Behold the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire. And his breath, as an overflowing stream, shall reach to the middle of the neck, to sift the nations with the sieve of vanity; and there shall be a bridle in the jaws of the people, causing them to err. And the Lord shall cause his glorious voice to be heard, and shall shew the lightning down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones."

Now when Jesus, our Lord, returns from heaven, he comes as "the name of the Lord from far," and the prophet says that he is manifested with "scattering, and tempest, and hailstones." What are these hailstones? Drawn up by the sun's rays from the sea of humanity, the saints become congealed into "hail," and fall with destructive power upon sinners and the kingdoms of men. After this storm of judgment, they become the "clouds in the air," out of which descends "the rain upon the mown grass;" the tender grass springing out of the earth by clear shining after rain."

In the 17th chapter of Revelations, the 15th verse, John was told by the interpreting angel that the waters which he had seen were peoples, and multitudes, and nations, and tongues. In Malachi, the 4th chapter and the 2nd verse, the second coming of our Lord is spoken of as "the Sun of righteousness arising with healing in his wings." Just as the sun draws moisture up out of the waters, and this moisture strikes cold currents of air and becomes condensed and visible in clouds above our heads, so when the sun of righteousness sends his healing beams, God's saints and drawn up into the air where they become congealed into hail and

fall with destructive power in judgments upon the earth.

Paul says in 1st Thessalonians, 4th chapter, 16th and 17th verses: "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. In Revelations, the 11th chapter, verse 15, John says: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever."

Now he goes on to state the revolutionary process that will attend this transformation, and in the 18th and 19th verses he says: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices and thunderings, and an earthquake and great hail."

In another description of the Lord's advent in Revelations, 16th chapter, 15-21st verses, John says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Thus at the coming of Christ the saints are caught up into the air where their bodies are electrically congealed into immortality, then they fall upon the earth, and Babylon falls and the kingdoms of this world are destroyed. After this hail storm of judgment Psa. 72:6-8 is fulfilled: "He shall come down like rain upon the mown grass; as showers that water the earth. In his day shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Also 2nd Samuel, 23rd chapter and 4th verse: "And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear

shing after rain." In these gentle showers upon the mown grass the saints fulfill Deut. 32: 2, 3. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Because I will publish the name of the Lord; ascribe ye greatness unto our God."

Thus, "Hail, fire and blood mingled," both historically and prophetically mean judgments of the severest kinds. When the First Trump sounds the alarm of "Hail, fire and blood mingled," the writer calls our attention to judgments of God severe and devastating that were to come upon the earth.

II. "The Third of the Earth was Burnt Up"

In the second symbol he shows where these judgments are to operate, namely, on "the third of the earth." This statement is a little puzzling at first, but when you go to the Greek text and find that it reads: "The third of the earth was burnt up," your mind reverts to the history of the reign of Constantine, his death and the events that immediately followed his death. After his death his sons divided the Roman Empire into three parts: the central, eastern and western. Now since Rome was in the western division, evidently our text by "the third" means to point out the western division of Rome as the territory in which the "Hail, fire and blood mingled" were to operate.

III. "The Third of the Trees Was Burnt Up." We now consider the import of the third symbol, "The third of the trees was burnt up." Now in prophecies, trees are symbolically used to represent the great men among the people. They are so used in Judges 9:8: "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us."

In the 60th chapter of Isaiah, the 21st verse, we have this explanation of the use of trees in prophecies: "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."

Isaiah 61:3: "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

A large number of trees in a wild, uncultivated state in the aggregate form a "forest." So we read in Isaiah, the 32nd chapter, 15th to 19th verses: "Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field shall be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forest; and the city shall be low in a low place."

Thus the world uncultivated is reckoned as a "forest," but trees that are uprooted from the world and transplanted in the Lord's vineyard, become the "branch of his planting," "the trees of righteousness" in which the Lord is glorified. In the first trumpet the "Hail, fire and blood

mingled," or severe judgments began to operate on "the third of the earth." After the third of the trees were destroyed the next work was, according to the fourth symbol,

IV. "All Green Grass Was Burnt Up."

Grass is significative of the multitude; when called "green," a prosperous state is indicated; if "withered," a state of affliction and death. Thus the prophet writes in Isaiah 40: 6th and 7th verses: "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the godliness thereof is as the flower of the field; the grass withereth, the flower fadeth; but the word of our God shall stand forever." The 24th verse adds: "Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble."

In the 90th Psalm we have this statement in the 6th and 7th verses: "Thou carriest them away as with a flood; they are as asleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth." In Psalms, 92, the 7th verse: "When the wicked spring as the grass and when all the workers of iniquity do flourish: it is that they shall be destroyed forever." The 37th Psalm, 1st and 2nd verses: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity; for they shall soon be cut down like the grass, and wither as the green herb."

We repeat, grass represents the multitude; when "green" a state of prosperity and life is indicated, but when "withered" it is reckoned as the stubble, dry and lifeless. Now, John says the "Hail and fire and blood mingled" were to operate on the third of the earth. He says severe judgments were to decimate a third of the trees; and then he says judgment was to burn up all the green grass.

(Continued.)

BIBLE STUDY

1. What city's gates did Samson bear away? *Gaza*
 2. Whose debt did Paul take on himself to pay? *Cretus*
 3. What god before the ark fell flatly down? *Dagon*
 4. Whose father died beneath God's angry frown? *?*
 5. Whose servant bore an "open letter" forth? *?*
 6. What Syrian's flocks were blessed for Jacob's worth? *Laban*
 7. Who by his bravery won his cousin's hand? *?*
 8. Who boldly disobeyed her lord's command? *Vashti*
 9. What country nourished Israel's chosen race, Till friendly kings to cruel ones gave place? *Egypt*
- Take now the letter that begins each name;
A very precious text you'll find the same.

Your fellows have but one way of estimating you, and that is by results. Everyone makes mistakes, but if we profit by them as we should, we shall reduce the number. Everybody fails sometimes; but no one has a right to fail all the time. It is a good thing to mean well, but the world has a right to expect us to do well. Get results.

OFFERINGS

Throughout the history of God's people there have been offerings. The first is when Abel gave of the flock of sheep, the best he had, a type of Christ.

Then in the battle of the kings, when Melchizedek was king of Salem and priest of the most high God, and Abraham rescued and brought back Lot, the people and goods, the priest blessed him, and Abraham gave tithes of all he possessed.

Then in the trial of Abraham's faith, when God told him to offer up his only son, he was willing to do so, but God staid his hand and blessed him.

In the days of Israel there were burned offerings, meat, flour and oil, peace and sin offerings; offerings for ignorance and trespasses. Leviticus says all the tithes of the land, whether of the seed of the land or the fruit of the tree, is the Lord's; it is holy unto the Lord.

God in Numbers, 18th chapter, gave the children of Levi the tenth in Israel. In Deuteronomy we find they gave tithes of all their increase.

In Chronicles, they brought in the first fruits of corn, and the tithes in all things.

Nehemiah says: "We will not forsake our God, and the Levites shall bring up the tithes unto the house of God." They appointed gatherers over the church for the gathering. Amos gives record of thanksgiving with sacrifices and tithes.

Malachi says: "Will a man rob God? You have robbed me. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts."

This in part covers the time from Genesis to the New Testament. They were paid to God as a sign of gratitude.

Now let us look into the history of the time when Christ and the apostles were here. Jesus said to a certain ruler: "Go, sell all thou possess, and give to the poor, and the man turned away sorrowful, for he was very rich." "He that giveth to the poor, lendeth to the Lord." "Give, and it shall be given unto you, good measure pressed down and shaken together and remaining over." "He that lacketh wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." "Bring thy gifts to the altar, and leave there thy gift." "God loveth a cheerful giver." "It is more blessed to give than receive." "The gift of God is eternal life, through Jesus Christ our Lord." "For by grace are you saved, through faith and that not of yourselves; it is the gift of God."

Dear readers of The Restitution, what are we doing in the way of offerings? Are we even giving of our mind in writing for the paper? Are we trying to get a subscription or two? Are we making use of our talent? You know if we hurry it, it will bring us nothing.

Perhaps our manuscripts are not of the bright beautiful thoughts that we have been feasting on for years, but alas, the pens of those dear ones, or most of them, can no longer write glowing words. We loved to ponder over the ones who clothed their words in such beautiful language, and painted such wonderful pictures for our eyes to see, art sleeping the sleep that only the Master can awaken. Let us put on some of the armor they have laid down and at least make the effort. No!

Our paper may not be so good, but if we do what we can, send it to the editor and let him choose what he thinks will do, we have done something. It will show a willingness to work. I for one, will not be in the least offended if what I write never comes out in print. I know I am not master of wonderful thoughts, but the heart is in the work and may that suffice.

Mrs. C. W. FRY.

"THANK YOU"

Dear Brother Huggins:

By your permission I would like to give a few thoughts on the words "thank you." If children were taught as young and as strict in all of the essentials of a Christian life, as they are to say "thank you," I believe there would be ten times more people that would believe what Solomon says in Prov. 22:6: "Train up a child in the way he should go; and when he is old, he will not depart from it." Even though the words "thank you," are so universally used, I think we have good reason to believe that comparatively few know what they imply, especially when thanking God from the heart for every blessing we receive, both temporal and spiritual.

I understand thanks to mean satisfaction, at least in my case, for I don't thank God for any thing that I am dissatisfied with; but to thank God from the heart for all the blessings that I receive, gives me more comfort than it has been possible for the doctors and all of my friends to give. Yes, if I were given ownership of the whole world, with all of its wealth, the satisfaction gained by all of that would not compare with the comfort obtained by heartfelt thanks to God for all of the blessings, both temporal and spiritual, that we are daily receiving; such as our lot of living in this land of Bibles, freedom and plenty instead of being born in India, where so many have to suffer and die for the plainest food. Heart felt thanks that we are not one of them gives satisfaction and causes us to wonder why we are so highly favored, and helps us to understand Matt. 6:31-34; speaking of food, drink and clothing, and the way they are added unto us by our seeking first the kingdom of God and his righteousness. It is to a great extent by our wants being so greatly diminished by our heart felt thanks for our temporal needs (not wants of a fleshly nature), and a great increased desire for spiritual food.

To illustrate what thanksgiving does for the writer, I have not been able to sit up but little for a long time. I have straps fixed on either side of my bed, that I can reach, and by much effort and pain it is possible for me to turn myself in bed; and the thanks for that blessing surely gives much comfort each time I turn. If this life was all, I feel well paid for all the effort I have ever made, searching for wisdom and the acquaintance of God and his word, for that is what has made it possible for thanks to do me so much good, both day and night. Dear reader, does your thankful mind give you much comfort through prosperity and adversity; if not, you are not as rich in faith as you should be, for the rich in faith are heirs of the kingdom (the whole world), and know by faith that they will have eternal life to enjoy it. But we read in Hosea 4:6: "My people are destroyed for lack of knowledge." So dear ones, it is ex-

tremely profitable to spend every spare moment, searching for wisdom and understanding, for without them it is impossible for one to become rich in faith; and if not rich in faith, it is impossible for one to get all the good they should get (each day) from their thanks. Read the following quotations to see the great importance of wisdom and understanding: Prov. 2:3-6; 3-13-16; 4:7; 8:11; 16:16; Eccl. 7:12. We see by those quotations that all the things we can desire, or wish for, are no comparison to wisdom for wisdom makes us that have it, rich in faith; and if one is rich in faith, we can get the full meaning and comfort that is in the word "thanks."

I will give one very striking comparison and marked difference between two very benevolent rich men; one is rich in gold and is searching for the needy ones that he may give relief to them by supplying all of their financial wants; consequently he becomes poor and an object of charity himself; the other man is rich in faith and spends all of his spare time and talent trying to help the needy ones, so that they may become rich in faith, the kind of riches that are not perishable; and instead of his becoming bankrupt in faith (as the former man did with his riches), his riches in faith are greatly increased every time he helps another to become rich in faith. Dear ones, do you see the difference between the riches that may not last one day and the riches that not only last until the end of this natural life, but life that reaches into eternity, where sorrow and disappointment never come. How thankful we should be that we can have our choice of which class we will belong to; the class we read of in Rev. 6:15-16; or to the class we read of in 1 Thess. 4:13-18. Read these scriptures, and then be more thankful than ever, that you can have your choice. Be thankful that you are thankful; be thankful that God's word is sure, that you can depend upon it. Also be thankful that you can have the weekly visits of The Restitution for only \$1.50 the year.

G. W. CALDER.

PRAYER AND ITS EFFECT

Among the forms of insect life there is a little creature known to naturalists which can gather around itself a sufficiency of atmospheric air, and so clothed upon it descends into the bottom of the pool, and you may see the little diver moving about dry, and at his ease, protected by his crystal vesture, though the water all round and above be stagnant and bitter. Prayer is such a protector; a transparent vesture—the world sees it not; a real defense—it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil shall touch him; and he knows when to ascend for a new supply. Communion with God kept Daniel pure in Babylon.—Dr. Hamilton.

An old clergyman said: "When I come to die I shall have my greatest grief and my greatest joy; my greatest grief that I have done so little for the Lord Jesus, and my greatest joy that the Lord Jesus has done so much for me."

GODHEAD

N. D. Webber

I shall briefly examine the texts in which theios and theiotees are translated in the old version, "Godhead." Hickie, the best modern lexicographer, thus defines theios: "divine, 2 Peter 1:3. R. V., divine power. To theion: the deity, Acts 17:29. R. V., the Godhead. (Margin: That which is divine.) Theiotees: the divinity, the divine nature. Rom. 1:20."

The translation, "Godhead," is found in but three places, Acts 17:29, Rom. 1:20, Col. 2:9. The explanation of the verse in Acts is found above. Paul is speaking to the Athenians. We ought not, he says, to think that the divine power, the supreme being as we would say, is like unto gold or silver or stone, graven by art and man's devise. Why? Because we are the creation of God. Gold, silver and stone cannot make man. This is Paul's argument. How senile and doddering the mind that would blindly accept the dictum of a creed-bound fanatic that this verse proves the Godhead in the sense of Trinitarianism!

Rom. 1:20 is translated "divinity" in the A. R. V., and this is the evident meaning of the inspired writer.

Now we come to Col. 2:9. Here for an unknown reason the A. R. V. translators have used the word Godhead. God gave Jesus the Spirit without measure, and this is the fulness of divinity or divine power. Yet Jesus called on his Father to give him strength and power and did not assume that he could work wonders independently of his Father. Perhaps the best illustration of this is in the raising of Lazarus. There is absolutely no smell of Romish trinitarianism clinging to these verses, none whatever.—Herald of Life.

WORLDLINESS

Worldliness, in the religious use of the term, is not the being occupied with secular things. It is rather a spirit, a temper, a way of looking at things and judging things. The worldliness is not in the work, but in the spirit of the worker; and it may be manifested in connection with any kind of work. Worldliness can penetrate into prayer and preaching and the most sacred work can be done in a worldly spirit. In like manner the Christian life does not consist in doing formally religious things, though these have their place, but in the filial spirit which should pervade all doing and all days and all life in all its interests. Whatever the Christian does he is to do it heartily, as to the Lord and not to man. And this living in all things unto the Lord is his religion.—Borden P. Browne.

GET TO GOD

Cultivate the truth, be divinely real, eschew all possible subterfuge, get rid of mere words; go deeper than words, into facts; deeper than facts, get into thoughts; deeper than thoughts even, get into experiences; go deeper than experiences and principles and deeper than that—get into God.

A man who lives right and is right, has more power in his silence than another has by his words.

THE RESTITUTION

Issued Weekly By

THE RESTITUTION PUBLISHING COMPANY

Entered as Second-Class Matter February 6, 1913, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.
 ROBERT G. HUGGINS.....Editor
 BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

Burton H. Lang	Harry Pott
Chas. A. Goss	Robt. G. Pate
Buell W. Nutt	N. S. Westfall
W. S. Tomlinson	

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., P. O. Box 222, Akron, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement gives of particular texts in the writings of contributors. does not extend to the interpretation of details nor the ex-

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

In the last seventeen years forty-two Jewish colonies, with from 15,000 to 20,000 settlers, have been established in Palestine.

A hidden light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some aspect does not shine.

Since the typical service of the earthly sanctuary was taken away at the first advent, Christ has been "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." The establishing of another sacrificial service, such as the mass, is in effect the taking away of the heavenly ministry and the substituting of an earthly ministry in its place.

THE DICTIONARY HABIT

What do you usually do when you find a word whose meaning or pronunciation you do not know? If you just pass over it, of what account is that word to you? Might it not about as well be omitted if you don't know its meaning and don't try to know? And if you don't "look it up," what will you do if you come across that same word again? For a better understanding of literature and an increased vocabulary, get the dictionary habit.

God has not given us vast learning to solve all the problems or unfailing wisdom to direct all the wanderings of our brothers' lives; but he has given to everyone of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.

COMMUNICATIONS

Dear Brother Huggins:

Your Important Lesson is clear as a bell, has the right ring, too. It seems a pity that our great God should make himself the chief of sinners by preventing by accidents of birth or environment, multitudes of good and honest hearts from understanding and obeying the truth.

Adam was something more than a tool—he was a free moral agent capable of decision, so responsible for action. After disobeying God, he was driven from the garden "lest he put forth his hand, and take also of the tree of life, and eat, and live forever."

Was the sword placed around the tree of life to prevent Adam from becoming an immortal sinner? Ah, no! The curse had been pronounced, but this sword protected "the way, the truth and the light"—that is, now that you have disobeyed me and have "become as one of us, to know good and evil," I have numbered your days, but while you live I do not want you to live in sin, so I've called unto you and am so glad you were afraid and harkened unto my voice ("Today, if ye will hear my voice"); for "fear is the beginning of wisdom," and I want to "teach you the good and right way," for my "way is perfect" and "higher than your ways;" so you can't get back to me by your doings—trying to hide your nakedness by putting "forth your own hand" and "sewing fig leaves together" for aprons. I know best what you have need of. So "the Lord made coats of skins and clothed them."

Many of our people are trying to make accidents, environments, etc., excuses for the world, and have joined hands with them in helping to make the "fig leaf aprons." Beware! God forbid Adam to do this.

You asked: "Is his arm shortened that he cannot save?" Ah, no! the boy who was taken by the saloonkeeper will get the truth if he desires it. For example, take Cornelius and the man of Macedonia; they both obtained the truth because they wanted it. Everyone is included when it comes to responsibility, for in all of God's dealings with the children of men he treats them as being entirely free in the exercise of their wills. "Everyone who is of the truth heareth my voice." God will not oppose his own truth. Let us not forget David's words: "So foolish was I and ignorant, I was as a beast with thee" (Psa. 73:22).

KATHRYN TOWNSEND.

Dear Brother Huggins:

We would like to offer a few thoughts on Matt. 25, which we think will harmonize with other scriptures and leave out all elements of speculation. The question has been asked: "At what period in the history of the world does the judgment scene of Mat. 25 occur?" We answer, at the coming of the Son of Man, for so the record plainly reads. But in the mouths of two or three witnesses shall every word be established. The prophet says: "The Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him and his work before him" (Isa. 40:10). Let us not be alarmed because it says "the Lord God shall come." Jesus has been given the Father's name (Heb. 1:8), so we know

that the prophet here speaks of the Son of Man. of Matt. 25.

We are informed in the 13th of Matt. how the Son of Man proceeds in the work of rewarding his servants. They must first be gathered unto him, and this work is done by the power of the holy angels; Jesus says so (Matt. 13:39, 41, 49). The Son of Man shall send forth his angels; "These angels are the reapers;" "The angels shall come forth and sever the wicked from among the just." To this agree the words of the apostle in 2. Thess. 1:7: "The Lord Jesus shall be revealed from heaven with his mighty angels." What for? "To take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, and to be glorified in his saints and to be admired in all them that believe." Is it any wonder that Jesus comes with the holy angels when they have been concerned in this matter of salvation for so long a time? They have all the time been ministering spirits for those who shall be heirs of salvation (Heb. 1:14); and in the time of the prophets, the angels desired to look into the things pertaining to salvation (1 Pet. 1:10, 12).

Having, as we think, established the fact that the holy angels are the mighty ones that will help the Lord Jesus gather his saints unto himself (Ps. 50:5), let us now notice what next takes place. Jesus sits upon the throne of his glory, as the president of the United States must take the oath of office before he has power to appoint members of his cabinet. So the Lord Jesus Christ sits upon the throne of his glory before he executes the power given him of the Father, the rewarding of his faithful servants and the punishing of the disobedient responsible ones.

But it says "all nations." True. But we must understand this in the light of other scriptures. Jesus' commission to his disciples was to go and teach "all nations," or as the marginal reading is, "make disciples of all nations" (Matt. 28:19). Luke says "that repentance and remission of sins should be preached in his name among all nations" (Luke 24:47). The apostle Paul says that his apostleship was "for the obedience of faith among all nations." It does not seem as if we could put more meaning in the words "all nations" of Matt. 25:32 than we can get out of the same words elsewhere, viz.: that the gospel was preached to all nations for the obedience of faith. Those who heard the joyful sound and understood it, became responsible to God (Luke 12:47; John 12:48). But if some still insist that it says "all nations," we refer them to Webster, who gives as one of the definitions of the word "all," "everything included or concerned."

Now we arrive at the time when there are two classes before the throne of the Son of Man, and they are separated as a shephard divideth his sheep from the goats. Who are represented as "sheep" in the scriptures?

Jesus says: "I am the good shephard; the good shephard giveth his life for the sheep" (John 10, 11, 15). David said the Lord was his shephard (Ps. 23). What a beautiful pastoral figure to show the meekness and faithfulness of the faithful saints! The sheep are placed on the right hand, the position of power and authority, as shown by Christ sitting at the right hand

of God (Heb. 1:3). They are called "the righteous" in verse 37, because they followed their righteous Master in doing the "all things" commanded by him (Luke 14:12-14). They inherit the kingdom and consequently all the attending blessings are theirs, even life and fullness of joy forever more. May God grant that reader and writer alike may be sheep on his right hand in the day of his coming. W. S. TOMLINSON.

THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST

Mrs. Flora A. Wood

The great end and aim of all who say "come," whether the pastor over God's heritage, he who writes, or the member of Christ's body who speaks the truth to his neighbor, should be to so present the word of God that he who hears will be moved to cry out: "What must I do to be saved?"

We find this was the effect produced by Peter on the day of Pentecost when he preached the first gospel sermon after Christ's ascension, which we have recorded. Let us look at this sermon closely. We find Peter first presenting the death and resurrection of Jesus as the only means by which salvation could be assured. Then he tells them why this is—because they are mortal, and being sinners, could not hope for salvation. Therefore a sinless one was slain, who yielded to death, but could not be held of him. Then we find Peter preaching the restoration of Israel to the favor of God when Jesus returns to raise up the throne of David. Now when those to whom he was speaking heard these things of the name of Jesus and of the kingdom of God, they were believing and repentant and cried out: "Men and brethren, what shall we do?" The next step Peter tells them is immersion into the name of Jesus. We find this to be the order of all teaching of the truth.

When Phillip taught the Samaritans, he preached the things concerning the kingdom of God and the name of Jesus Christ. And when they believed they were baptized. We find the same with the man of Ethiopia, with the jailor and his family—all first heard the truth, and when they believed, were baptized. Today the way of salvation is the same: hearing, faith, repentance, baptism.

There may be some who read our paper who do not know these things as taught in the scriptures of God. To such I want to say: If you are immortal then need not Christ have died. In 2 Timothy 1:10 you will find that Christ brought life and immortality to light through the gospel. In Roman 5:12 you will find the human race, being in Adam when the death sentence was passed upon him, all received that sentence—thus showing that all are mortal or subject to death. Now search the scriptures diligently and see if you can find one single passage to the contrary of this. We often, from the pulpit, hear the words: "Oh, the value of one immortal soul!" Then we hear the choir sing, "A Never Dying Soul to Save."

Is it not strange if it is never dying that it needs to be saved; for the Bible says that the salvation offered to the righteous is immortality (Roman 2:7). How could immortality be given to a person for rightdoing, if he already had it?

What would you think of a person if he should say: "I will give you that piece of land which you already possess if you will do me a service?" You would justly say: "That is nonsense; you cannot give me what is already mine." Now friends, search the scriptures and see if these things are not true.

When one receives the good news of eternal life through the death and resurrection of Jesus, and believes the things promised by God to his Son which are as follows: That to Christ shall be given the throne of David, that he shall reign over the house of Jacob forever (Luke 1:32, 33), that he shall be king over all the earth (Zachariah 14:9), that the kingdoms of this world shall become his (Revelation 11:15), that he shall rule all those who dwell on the earth (Daniel 7:13, 14), and turns from his sins to God, and being immersed in water, dies in a figure with Christ, and rises with him to walk in newness of life, and continues faithful to the end—to such an one is promised great honor of which I would like to speak at some future time.

THE YOUNG PEOPLE'S SOCIETY

The Life of the Apostle Paul

The life of this well known apostle is one that everyone that is or pretends to be a Christian, ought to know. When a person finds the truth after he has spent a period of his life in sinning, he grasps it better than some that have been brought up in homes where the truth has always been known. We find that Saul (who was afterward called Paul) was born in Tarsus—of Cilicia, in 5 A. D. He was a Roman by birth. His trade was that of a tent-maker.

At the age of 15 years he attended the school of Gamaliel in Jerusalem. At the age of 25 he assisted in stoning Stephan (Acts 7:58). At about this same period of his life he had made havoc with the church (Acts 8:4). When he was 31 years of age he went to Damascus to persecute the disciples (Acts 9:2). While on this trip he was converted (Acts 9:2-9). After this he received his sight and was baptized. From here he went to Arabia and then returned to Damascus (Gal. 1:17, 18). During his stay here the Jews took counsel to kill him, and the disciples took him by night and let him down the wall in a basket (Acts 9:25). From here he went to Jerusalem. At this time he was 33 years of age. When he reached Jerusalem the other disciples were afraid of him, and would not believe him when he told them he was a disciple; although it had been explained how he had seen the Lord (Acts 9:26).

The following year Barnabas went to Tarsus to seek Saul, and when he found him, he brought him to Antioch, and there they stayed for a year with the church. During this time they taught many people and the disciples were first called Christians at Antioch (Acts 11:26). In 2 Cor. 11:24-26, we read of how Paul was whipped and beaten with rods, stoned, suffered shipwreck; also how he suffered in perils of robbers, etc. But it was in the year 40 A. D., when Agabus (a prophet) signified by the spirit that there would be a great drought throughout the world. Now the disciples, deciding to send relief to the brethren which dwelt in Judea, sent Saul and Barnabas.

After their ministry was fulfilled Saul (accompanied by Barnabas) returned from Jerusalem with John (whose surname was Mark) (Acts 12:25).

At the age of 41, we find Saul separated from Barnabas and he (Saul) is now starting out on his first missionary journey. He starts from Antioch and goes to Salencia, after which he sails to Cyprus at Salamis, where they preached to the Jews. Now Paul sails from Paphos to Perga. It was from here that he went to Antioch and gave a discourse to the Jews. It was from here that Paul was expelled from the coast of the city (Acts 13:50). They then came into Iconium. Then we find him at Lystia, where he heals a crippled man. While he was here he was stoned and dragged out of the city, supposed to be dead. After recovering, he goes to Dube (Acts 14:20). Now after visiting here and three or four other places, we find him at the end of his first journey (Acts 14:27).

Four years later he visits Jerusalem with Barnabas and Titus, and they hold council there. Acts 13:22 tells us of Paul being sent to Antioch with Silas and Barnabas, and there Paul and Barnabas preach the true and only word of God.

In the year 51 A. D. he takes his second missionary journey. He, with Silas, goes through Syria and Cicia, Derbe and Lystra, and it was here that Timothy (a disciple) was called on to help. They go to Phrygia, Galatia and Mysia, but were forbidden to go to Bithynia. While he was in Troas, a vision appeared to him. There stood a man of Macedonia, and prayed him saying: "Come over into Macedonia and help us" (Acts 16:9). After pressing through three other places he came to Thyatira, where he baptized a woman by the name of Lydia (Acts 16:15). Here it was that Paul and Silas were whipped and imprisoned (Acts 16:22). During the night there came a great earthquake and the doors of the prison were opened and Paul and Silas were delivered. Again they travel through many cities, and Paul goes to Athens alone and gives a discourse to the Greeks on Mars Hill (Acts 17:22). The result being that two believed. In 53 A. D. he goes to Corinth where Silas and Timothy join him. It was here that the Thessalonians were written and Cripus and many Corinthians believed. He is now at Ephesus, on his way to Jerusalem. After stopping at three other places he disputes with Peter, and this ends his second trip.

GEORGIA GAZELEY.

Letter from Brother Adams

Greeting:

Your reader has chosen the life of Paul for this meeting, and in doing so has chosen a great subject. In this as well as all subjects, we must apply it to get much good out of it. It will do us but little good to learn that there was such a man as Paul, and leave it there. We must apply that life. After having learned all we can about Paul; his zeal, his unwavering faith and courage, unless it creates in us a desire to be as far as lies in us, like Paul, and leave behind us a name that lives on after our work is done, the study has been lost.

One of the greatest things in the life of Paul was that he lived such a life and performed such deeds that he still lives in that life work. "Though

dead he yet speaketh." and this is just the lesson to be learned. Commence early in live to live a life and do a work that after you have laid off the armor you will not be forgotten, but live on in the memories and love of those left behind. Paul's zeal at one time prompted him to persecute the church of God and waste it. But that same zeal afterwards was used to the glory of God, which proves that Paul was honest in error. Today we find people who persecute just as far as their privilege will allow, and yet don't care whether their position is true or false, but do it because of what it means to them socially and financially. But Paul looked at it from another standpoint. He thought he was right at first, but was open to conviction. He was ready to learn. So we learn that it is not always a bad sign when people persecute us. If honest in error they will turn like Paul when convinced.

One of the great lessons we learn from the life of Paul is courage. Paul had just as many things to consider as people do today. He stood high with his fellowmen socially and scholastically, and to prove that he considered it all before taking the step he said he "left all." Then all people who have the courage to do this are like Paul in that respect at least. Jesus told Paul beforehand what great things he was to suffer, and he accepted the truth with a full understanding of what was to follow, as well as what was to be given up. Without this we never would have known what manner of man Paul was. When Paul learned the truth he loved it so and was so sure of its importance that no difference what he had to suffer or forsake that was dear to him in the past, he never wavered or compromised one item. Are we like Paul, or do we find ourselves when persecution arises, compromising the truth for prestige? We must learn from the life of Paul that the truth must never be sacrificed for any cause. Paul took his life in his hands and stood and proclaimed the truth with a boldness that certainly is admirable. Then while he was suffering he was building a noble character. Oh, what a satisfaction it must have been to Paul when, at the close of his remarkable career, he took a retrospective view of his life, and discovered that he had never been untrue to him that had called him. He could see that at no time had he been unloyal in any respect.

Paul did two things that are inseparably connected: he took a prospective and retrospective view of his life. First, he looked forward to what he had to give up, to do, and suffer. He accepted it, gave up all, suffered and performed the work assigned him. In looking back we hear him say: "I have fought a good fight." That was what he saw in his prospective view. He saw a fight ahead and now he says he had fought it and made good. He went to his grave battle scarred. Let us learn by this lesson, if we ever have any war trophies to lay at the feet of our captain, we will have to show the scars of battle. I believe Paul was proud of those scars. They were monuments of his labor and fight. Again he said: "I have finished my course." We learn here that Paul's work was laid out by "course." The brick layers lay up the wall by course; and it is impossible to leave out a "course" and finish the wall. So our work to be finished must have each course completed. This

statement of Paul's shows that he saw work ahead in his prospective view. Now he can say: "I have finished it." The Master said: "I have finished the work thou gavest me to do."

Then last of all he could say: "I have kept the faith." Out of this grew the fight. For it is said "fight the good fight of faith." Out of this grew the labor. Paul could have avoided persecution and suffering and much labor by compromising the faith. I can imagine Paul, the aged, looking at his scars and solemnly saying: "I have fought a good fight; I have finished my course, I have kept the faith." Then in the luster of the faith that caused those scars, he looks away from that scene to the crown that awaits him when the Master returns. Can we expect a crown on the same grounds? May the Lord bless all and help us to be faithful like Paul.

ALMUS ADAMS.

THE LAW OF GOD

To my mind it is unbecoming in a servant of God to refer to his law as "the old Jewish law," etc. We should rather speak of it with reverence, knowing that it is, as Paul says, "holy, just and good." It was the proper law, and suited to the people, at the time it was given.

In its operation it was a schoolmaster to bring them to Christ. Notice its effect at Sinai: "And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die." The people saw the necessity of a mediator; and Moses being a type of Christ, acted as a mediator. The Lord commended the people for what they said (Deut. 5:28): "And the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken."

The fiery law from Sinai taught the people that they needed a mediator. Their mental condition is revealed at Sinai by the making of the golden calf, and saying: "These be thy gods, Israel, which brought thee up out of the land of Egypt."

We read: "Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them." They angered him also at the waters of strife, so that it went ill with Moses for their sakes (Ps. 106:32).

Moses suffered as a type of Christ in so much that he died before entering into the promised land: "His eye was not dimmed, nor his natural force abated." Therefore he was a perfect type of Christ in standing in the breach and in dying like Christ when in the full strength of manhood.

We have heard it said "there is no love in the law." If we read the ten commandments which stand as the constitution of that code, we find these words: "Shewing mercy unto thousands of them that love me, and keep my commandments" (Exo. 20:6). Let us remember what Paul says: "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

The design of the law was for the education of the Israelites, and through them the enlightenment of the whole world. Even the destruction of Sodom was like the surgeon's knife in amputating a diseased limb, to save the life of the patient. Israel when obedient had God for their defence,

but it is written: "Woe unto them when I depart from them" (Hosca 9:12). In the time of the Macabees the Jews refused to fight on the Sabbath days and in the siege of Jerusalem when they rested from the defense, the Romans built up embankments so that their engines could batter down the walls. That which was designed for their benefit became "a yoke of bondage."

GEO. FRANCIS.

MEN'S HEARTS FAILING THEM

The cry of the last day scoffers, who walk after their own lusts, is: "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of creation" (2 Peter 3:4). They have forgotten the awful lessons of the deluge, and the flashings of the eternal fire that overwhelmed the cities of the plain (Jude 7). They have banished the Almighty from the world which he made, and do not allow him to interfere by word or work with its management. They have subjected all things to the control of a nonentity which they call "natural law," and now they sit down and await the inevitable, viewing with cool contempt those who still hold their faith in the superintending providence of an overruling God.

Notwithstanding the stolid impiety of these men, they are still subject to all the ills of a common humanity, ills which science can neither foresee, avert, nor remedy. The world rolls onward towards its predicted doom, and all things that are written are hastening to their accomplishment. The Church of God is treading a path which, though untraveled, is not unknown. Christians are not in darkness that that day should overtake them as a thief. The landmarks which they pass in their hurrying course are the same that have long ago been marked on the chart of sacred prophecy, and they can be recognized by the descriptions there given.

Among the prominent signs of the close of the present dispensation is a restless anxiety that shall pervade the world: "Men's hearts failing them for fear, and for looking after those things that are coming on the earth;" and, notwithstanding human stolidity, this prediction, like others, shall not fail of its accomplishment.

There seems to be at present little that can move the fears of men. They are entrenched in unbelief, they are secure in impiety, and they have forgotten God. Floods that deluge the land, tornadoes that desolate the country, calamities which waste man's treasures, and destroy his life, are matters of no account, but pass as the ordinary sensations of a day. An earthquake which swallows up a hundred thousand people in an instant, and ranks as the greatest calamity since the deluge, is displaced by the next item of current scandal, or the new sensation of the passing hour. Of such men did the prophet write: "Lord, when thy hand is lifted up, they will not see; but they shall see, and be ashamed" (Isa. 26:11). There will come a time of conviction, a time when even unbelief shall forget to scoff, and shall stand aghast and dumb; when men's hearts shall sink in view of accumulating troubles and calamities which shall overspread the world, and when even

the godless shall be silent with astonishment and despair!

He who eighteen hundred years ago declared that the Jewish people should fall by the edge of the sword, and should be "led away captive into all nations," scattered as we see them this day; he who declared that Jerusalem should be "trodden under foot of the Gentiles, until the times of the Gentiles be fulfilled," and the fulfillment of whose words is written in the history of the ages and before our eyes, said also in the same breath: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken, and they shall see the Son of Man coming in a cloud with power and great glory" (Luke 21: 25-27).

In that day, happy shall he be who stands in the sacred light of prophetic inspiration, looking for and hastening unto the coming of the day of God, and waiting in calm and patient hope for the revelation of his Son from heaven.—Sel.

WHY INSIST ON SOUND DOCTRINE?

As well ask, says an exchange, Why insist upon soundness in anything? Why be so particular about the quality of articles you buy in the store, or why demand that the label and the thing labeled be in harmony with each other? What good, pure food if for the body, what clean literature is for the mind, that sound doctrine is for the soul. Adulterated food is less harmful to men than false doctrines, for which the effect of the one may be sickness, or even physical death, the effect of the other, if persisted in, is eternal death.

Sound doctrine is of supreme importance because it is that "form of sound words" by which the church confesses the true God. The church did not discover the truth which is confessed, and she did not invent it, but she received it in its purity and confessed it before men. With the substance of her confession she has nothing whatever to do, for that is the truth of the Word of revelation, but only with its form. The substance found in sound doctrine is eternal, "Heaven and earth shall pass away, but my words shall not pass away."

Sound doctrine is supremely important because it is the form which the faith of the church, in contact with unbelief and error, assumes. It is the answer by believers, who unite in its confession, to the question of their Lord, "Who say ye that I am?" Here is certainly a matter of greatest importance. That truth which God revealed from heaven progressively, the revelation reaching the highest possible culmination of his Son, is certainly important enough to be kept free from error by his church. Sound doctrine is her best effort to do this.

Love is the password of the Christian, and the entering signal to the brother's affections. Love is the mark of a Christian.

Misunderstandings and neglect cause more mischief in the world than even malice and wickedness.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the the paper, and it will be cheerfully sent from the proceeds of this fund.

HELP FUND

G. W. Calder..... 3.00

The Strong, Kennard & Nutt Co.
WHOLESALE OPTICIANS

We make a specialty of high grade prescription work and carry a full line of all kinds of Optical Goods.

All orders filled same day as received.

"S. K. N." SERVICE

Means prompt returns, careful work, moderate prices. Goods shipped to all parts of the country.

The Strong, Kennard & Nutt Co.

513 Schofield Bldg.
CLEVELAND, OHIO

200 Nantucket Bldg.
AKRON, OHIO

REMARKABLE BOOK OFFER. Read it!

IS THE WORLD GROWING BETTER?

By L. S. Bronson. Do not miss reading this booklet. 1 copy, 5c.

LAW OR GOSPEL

By M. Joblin. 1 copy, 10c.

HOUSE OF MANY MANSIONS

By L. C. Thomas. 1 copy, 10c.

WORDS OF THE KINGDOM

418 pages. 1 copy, \$1.00.

FUTURE PROBATION

4 copies, 10c.

GLAD TIDINGS OF GREAT JOY

20 copies, 10c.

WHERE ARE THE DEAD?

1 copy, 5c.

One copy of each of above works, all for only \$1.25. Send us your order today.

Address CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio.

TWO TRACTS

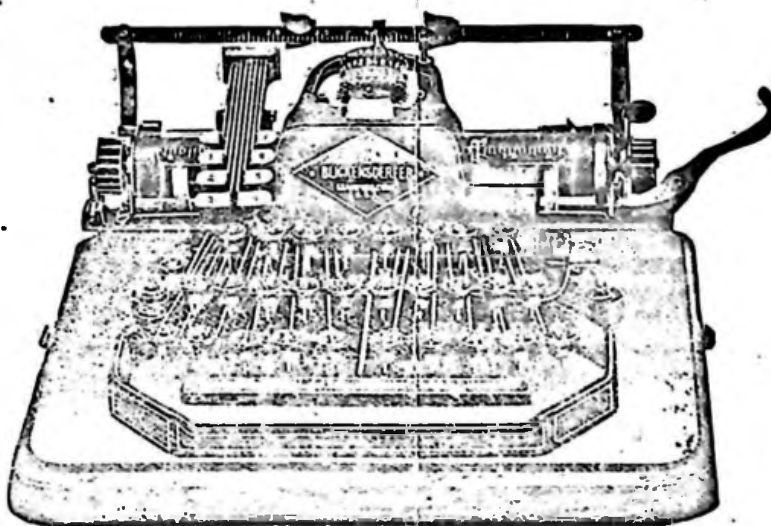
"Salvation" and "Resurrection," two tracts by the late J. L. Wince, are written in a way that can not fail to arouse the interest of both saint and sinner. They deal with questions more important to man than any others that can be named.

The author sleeps, dear brethren. His work is left for you to carry on. Let him speak through you. Single copy, 10 cents; \$1.00 per dozen. For sale by S. Roxana Wince, Pierceton, Ind.

No. 8 Model
\$60.00

No. 6 Model
\$50.00

Limited Number
of Rebuilts for
\$17.50



Write us today
for our special

Catalogue
No. 72

Special
discount to
ministers

BLICKENSDERFER TYPEWRITERS

265 THE ARCADE, CLEVELAND, OHIO

THE RESTITUTION PUBLICATIONS

Send for all of the following Books and Tracts to CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio.

THE DEATH OF CHRIST—A sermon by the Editor of The Restitution. Strong, plain, convincing. One copy, 3 cents; two copies, 5 cents; twelve copies, 25 cents.

WHO ARE LED BY THE SPIRIT?—The best four-page double column booklet ever written on this subject. One dozen copies, 15c cents; one hundred copies, 75 cents.

A LETTER TO A FRIEND—32 pp.; 10 cents each, 12 for \$1.00.

FUTURE PROBATION—150 pp.; 10 cents each, 12 for \$1.00.

The following tracts by M. Joblin:

THE KINGDOM OF GOD

NO IMMORTALITY OUT OF CHRIST

OLD MOTHER EARTH TO BE BORN AGAIN.

VAIN WORSHIP.

WHAT SHALL WE DO TO BE SAVED?

GOD'S LOVE AND SOLICITUDE FOR MANKIND

THE FOOLISHNESS OF PREACHING

SALVATION, WHAT IS IT?

All the above are 16-page tracts; 100 for \$1.50; any assortment.

THE PATERNITY OF JESUS—By M. Joblin. 122 pp.; each 10 cents. A work that proves Jesus was the Son of God and not the natural son of Joseph.

THE SCRIPTURE SEARCHER'S ASSISTANT—By M. Joblin. Each 6 cents. A valuable aid to the study of the Scriptures. Contains 400 references.

A WRONG DEFINITION OF LIFE AND DEATH—A six-page tract, a most excellent book. 10 copies, 15 cents; 50 copies, 35 cents; 100 copies, 60 cents.

THE DEVIL: WHAT, WHERE AND WHY?—A 24-page tracts; 5 cents a copy.

SIGNS OF CHARACTER, OR HOW TO READ CHARACTER AT SIGHT, and HEALTH THROUGH NATURE'S LAWS

Two books by Dr. A. Wallace Mason. One is a study of character and how we may read it by the face and head. Bro. Mason has made a very close study of this subject for years, and the information given in this book will prove interesting and instructive. Price 25 cents; 78 pp. The other is a work which tells how to gain and keep health, as its title says, "through nature's laws." Every family should have a copy. Price 10 cents.

SALVATION: WHAT IS IT?—A sermon in German, translated by Henri Jerguensen. Price, 10 copies, 15 cents; 50 copies, 35 cents; 100 copies, 60 cents.

FOUR PAGE TRACTS

CAN YOU BELIVE?—10 for 10 cents, 50 for 25 cents.

STATE OF MAN IN DEATH—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

LIFE AND DEATH—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

AGE TO COME NOT A HERESY—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

TWO PAGE TRACTS

BIBLE PEARLS SUITABLE FOR WIDE DISTRIBUTION—(1) The Gospel. (2) Coming and Kingdom of Christ by 20,000 Baptists in 1660. (3) Immateriality. (4) Kingdom of God. (5) Nature of Man and Thoughts for Thinkers. (6) Two Advents. (7) What is Religion? (8) Restitution Age. (9) Destiny of the Wicked. (10) Baptism. 10 copies for 5 cents, or assortment of packages of 100 for 20 cents.

WORKS BY ROBT. G. HUGGINS

THE DEATH OF CHRIST.....3c each, or 12 for 20c
A doctrinal sermon, setting forth the reality of Christ's death.

PARADISE LOST; PARADISE REGAINED.....5c each, or 12 for 40c
A sermon in which every text in the Bible where paradise occurs, either in the English or original tongue, is explained.

THE BIBLE: ITS PRINCIPLES AND TEXTS.....\$1.10 each, or 2 for \$2.00
As indicated by its title, this book is divided into three sections. The first consists of a disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a homiletic manner particular "Texts." As an Editor the Author has untied many knotty questions submitted to him by readers; more than a hundred and fifteen are considered in this volume.

ROBT. G. HUGGINS, - 10623 Lee Avenue, - CLEVELAND, OHIO

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21. As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 19:14-17, and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 6.

AKRON, O., FEBRUARY 24, 1914

NUMBER 4

THE STEADY SUBSCRIBER

How dear to our heart is the steady subscriber,
Who pays in advance at the birth of each year,
Who lays down the money and does it quite gladly,
And cast round the office a halo of cheer.

He never says, "Stop it; I cannot afford it,
I'm getting more magazines now than I read;"
But always says, "Send it; our people all like it—
In fact, we all think it a help and a need."

How welcome his check when it reaches our sanctum;
How it makes our pulse throb; how it makes our
hearts dance!

We outwardly thank; we inwardly bless him—
The steady subscriber who pays in advance.

—JEWISH EVANGELIST.

PRAYER

Our Father, forgive all the imperfections of our preparation of heart and mind for drawing near to thee. We would not rush into thy presence unpurified and un sanctified. Calm our hearts, concentrate our spirits upon thyself, and whatever hold the world has upon us may it be loosened, and may we with free hearts rise toward God. Teach us, we pray thee, out of thy word. Give us grace to apply that word to our own conduct. May we entertain nothing that we know to be wrong, may we plunge into nothing that we do not know to be right. Through Jesus Christ our Lord. Amen.

THE FIRST TRUMPET

A Sermon by Robt. G. Huggins, Delivered in Cleveland, O. January 25, 1914, and Stenographically Reported for The Restitution

II. Historical Application

We have now passed in brief review the symbols of our text. We pointed out in our last sermon on Revelations 8:6 that before the first trumpet sounded there was a "preparation" from the date of Constantine to the death of Theodosius. Now after the death of Theodosius, were there any events that transpired in the Roman Empire, were there any judgments very severe answering to the "Hail, Fire and Blood Mingled," and did those severe judgments operate upon the western third of the Empire, and did those judgments decimate "the trees" that grew in that particular district, and did they operate to the destruction of "all the green grass?"

I. Radagaisus, "King of the Goths."

In answering these questions, permit me to refer you to the history of Radagaisus and Alaric,

the leading spirits in the execution of the judgment of the first trumpet, judgments which Claudian, a contemporary writer, calls a "hail storm." I read from Gibbons' Decline and Fall of the Roman Empire, pages 668, 669 and 670:

"Radagaisus marched from the northern extremities of Germany almost to the gates of Rome and left the remains of his army to achieve the destruction of the West. The Vandals, the Suevi and the Burgundians formed the strength of the mighty host; but the Alani, who had found a hospitable reception in their new seats added their active cavalry to the heavy infantry of the Germans and the Gothic adventurers crowded so eagerly to the standard of Radagaisus that by some historians he has been styled the king of the Goths. Twelve thousand warriors, distinguished above the vulgar by their noble birth or their valiant deeds, glittered in the van; and the whole van, which was not less than two hundred thousand fighting men, might be increased, by the accession of women, of children and of slaves, to the amount of four hundred thousand persons. This formidable emigration issued from the same coats of the Baltic which had poured forth the myriads of the Cimbric and Teutones to assault Rome and Italy in the vigor of the republic. After the departure of these barbarians their native country, which was marked by the vestiges of their greatness, long ramparts and gigantic moles, remained during some ages a vast and dreary solitude, till the human species was renewed by the powers of generation and the vacancy was filled by the influx of new inhabitants. The nations who now usurp an extent of land which they are unable to cultivate would soon be assisted by the industrious poverty of their neighbors if the government of Europe did not protect the claims of dominion and property."

"Many cities of Italy were pillaged or destroyed, and the siege of Florence, by Radagaisus, is one of the earliest events in the history of that celebrated republic, whose firmness checked and delayed the unskillful fury of the barbarians. The senate and people trembled at their approach within a hundred and eighty miles of Rome, and anxiously compared the danger which they had escaped with the new perils to which they were exposed. Alaric was a Christian and a soldier, the leader of a disciplined army, who understood the laws of war, who respected the sanctity of treaties and who had familiarly conversed with the subjects of the empire in the same camps and the same churches. The savage Radagaisus was a stranger to the manners, the religion and even the language of the civilized nations of the South.

The fierceness of his temper was exasperated by cruel superstition, and it was universally believed that he had bound himself by a solemn vow to reduce the city into a heap of stones and ashes, and to sacrifice the most illustrious of the Roman senators on the altars of those gods who were appeased by human blood. The public danger, which should have reconciled all domestic animosities, displayed the incurable madness of religion faction. The oppressed votaries of Jupiter and Mercury respected, in the implacable enemy of Rome, the character of a devout Pagan; loudly declared that they were more apprehensive of the sacrifices than of the arms of Radagaisus; and secretly rejoiced in the calamities of their country, which condemned the faith of their Christian adversaries."

Radagaisus, aided by the Vandals, the Suevi and the Burgundians, gave Rome "Hail, Fire and Blood Mingled." Even a large percentage of the Romans themselves offered pagan sacrifices, and the idolators of the realm seemingly rejoiced at Rome's plagues. But, disastrous as this "mighty hosts" and army of Radagaisus was to Rome, he did not fulfill all the requirements of the prophecy; he did operate upon "the third of the earth;" did not destroy a "third of the trees" or burn up "all the green grass." In other words he did not entirely fulfill the requirements of the prophecy. There as to be no subsidence of this hailstorm until the prophecy was filled.

II. Alaric Driven by Preternatural Impulse to Besiege Rome.

We now turn to Alaric, king of the Visigoths. Permit me to read from the thirteenth and fourteenth pages of the third volume of Gibbon's Rome: "The modesty of Alaric was interpreted by the ministers of Ravenna as a sure evidence of his weakness and fear. They disdained either to negotiate a treaty or to assemble an army, and with a rash confidence, derived only from their ignorance of the extreme danger, irretrievably wasted the decisive moments of peace and war. While they expected, in sullen silence, that the Barbarians should evacuate the confines of Italy (the third of the earth). Alaric, with bold and rapid marches, passed the Alps and the Po; hastily pillaged many cities, which yielded to his arms, increased his forces by the accession of thirty thousand auxiliaries; and, without meeting a single enemy in the field, advanced as far as the edge of the morass which protected the impregnable residence of the emperor of the West. Instead of attempting the hopeless siege of Ravenna, the prudent leader of the Goths proceeded to Rimini, stretched his ravages along the sea-coast of the Adriatic, and mediated the conquest of the ancient mistress of the world. An Italian hermit, whose zeal and sanctity were respected by the Barbarians themselves, encountered the victorious monarch, and boldly denounced the indignation of heaven against the oppressors of the earth; but the saint himself was confounded by the solemn assertion of Alaric, that he felt a secret and preternatural impulse, which directed, and even compelled, his march to the gates of Rome. He pitched his camp under the walls of Rome. During a period of six hundred and nineteen years the sat of empire had never been vio-

lated by the presence of a foreign enemy."

Allow me to continue reading from pages 35 and 36: "Such was the state of Rome under the reign of Honorius, at the time when the Gothic army formed the siege, or rather the blockade, of the city. By a skillful disposition of his numerous forces, who impatiently watched the moment of an assault, Alaric encompassed the walls, commanded the twelve principal gates, intercepted all communication with the adjacent country, and vigilantly guarded the navigation of the Tiber, from which the Romans derived the surest and most plentiful supply of provisions.

"That unfortunate city gradually experienced the distress of scarcity, and at length the horrid calamities of famine. The daily allowance of three pounds of bread was reduced to one-half, to one-third, to nothing; and the price of corn still continued to rise in a rapid and extravagant proportion. The poorer citizens, who were unable to purchase the necessaries of life, solicited the precarious charity of the rich, and for a while the public misery was alleviated by the humanity of Laeta, the widow of the Emperor Gratian, who had fixed her residence at Rome, and consecrated to the use of the indigent the princely revenue which she annually received from the grateful successors of her husband. But these private and temporary donations were insufficient to appease the hunger of a numerous people; and the progress of famine invaded the marble palaces of the senators themselves (the trees). The persons of both sexes who had been educated in the enjoyment of ease and luxury discovered how little is requisite to supply the demands of nature, and lavished their unavailing treasures of gold and silver to obtain the coarse and scanty sustenance which they would formerly have rejected with disdain. The food the most repugnant to sense or imagination, the aliments most unwholesome and pernicious to the constitution, were eagerly devoured, and fiercely disputed, by the rage of hunger. A dark suspicion was entertained that some desperate wretches fed on the bodies of their fellow-creatures whom they had secretly murdered; and even mothers (such was the horrid conflict of the two most powerful instinct implanted by nature in the human breast), even mothers are said to have tasted the flesh of their slaughtered infants! Many thousands of the inhabitants of Rome expired in their houses or in the streets for want of sustenance; and as the public sepulchres without the walls were in the power of the enemy the stench which arose from so many putrid and unburied carcasses infected the air, and the miseries of famine were succeeded and aggravated by the contagion of a pestilential disease."

Before Rome fell Basilius and John were delegated to notify Alaric, the Gothic king, of the desire of the senate to negotiate with him for clemency or at least moderation. I will now read from page 38:

"When they were introduced into his presence they declared, perhaps in a more lofty style than became their abject condition, that the Romans were resolved to maintain their dignity, either in peace or war; and that if Alaric refused them a fair and honorable capitulation he might sound his trumpets and prepare to give battle to an in-

numerable people, exercised in arms and animated by despair. "The thicker the hay (the grass), the easier it is mowed," was the concise reply of the Barbarian; and this rustic metaphor was accompanied by a loud and insulting laugh, expressive of his contempt for the menaces of an unwarlike populace, enervated by luxury before they were emaciated by famine. He then condescended to fix the ransom which he would accept as the price of his retreat from the walls of Rome—all the gold and silver in the city, whether it was the property of the state or of individuals; all the rich and precious movables, and all the slaves who could prove their title to the name of Barbarians. The ministers of the senate presumed to ask, in a modest and suppliant tone, "If such, O king, are your demands, what do you intend to leave us?" "Your LIVES!" replied the haughty conqueror; they trembled and retired. Yet before they retired a short suspension of arms was granted, which allowed some time for a more temperate negotiation. The stern features of Alaric were insensibly relaxed; he abated much of the rigor of his terms, and at last consented to raise the siege on the immediate payment of five thousand pounds of gold, of thirty thousand pounds of silver, of four thousand robes of silk, of three thousand pounds weight of paper. But the public treasury was exhausted; the annual rents of the great estates in Italy and the provinces were intercepted by the calamities of war; the gold and gems had been exchanged during the famine for the vilest sustenance; the hoards of secret wealth were still concealed by the obstinacy of avarice; and some remains of consecrated spoils afforded the only resource that could avert the impending ruin of the city. As soon as the Romans had satisfied the rapacious demands of Alaric they were restored in some measure to the enjoyment of peace and plenty."

Allow me to read now from pages 47 and 48: "The crime and folly of the court of Ravenna was expiated a third time by the calamities of Rome. The king of the Goths, who no longer dissembled his appetite for plunder and revenge, appeared in arms under the walls of the capital; and the trembling senate, without any hopes of relief, prepared by a desperate resistance to delay the ruin of their country. But they were unable to guard against the secret conspiracy of their slaves and domestics, who, either from birth or interest, were attached to the cause of the enemy. At the hour of midnight the Salarian gate was silently opened and the inhabitants were awakened by the tremendous sound of the Gothic trumpet (the first trumpet). Eleven hundred and sixty-three years after the foundation of Rome, the Imperial City, which had subdued and civilized so considerable a part of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia."

We read in God's word that "Hail, Fire and Blood Mingled"—God's severest judgments—were to fall upon the third of the earth, and we read that it was to decimate a third of the trees; it was to burn up all the green grass; and we go back to 395-400 A. D., to the warlike exploitations of Radagaisus, and we find a tremendous army devastating the third of the earth, and we find Rome besieged three times by Alaric and then

sacked. And now as we see the green grass mowed down, as we see the trees decimated, as we see the severe judgments of God coming upon the Roman people, we are able to see upon every page of sacred and profane history the visible footprints of Providence.

III. Footprints of Providence in History.

In the 13th chapter of Revelations and the 10th verse God decrees that "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." Now if there is any seeming severity in the judgments of the first trumpet, I ask you to remember that lying back of the sounding of this trumpet there was a "preparation," a getting ready; there were sins enough to have justified God in the infliction of these evils. Remember that the Romans had scattered the Jewish people, and had slaughtered and crucified 1,100,000 at the siege of Jerusalem; remember that their hands were stained with the blood of the Son of God; that while Christianity had gotten a foothold among them they had persecuted the Christians during the reign of Constantine and thereafter. Now they drink the same cup, suffer the same afflictions, the same famine; the same siege returns to them which they had previously given the Jewish people. They only are reaping what they had sown.

"Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of nations" (Rev. 15:3).

(Concluded)

GOD

No. 1

THE NATURE OF GOD

God is the personal spirit. Negatively the word "spirit" marks a contrast with matter. A negative statement does not tell us much, for very little is known of the real difference between matter and spirit, or of the real nature of either. Christ said: "God is a spirit." What is a spirit? How do we know? We know through our own consciousness. Man has a body, is a spirit, and is conscious of himself as a spirit; that is, as a being who thinks and feels and wills. These are the essential powers of these powers of a spirit, and it is from our own possession of these powers that we know what it means that God is a spirit. It means that God is an intelligence; God is a mind. He thinks and feels and wills. If the negative meaning is that God is other than matter, the more helpful positive meaning is that God is other than matter in the same way as man, by possessing these powers of thought, affection and will.

We need no closer definition of the difference between God and matter, if only we give full weight to this vital and practical difference, that he is one who thinks and feels and wills. The composition of spirit we may never understand, but this is the action of spirit, and this is intelligible.

That God is a spirit in this sense is taught and implied in the scriptures so constantly that special proofs from that source are superfluous. From the first page of the Bible to the last, he is every-

where the living and acting God, always manifesting the essential powers of a spirit.

Personal Spirit

The word may appear to be superfluous, since the thought that it expresses is implied in "spirit." Certainly it is implied in "spirit," as now defined, but not necessarily in that word as it is sometimes used. A vague usage, in which the thought of personality is but dimly present, is known in literature and in common speech, and may easily suggest its own vagueness to the word if without further assertion it is applied to God. The word "personal" in our definition asserts self-consciousness and self-direction in God; for these are the powers of personality as it is known to man. A personal spirit is a self-conscious and self-directing intelligence; and a personal God is a God who knows himself as himself, and consciously directs his own action.

But can the word "person" be applied to God? Is it not inadequate and misleading? Does it not imply limitations of being, and can we attribute limitations to him? Does not the conception of a personal God transcend our imagination, and even imply contradictions? All this may be true; nevertheless the word is correct at heart, and tells the truth. The word may be inadequate to the nature of him who is great above all, and to apply it to him may be to open mysteries that we cannot solve; but when this word asserts that God is self-conscious and self-directing, it describes him rightly, and we have no better word to take its place. More may be true of him, that neither this word nor any other word of human framing can express, but this word is not false. It reports him as he is. God may be more than we can mean by personal, but he is not less.

Pantheism denies this and allows to God only an existence that is not self-conscious or self-directing. It represents God as in the universe, somewhat as the life of the tree is in the tree. But that the Christian revelation represents God as personal needs no proof. He says "I," and men address him as "thou." Now does personality belong only to the earlier manifestations of God, and disappear in the later and higher. The personal element is not less prominent in the latest and the highest than in the earliest of all. Personality in God is not an outgrown anthropomorphism. The representation of God as a Father, emphasized by Christ, implies personality as distinctly as any of the early anthropomorphisms, and far more richly. Probably the truth is that complete personality exists in God alone. He is the one perfect and typical person, and man, as yet, possesses personality only in a rudimentary and imperfect way, as a growing gift which is gradually coming toward perfection. We are compelled to define personality from ourselves, and yet we can thus obtain only a partial definition. God alone is fully personal. After this explanation of "personal," it is scarcely necessary to give warning against the popular error that confounds it with body. Personality belongs to the spirit. "God is the personal spirit," not a personal spirit. He is not one among many who might be thus defined. The definition could not be true of another. "He is God alone." Thus the first part of the definition

declares that God is the self-conscious and self-directing mind, concerning whom the assertions that follow can be made.

The Character of God.

God is the personal spirit, perfectly good. The word "good" is not limited here as it often is in popular speech to mean kind or graciousness. It has its richest meanings and stands for the utmost that it ever expresses. It tells of moral excellence, such as the best heart and judgment of men approve. The word "good" means essentially the same when used of God as when used of men except that here it reaches up to its utmost fullness of significance. The definition "perfectly good" attributes to God all possible moral excellence. It affirms that he possesses every excellence that can belong to a personal spirit, unmixed with evil, unweakened by defect, unsurpassable in degree. It declares him good without qualification, in the sense that the word bears at its best in the language of men. It may be objected that the definition is inexact, since men are not agreed in their ideas of goodness. It is true that men differ as to what is good in many practical applications of the word, and in their ideals also. But it is also true that beneath all such differences there is a deep agreement among men at the heart of the matter. The human conception of goodness is an idea "springing and germinating," always growing, nowhere perfect, but it is a genuine idea, with a definite character. Moral goodness is not a name without a meaning. What our definition affirms is that man's highest thought of goodness rises directly toward the reality that exists in God.

The word "good" means the same in him and in us, else it means nothing to us; and when all errors have been corrected, and all inadequacies outgrown, and the best conception of moral good that is possible to man has reached, it will be found that God corresponds to that conception, while yet he transcends it.

The conception of God as perfectly good is the crowning characteristic of the Christian revelation, and to that revelation we are mainly indebted for it. Evidence of his goodness has been sought in nature and found in part. It could not be found there in full, for perfect character requires for its full expression a different field from that of nature. Only in life and action can character be fully expressed. In Christ God has been expressed in life and action, and been shown as the good God, excellent in all respects, and worthy of the love and confidence of all beings. Christ thus brings to men the joy and cheer that springs from confidence in a God of perfect goodness and adds the strength of hope to every good endeavor.

The Relation of God to Others' Existence

God is the personal spirit, perfectly good, who creates, sustains and orders all.

Who creates all. The word "create" is here used in the broadest sense, as covering the gift of existence in whatever manner it may have been imparted. The assertion is that the good personal spirit lies back of the universe as the ground of its being, and the active cause of its existence. He brought it into being, and it owes itself to him. The existing universe he has thus created in the past; and if there is creation going on today, he is

still the creator. Creative acts and processes, of every kind, are his alone. Plainly he must be greater than the universe, if he has produced it. As to the mode of God's actions in bringing all into existence, a definition can assert nothing; and the question of mode should be kept separate from the assertion of the fact. Here is asserted simply the fact that God has given existence to all things that exist. This truth is expressed on the first page of the scriptures, and runs through them to the latest writing.

Who sustains all. Here it is asserted that he who is the original is also the perpetual cause, the upholder of all things, who preserves them in existence. Here again the definition asserts the fact without indicating the manner. The marvel of the universe is force, by means of which it is sustained and held together. Force is from God. How it proceeds from him we do not know, and may never know; but he is somehow the origin of force itself, and the author of the innumerable combinations in which it performs its work of sustaining the universe. Back of the continuance of the vast sum of organized existence and energy stands the same personal spirit, who stands back of its origin. This is the constant doctrine of the scriptures, the creation and sustaining are works of one and the same God.

Who ordered all. Here it is asserted that he who creates and sustains the universe is also governing it, and directing it to the end. To his oneness it owes its unity. It is his character of perfect goodness that provides the universe with an end worth existing for, and guides it to the fulfillment of its own significance. Here again all questions of manner in God's ordering are untouched; what is affirmed is his unflinching, intelligent, all comprehending care over that which he has made, co-ordinating the whole into a purposed unity and directing it to his own end.

These three statements concerning God's relation to other existence—that he creates, sustains and orders all—are closely parallel in meaning to Paul's threefold saying: "Of him, and through him and unto him are all things (Rom. 11:36.)

A BROTHER.

MARVELOUS THINGS

"Oh, sing unto the Lord a new song, for he hath done marvelous things; his right hand and holy arm hath gotten him the victory."

When the Israelites were in bondage, and Moses led them across the Red Sea, the waters were divided, and the walls of the sea were a protection. The enemy said: "I will pursue, I will overtake, I will divide the spoil;" but in the pursuit, through God's power, the waters returned to their strength and the Egyptians were destroyed.

The song of Moses and the children of Israel were praises unto him, saying, "Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy." And so on, down through every conflict, through the battles that were fought, the dividing of the nations, kingdoms that were overthrown, the rule of the judges when the people wanted a change, the times of the prophets and the disobedient, un-

believing people. Then at last, when Judah and Israel were unhappy, and Saul was not a king to suit, and Israel so full of bitter complaint, the power of God's strength was known and felt by all. No victory now without great sacrifice of life.

Yes, humanity has paid the price; their blood has been spilled to satisfy a restless people. Had God left them? No. His right hand and holy arm brought the victory to his people every time; and when David realized this he said: "We will sing a new song, for the hath done marvelous things."

When Isaiah foretold of the new king that would come, and Jeremiah prophesied the destruction of Jerusalem, it all came to pass, and the Chaldeans did come and overthrow Jerusalem, despite the confidence of Zedekiah and his people that nothing would happen; they were carried away captives to Babylon, and there their lives paid the penalty of unbelief.

God's strength and power overshadowed Jeremiah and his followers, and they escaped from this mighty conflict. God has been with his people always, though sometimes they have seemingly been overwhelmed and crushed with persecution. Our Master, the only one who never fell, had to pay the price, and he was sacrificed for us. Paul was imprisoned, John the Baptist was beheaded, Christians were put to death, and the last one of all the prophets was cast out on a lonely, rocky island.

The sublime thoughts of all who suffered seem to have come when the shadows hung like a pall, but they never faltered. Under such conditions Paul wrote the wonderful letters which are now a part of sacred history. John saw the future in wonderful visions on that bleak, bare island, and wrote Revelations. Shall we sing a new song? Did not God do "marvelous things?" Dear reader, think on these things.

In the wars of our school history, and the wars of recent years, has not God shown his strength? The right principle, the pure thought, the best interests and the good of the ages have always been protected. True, there are times when the light can scarcely be seen for the darkness, but his right hand and holy arm have never lost their power or strength. The enemy may conquer for a time, and his victory may seem to overwhelm and crush, but God is our shield. Let us trust him, and not forget to give unto him the praise. And, like David, let us "sing unto the Lord a new song, for he hath done marvelous things."

ETTIE FRY.

Little Alice, not three years old, came running into the room where her mother was sewing, and throwing her little head into her mother's lap said: "Mamma, I don't want God everywhere." Her mother suspected that she had been in some mischief; so she went into the other room and found the little girl had been doing wrong, had been disobedient. It is not true that disobedient children, whether large or small ones, do not like to have God everywhere? Dear children, may we all ever remember that, "Thou, God, seest me."—Sel.

THE RESTITUTION

Issued Weekly By

THE RESTITUTION PUBLISHING COMPANY

Entered as Second-Class Matter February 6, 1913, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.

ROBERT G. HUGGINS.....Editor
BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

Burton H. Lang	Harry Pott
Chas. A. Goss	Robt. G. Pate
Buell W. Nutt	N. S. Westfall
W. S. Tomlinson	

SPECIAL CONTRIBUTORS

S. Roxana Wince, Merceton, Ind.
Dr. Chas. A. Goss, 10513 Lee Ave., Cleveland, O.
Almus Adams, 4019 Western Ave., Station A, Omaha, Neb.
Flora A. Wood, Chico, Cal.
George Francis, Albany, Wis.
J. J. Heckman, Ames, Neb.
Geo. B. Alldridge, 11320 Knowlton Ave., Cleveland, O.
S. H. Thomas, Proctor, Mont.
E. W. Knapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., P. O. Box 222, Akron, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement gives of particular texts in the writings of contributors. does not extend to the interpretation of details nor the exe-

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.



EDITORIAL

By oversight our list of "Special Contributors" has not appeared on the editorial page for several issues. It is back this week in its proper place, and will remain a permanent fixture.

During the past week we held a special series of meetings at Bloomingville, Ohio, under the direction and management of Brother B. F. Smith. Heretofore Brother Smith, who is a most devoted and zealous servant of God, has had poor success in publishing the gospel among his neighbors, and made this effort doubtful of any good results. He was surprised and gratified to see the schoolhouse, where the meetings were held, fairly filled each evening, although the weather was zero and below through the whole series. The attention and interest were most excellent. The sermons were designed to awaken interest instead of stirring up prejudice. Our brother is a farmer, and we greatly enjoyed our visit with him and his interesting family. While he only has one son with him as an heir of eternal life, the mother and daughter and other son are friendly to the truth and its friends. May they obey the truth speedily, for when the storm of judgment breaks at the coming of the Lord it will be too late, too late.

COMMUNICATIONS

To the Brother Contending for the Faith:

Gal. 3:16: "Now to Abraham and his seed were the promise made. He said not, And to seeds, as of many; but as of one, and to thy seed which is Christ." Gal. 3:26-29: "For ye are all children of God by faith in Christ Jesus." Verse 27: "For as many of you as have been baptized into Christ, have put on Christ." Verse 28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

Verse 29: "And if ye are Christs, then are ye Abraham's seed, and heirs according to the promise." Read Hebrew 11 chapter. In 2 Cor. 11:22, Paul says: "Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I." Heb. 2:16: "Verily, he took not on him the nature of angels; but he took on him the seed of Abraham."

A SISTER IN THE FAITH.

MATTHEW 25

Gertrude M. Logan

In the fear of God I would like to make a few remarks concerning the above. First, in order to get the mind of God in any passage, we must take the whole context and all scripture that relates to it.

The question is, Does the judgment scene of Matt. 25 include all who have lived from Adam to the end, or only those living during the thousand years? Of course those who have committed the sin unto death in this age will remain in the tomb, and we learn from 1 John 5:16 that "if anyone see his brother sinning a sin not to death, let him ask and he will give him life for those who sin not to death. There is a sin to death; I do not say that he should ask concerning that." Since we are permitted to pray for those and are assured that we will be heard, can we exclude the innocent babe from a share in our prayers? (Before I go further please let me ask in deepest love for all the brethren that we put aside all sharpness and ridicule, and help each other to dig for this "diamond of truth.") (The prayers enjoined upon us in 1 John 5:16 are for those "sinning a sin not unto death." "Innocent babes" and heathens are not included in these prayers unless they are guilty of "sinning a sin;" and if they are criminal to the extent of "sinning" they are not "innocent." "If anyone see his brother sinning a sin." John is talking about our "brother," not babes and heathens.—Editor.)

I suppose all will agree with me that the judgment of the saints is now going on, and has continued since Adam. Is it not reasonable to suppose that the judgment of the nations will be of long duration also? God's ways are not our ways, and we must be very careful to get the whole of God's plan clearly before our minds. You will also agree with me that "God is perfecting a peculiar people for his name, to go with him" in the regeneration," and that this is to be done in the ages to come. If God spends six thousand years developing a priesthood does it seem reasonable that he would make short work of the ones to compose this kingdom? We are told in Isa. 43:8: "Bring

forth the blind people that have eyes, and the deaf that have ears." Verse 9: "Let all the nations be gathered together and let the people be assembled." Then chapter 44:22 says: "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee." This can not mean spiritual Israel, for they have never turned away from God, hence could not be asked to return. (Unfortunately, dear sister, many of Israel have "departed from the living God" (Heb. 3:12).—Editor.)

Romans chapter 1 is given as proof that those spoken of as being such great sinners are condemned to eternal death and will not be brought back, but Paul is trying to show the Jews that it is the law that condemns them and that by their own works they can not hope for justification and would remain in death, as far as the law is concerned, as it proves them worthy of death. If you will read in the sixth chapter you will see that Christ is their justifier through faith. The sins of today are just as bad, if not worse, as we have more light, and we are told that as it was in the days of Sodom and Gomorrah so shall it be in the day of the Son of Man. If you blot out one the other must be also, to be just, and you would have only the comparative handful who happened to be alive at Christ's return; and these also you will have to blot out, as their record is no better. If you blot out all these you will have a kingdom composed of kings and priests only, with no subjects. Then I would like to ask, when God will fulfill his promise to bless the Ishmael seed of Abraham, who must be among these nations? 2 Peter 3: 9 says: "The Lord is not slow as some regard slowness, but is patient toward us, not wishing that any should perish, but that all should come to reformation." Verse 16 says: "As also in all his (Paul's) epistles, speaking concerning these things; in which some things are hard to understand; which the uninstructed and unstable pervert, as also the other scriptures, to their destruction." Verse 17: "Be on your guard, lest being led away by the deceit of the lawless you should fall from your own stability." Let us strive with all our strength to rightly divide the word of truth. But we can not rejoice too much that God has given us the blessed words in John 7:17: "If anyone wish to perform his will he shall know the teaching, whether it is from God or I am speaking from myself." If this were true in Paul's time it is true now.

This subject has been so ably handled by others that I shall not say more, and pray most earnestly that our people may soon see eye to eye on this most important phase of the kingdom question, which we must understand before God can reveal to use the greater riches in store for us. Christ spent his time teaching about the kingdom, and we can do no better than follow his example, being sure we can do it in the same spirit, which is sure to bring only good results, not strife and divisions. Let us humbly work for unity and harmony.

(It must be admitted that the foregoing article is well written and very interesting. If the same effort some make to show that people are to be saved in the future was turned into an endeavor to save people "now" (2 Cor. 6:2), while

God is near and graciously offers to save them (Isa. 55:6, 7), much good could be done. "God now accepteth thy works" (Eccl. 9:7); we have no such assurance as this concerning the future. A sister who can write so splendidly on such an impractical subject as above would be a power if she turned her attention and efforts to saving people in this "day of salvation" (2 Cor. 6:2). We suggest "What Must I Do to Be Saved" as a pertinent theme upon which to write, as this subject is being sadly neglected and threatens to become obsolescent among us.—Editor.)

QUESTIONS ON REVELATIONS ANSWERED

Bro. Huggins:

With your permission I will offer a few thoughts on Rev. 22:17, and endeavor to answer some questions asked by Bro. A. Hornaday.

First—Does this call mean the gospel call, calling the unit seed (1 Cor. 1:24)? I will say yes, because the last part of the call says: "And whosoever will let him take the water of life freely." The "whosoever" must include people of this dispensation.

Second—"If so, could the bride be calling herself?" I answer no. The bride is calling those that are out of the ark of safety.

Third—"Is the nobleman in Luke 19:12 the same "Lord" who returns from the wedding?" I would say yes, and that our Lord himself is the one referred to. Of course we can only give our best thoughts on any subject. None of us are perfect; all are liable to err. God, by his spirit, in giving to us a grand and glorious view of the bride in her purity and exaltation, is working in harmony with his plan in perfecting his Son, "who for the glory that was set before him endured the cross, despising the shame." The bride is the finished product of the sovereign will of our Creator. It is the goal of our hope, and is here exhibited for our encouragement in the work of overcoming.

The prospective bride, or those individuals who finally compose the bride, are first children of God, babes in Christ, heirs to the promises. In process of time the child becomes a strong man in Christ, and finally becomes a member of the multitudinous bride of the Lamb. It is the goodness of God that leadeth men to repentance. Therefore the call by the spirit and the bride follows one of the grandest pictures of God's goodness to be found in all the Bible (2 Rev. 22:1).

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea." We are all acquainted with the testimony concerning the new heavens and earth, but not so with the statement, "and there was no more sea." The conception of the ancient was that the sea contained horrible monsters, enemies of our race; and when on account of strong winds the sea encroached upon the land early navigators kept near to the shore, and in a storm the sea became a terror. Therefore the expression when a man is in a tight place, "he is between the devil and the deep sea."

The sea is represented as an invading army: "The sea is come up upon Babylon; she is covered with the multitude of the waves thereof" (Jer. 51:42). When the Lord goes forth with the An-

ointed for the salvation of his people, as pictured by the prophet Habakkuk, he will "walk through the sea, through the heap of deep waters." The monsters of the sea are today a terror to the earth's inhabitants. See the panic in Greece by the prospect that Turkey will soon possess a Dreadnaught, one of the modern terrors of the sea.

The things that constitute the new Jerusalem are given to us in symbol, and to understand them we must lift the symbol and see what is under it. The woman is the Christian church; her children are the converts to Christianity. From the time that Cain killed his brother until now there has been an irrepressible conflict going on between truth and error, between the seed of the woman and the serpent. Why then do we apply the war in the heaven of chapter 12 to the time of Constantine in the overthrowing of Paganism? The answer is, because that was a field day in the conflict, a desperate effort by the dragon to destroy the Christian church.

Another fact is that the woman has in all ages been bringing forth children; those children become women, and they in turn bring forth children, who in the aggregate constitute "the bride the Lamb's wife." And although the most part of the children are in the death state, they are none the less exhibited to the living in their glorified and victorious state under the symbol of a grand and glorious city, for our encouragement, on the same principle exactly as it was with Christ, "who for the joy that was set before him endured the cross, despising the shame" (Heb. 12:2). "The city" had a wall great and high," God's protection; does this not say to us, "Come." "And the city was pure gold," purity; this should say to us, "Come." "And the city had no need of the sun to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." "Come," brethren, let us strive to enter in.

GEO.. FRANCIS.

BEREAN BIBLE STUDY

Love

1. What is the grandest element in the character of God? 1 John 4:16.
2. Where did this principle or element originate? 1 John 4:7.
3. How does God manifest his love toward us? John 3:16; John 4:9-10; 1 John 4:9.
4. How does his love affect our own? 1 John 4:19.
5. How may we be known as the followers of Christ? John 13:35.
6. Did God love Israel? Jer. 31:3.
7. What is the greatest demonstration of love we can show toward our fellowman? John 15:13.
8. Did Christ do this? Rom. 5:7-8.
9. What will love dwelling in our hearts inspire us to do for our enemies? Rom. 12:20-21.
10. How do we know that we have been accepted of God? 1 John 3:14.
11. How do we know when our love towards the brethren is of God? 1 John 5:2.
12. Can we hate a brother and still love God? 1 John 4:20.
13. What are we in God's sight if we hate a brother or sister? 1 John 3:15.
14. If we indulge in a spirit of criticism and faultfinding, what will it lead to? Jas. 4:11.
15. Does the law of love demand a higher standard of living than the law and the prophets? Matt. 7:12.
16. How should we act toward those who are not in Christ? Titus 3:2; 1 Thess. 4:12.
17. How does Peter classify love in the order of the Christian graces? 2 Peter 1:5-7.
18. Does the Apostle Paul agree with Peter in this order? 1 Cor. 13:13.
19. What is the bond of perfection? Col. 3:14.
20. How may this love be made perfect? 1 John 4:17, 18.
21. By doing what are we exhorted to have love for one another in the Church of God. Eph. 4:31, 32; 1 Peter 3:8-11; Rom. 12:9-10.
22. What must we possess to be Christ's? Rom. 8:9.
23. What must we do to become the followers of Christ? Mark 8:34.
24. How may we secure his friendship? John 15:14.
25. How may we show our love to him? John 14:15.
26. What is the commandment of Christ to his church? John 15:12.
27. How may we secure the love of our heavenly Father? John 14:21.
28. How are we related to Christ if we do the will of God? Matt. 12:50.
29. If we really love God what will we do? John 14:23.
30. If we do not love God, will we keep his sayings? John 14:24.
31. How may we glorify God? John 15:8.
32. What are the fruits of the spirit? Gal. 5:22.
33. How are we enabled to bear fruit? John 15:5.
34. If we have the love of God shed abroad in our hearts, will we seek preeminence? Phil. 2:3.
35. How should we esteem those who labor for us in the Lord? 1 Thess. 5:12, 13.
36. How may we keep the unity of the spirit? Eph. 4:1-3.
37. How great was Christ's love for us? Rev. 1:5.
38. Who has taught us that we should love one another? 1 Thes. 4:9.
39. Was Israel instructed to do this? Lev. 19:18.
40. Did Christ confirm this? Matt. 22:39.
41. What is the greatest commandment? Deut. 6:5.
42. Did Christ acknowledge this? Matt. 33:37, 38.
43. Is Christ our pattern? 1 Peter 2:21.
44. Are we to follow his example in all things? John 13:15; 1 John 2:6.
45. Can anything separate us from the love of God? Rom. 8:35.
46. Whom does the Lord chasten? Prov. 3:12; Heb. 12:6.
47. How should we esteem the chastening of

- the Lord? Prov. 3:11; Heb. 12:5, 7.
 48. What will love do? 1 Cor. 13:4-7.
 49. How should we keep ourselves? Jude 21.
 50. How may we attain unto the fullness of
 the love of God? Eph. 3:17-21.

GEORGE B. ALLDRIDGE.

THE COMMA

The comma is in written or printed compositions the point (,) which is used to separate or point off phrases and imperfect clauses, and generally the simpler parts of a sentence, and which makes the shortest pause in reading. "All scripture is given by inspiration of God," and all scripture by inspiration was written over eighteen hundred years ago. At that time there were no marks for pauses; they were invented some two hundred years after the scripture was written. So the comma is no mark of inspiration, but an invention of man, and is now accepted as being necessary to convey the right meaning to a sentence; but if placed wrongly in the sentence it does not express the truth. For example:

There is a lady in this land,
 With twenty nails on each hand;
 Five and twenty on hands and feet—
 This is true without deceit.

We know this is not true. Why not? The comma is in the wrong place. Let us place the comma right and get the real truth:

There is a lady in this land
 With twenty nails, on each hand
 Five, and twenty on hands and feet—
 This is true without deceit.

So we find in scripture the comma is not always placed so as to give the true meaning. Acts 19:12: "So that from his body were brought unto the sick handkerchiefs or aprons." Place the comma after "sick;" the handkerchiefs or suoidæ were not sick.

Again, we find the comma in the wrong place in Luke 23:43: "Verily, I say unto thee, today shalt thou be with me in paradise." Christ was crucified between two criminals, and one of them railed on him, saying: "If thou be Christ, save thyself and us." But the other, answering, rebuked him, saying: "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus: "Lord, remember me when thou comest into thy kingdom." This is called the thief's prayer. He did not pray to be taken to heaven; he did not pray to be in paradise. But he did pray to be remembered when Jesus came into his kingdom; and we wish we had as sure a promise of being in that kingdom as the thief has. Jesus has not come into his kingdom yet, and paradise is not restored yet, and will not be until Christ comes into his kingdom. Then he will raise the thief and give him eternal life. We can not accept this scripture with the comma before "today," but place the comma after "today," and it gives the meaning. In fact, we must place the comma after "today," or we make John's record a falsehood. "When Jesus therefore had received the vinegar he said: "It is finished: and he bowed his head and gave up the spirit." "He" Christ, was dead. "The Jews, therefore, because it was

the preparation that the bodies should not remain upon the cross on the Sabbath day, besought Pilate, that their legs might be broken, and that they might be taken away. Then came the soldiers and brake the legs of the first, and of the other which was crucified with him; but when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John 19:30, 34). Now Jesus was dead, but the thief was not, and breaking a man's legs does not kill him; and it was the custom those days that after the Sabbath the criminal was placed back on the cross to die there. We presume this custom was followed in this case. We believe the thief was still alive when Christ was raised on the first day of the week. Therefore, as the thief did not die the same day that Jesus did, and he has not come into his kingdom yet, it is evident that Jesus and the thief have not been together since the crucifixion, although Jesus remained on the earth forty days after his resurrection. If Christ was in paradise that day the thief was not, so to take this scripture, with the comma before "today," makes Christ's statement false. But place the comma after "today," and the promise to the thief is in the future, where it belongs. The promise was made "today, but will be fulfilled when paradise is restored.

I will give an example of that statement for present time: "Verily I say unto thee, today I am going to Portland." Well, it is nearly night, and I can not reach Portland today; then why tell such a story? I have not; you place the comma after "today," and it will tell the true meaning: "Verily I say unto thee today, I am going to Portland." Now I am telling you today that I intend some time in the future to go to Portland. Now brethren, it makes a great difference with us which side of the comma we are on. If on the right side it leads to the narrow way and eternal life; but if on the left side it leads to the broad way and destruction. The last account we have of the thief he had his legs broken, was not dead; and the record does not say he did or did not die; but as that is the doom of all mankind, we know that he died, but not the same day that Jesus died, and where Jesus was that day he was not. We read that Joseph took the body of Jesus and laid it in a new sepulchre in a garden near by; he took the body, because that was all there was to take, as it had ceased to breathe and Jesus was dead. Let us put our faith in God, and trust that he will do as he has promised, and never put our faith and trust in a comma that is of human invention and placed in a sentence where it conveys an erroneous meaning.

This scripture in Luke is quoted to prove an immortal soul in man. But there is no immortality until the third birth: the first of a woman, the second of water, the third by a resurrection from among the dead. The third birth, according to the signs now being fulfilled, is very near at hand. There has been but one received the third birth, that is Christ. And but a very few will be born at the resurrection, because it is a very few that repent, believe and obey God's gospel, and they are the only ones that are born the third time.

E. W. KNAPP.

WHAT WILL CHRIST DO WHEN HE RETURNS TO THE EARTH

No. 1

A decade ago there was a book written in answer to the question, "What Would Christ Do if He Were Here?" It created quite a stir throughout the land, and was used in a dramatic way to fill the churches. It revealed in a way the universal condition of society. To our mind there is a more important and interesting question: "What Will Christ Do When He Returns to This Earth?" The first question implies that human agencies will be used to convert the world for Christ; the second implies that Christ and his saints will do this work after his return. The conversion of the world to Christ must mean universal peace on the entire habitable globe. The angel's message was: "Glory to God in the highest, and on earth peace, good will to men" (Luke 2:14).

Nothing is more plainly written in the scriptures than that Christ appeared on earth about twenty centuries ago as the Son of Man, suffered and died, was raised from the dead, and ascended to heaven with the promise that he would in the future return to earth. He said to his sorrowing apostles: "Let not your hearts be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions (positions). If it were not so I would have told you. 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 14:1-3). This language plainly teaches that he would go away. It also teaches that he will come again for the purpose of taking his apostles to himself, that they may be with him.

There is no intimation that he will remove his saints from this earth, but that they shall be co-rulers with him here (Rom. 8:17; James 2:5; Rom. 5:9, 10; 20:4). The angels announced in Acts 2:11: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven." We should remember that these words came from messengers from heaven, and should be heeded. The apostle Peter declared: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." He also states that this testimony is strengthened by the voice of the Father, who said: "This is my well beloved Son, in whom I am well pleased" (2 Pet. 1:16, 17).

Many of the nominal churches of today teach and believe that Christ will again visit this earth,

but beyond the raising of the dead and the changing of the living they know nothing. They are, as the apostle says, "willingly ignorant" of what will transpire when he comes. It is generally accepted that this earth will be literally destroyed at his second advent. Ignoring the great truth of a future rule or judgment of the nations who will occupy it when Jesus comes, why should Jehovah destroy the works of his own hands when he says: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited" (Isa. 45:18). Again: "The righteous shall never be removed; but the wicked shall not inhabit the earth" (Prov. 10:30). "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5). "Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness" (2 Pet. 3:13). The promise of Jesus to his apostles was: "Verily I say unto you that ye who have followed me in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). This same writer declares that Jesus will sit upon the throne of his glory when he comes with all his holy angels with him. Then will he judge the nations, not destroy them, as many affirm and teach. Jehovah's purpose is expressed to Moses in the following language: "As surely as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21).

To Isaiah this same beautiful truth was expressed in the following language: "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The glory and the knowledge of the Lord that will fill this earth is when a righteous race has been produced, and nothing that will harm shall exist. In these articles we wish to show in a general way what Jesus will do when he returns to the earth. In Acts 3 we read: "He will send Jesus Christ, who before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." We are left to fill out from the scripture of what the restitution consists. We can go no further than the scriptures have revealed.

D. C. ROBINSON.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WILLIAM G. ROTHE, American Agt.,
1301 Park Place, Brooklyn, N. Y.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

"Ontario"	3.00
Cleveland Sisters' Society.....	3.00
J. F. Wagoner.....	2.50
Mrs. Sarah Green.....	.50
Jos. Shellenburger	1.50
J. Hogarth50
Robt. G. Huggins.....	1.00

The Strong, Kennard & Nutt Co.

WHOLESALE OPTICIANS

We make a specialty of high grade prescription work and carry a full line of all kinds of Optical Goods.

All orders filled same day as received.

"S. K. N." SERVICE

Means prompt returns, careful work, moderate prices.
Goods shipped to all parts of the country.

The Strong, Kennard & Nutt Co.

513 Schofield Bldg.
CLEVELAND, OHIO

200 Nantucket Bldg.
AKRON, OHIO

REMARKABLE BOOK OFFER. Read it!

IS THE WORLD GROWING BETTER?

By L. S. Bronson. Do not miss reading this booklet. 1 copy, 5c.

LAW OR GOSPEL

By M. Joblin. 1 copy, 10c.

HOUSE OF MANY MANSIONS

By L. C. Thomas. 1 copy, 10c.

WORDS OF THE KINGDOM

418 pages. 1 copy, \$1.00.

FUTURE PROBATION

4 copies, 10c.

GLAD TIDINGS OF GREAT JOY

20 copies, 10c.

WHERE ARE THE DEAD?

1 copy, 5c.

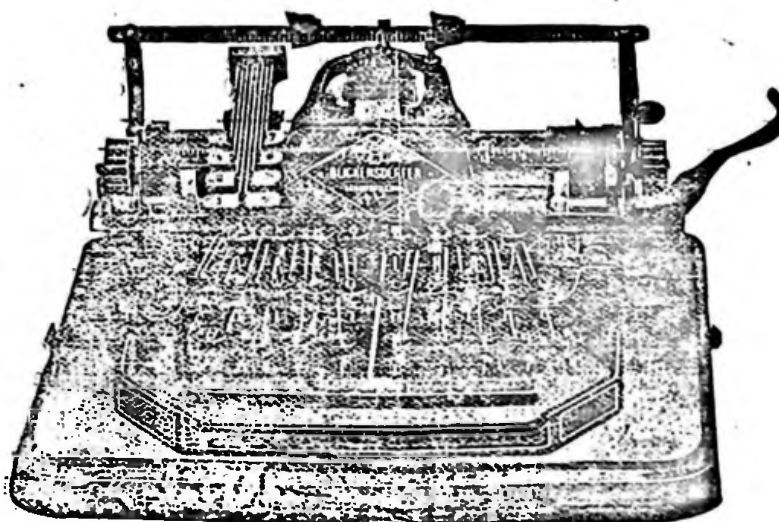
One copy of each of above works, all for only \$1.25. Send us your order today.

Address CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio.

TWO TRACTS

"Salvation" and "Resurrection," two tracts by the late J. L. Wince, are written in a way that can not fail to arouse the interest of both saint and sinner. They deal with questions more important to man than any others that can be named.

The author sleeps, dear brethren. His work is left for you to carry on. Let him speak through you. Single copy, 10 cents; \$1.00 per dozen. For sale by S. Roxana Wince, Pierceton, Ind.



No. 8 Model

\$60.00

No. 6 Model

\$50.00

Limited Number
of Rebuilts for

\$17.50

Write us today
for our special

Catalogue

No. 72

Special
discount to
ministers

BLICKENSDERFER TYPEWRITERS

265 THE ARCADE, CLEVELAND, OHIO

THE RESTITUTION PUBLICATIONS

Send for all of the following Books and Tracts to CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio

THE DEATH OF CHRIST—A sermon by the Editor of The Restitution. Strong, plain, convincing. One copy, 3 cents; two copies, 5 cents; twelve copies, 25 cents.

WHO ARE LED BY THE SPIRIT?—The best four-page double column booklet ever written on this subject. One dozen copies, 15c cents; one hundred copies, 75 cents.

A LETTER TO A FRIEND—32 pp.; 10 cents each, 12 for \$1.00.

FUTURE PROBATION—150 pp.; 10 cents each, 12 for \$1.00.

The following tracts by M. Joblin:

THE KINGDOM OF GOD

NO IMMORTALITY OUT OF CHRIST

OLD MOTHER EARTH TO BE BORN AGAIN.

VAIN WORSHIP.

WHAT SHALL WE DO TO BE SAVED?

GOD'S LOVE AND SOLICITUDE FOR MANKIND

THE FOOLISHNESS OF PREACHING

SALVATION, WHAT IS IT?

All the above are 16-page tracts; 100 for \$1.50; any assortment.

THE PATERNITY OF JESUS—By M. Joblin. 122 pp.; each 10 cents. A work that proves Jesus was the Son of God and not the natural son of Joseph.

THE SCRIPTURE SEARCHER'S ASSISTANT—By M. Joblin. Each 6 cents. A valuable aid to the study of the Scriptures. Contains 400 references.

A WRONG DEFINITION OF LIFE AND DEATH—A six-page tract, a most excellent book. 10 copies, 15 cents; 50 copies, 35 cents; 100 copies, 60 cents.

THE DEVIL: WHAT, WHERE AND WHY?—A 24-page tracts; 5 cents a copy.

SIGNS OF CHARACTER, OR HOW TO READ CHARACTER AT SIGHT, and HEALTH THROUGH NATURE'S LAWS

Two books by Dr. A. Wallace Mason. One is a study of character and how we may read it by the face and head. Bro. Mason has made a very close study of this subject for years, and the information given in this book will prove interesting and instructive. Price 25 cents; 73 pp. The other is a work which tells how to gain and keep health, as its title says, "through nature's laws." Every family should have a copy. Price 10 cents.

SALVATION: WHAT IS IT?—A sermon in German, translated by Henri Jerguensen. Price, 10 copies, 15 cents; 50 copies, 35 cents; 100 copies, 60 cents.

FOUR PAGE TRACTS

CAN YOU BELIVE?—10 for 10 cents, 50 for 25 cents.

STATE OF MAN IN DEATH—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

LIFE AND DEATH—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

AGE TO COME NOT A HERESY—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

TWO PAGE TRACTS

BIBLE PEARLS SUITABLE FOR WIDE DISTRIBUTION—(1) The Gospel. (2) Coming and Kingdom of Christ by 20,000 Baptists in 1660. (3) Immateriality. (4) Kingdom of God. (5) Nature of Man and Thoughts for Thinkers. (6) Two Advents. (7) What is Religion? (8) Restitution Age. (9) Destiny of the Wicked. (10) Baptism. 10 copies for 5 cents, or assortment of packages of 100 for 20 cents.

WORKS BY ROBT. G. HUGGINS

THE DEATH OF CHRIST.....3c each, or 12 for 20c
A doctrinal sermon, setting forth the reality of Christ's death.

PARADISE LOST; PARADISE REGAINED.....5c each, or 12 for 40c
A sermon in which every text in the Bible where paradise occurs, either in the English or original tongue, is explained.

THE BIBLE: ITS PRINCIPLES AND TEXTS.....\$1.10 each, or 2 for \$2.00
As indicated by its title, this book is divided into three sections. The first consists of a disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a homiletic manner particular "Texts." As an Editor the Author has untied many knotty questions submitted to him by readers; more than a hundred and fifteen are considered in this volume.

ROBT. G. HUGGINS, - 10623 Lee Avenue, - CLEVELAND, OHIO

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21. Asa means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

VOLUME 6.

AKRON, O., MAR. 8, 1914

NUMBER 5

IMMORTALITY

The saints who now with Jesus sleep
His own almighty power shall keep,
Till dawns the bright, illustrious day
When death itself shall die away;
Soon shall the trumpet sound, and we
Shall rise to immortality.

How long shall our glad voices sing
When Christ his risen saints shall bring
From beds of dust and silent clay
To realms of everlasting day!
Soon shall the trumpet sound, and we
Shall rise to immortality.

When Jesus we in glory meet
Our utmost joy shall be complete,
When landed on that heavenly shore
Death and the curse will be no more;
Soon shall the trumpet sound, and we
Shall rise to immortality.

—L. BARTLETT.

WAS PAUL SENT TO BAPTIZE?

The great commission reads: "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned." "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20; Mark 16:16).

This scripture shows us:

1. That the apostles were to go and teach.
2. Baptize those who believe.
3. Teach the baptized believers to observe all things commanded.

Go, teach and baptize, are a part of the "all things" Jesus commanded the apostles; and hence, are a part of the "all things" they must teach baptized believers to observe. And as baptized believers must observe the all things the apostles were commanded to observe, they also must go, teach and baptize, and likewise teach the all things, to those whom they have taught and baptized.

Paul was taught by one Ananias to "Arise and be baptized and wash away thy sins" (Acts 22:16). He "immediately arose and was baptized" (Acts 9:18). Now was Ananias faithful to his commission, and did he teach Paul to observe the "all things" Jesus had commanded? If so, he taught Paul to "go," which he did; "teach," which also he did; and "baptize," and we learn that he also baptized. But if Christ sent him not to

baptize, he sent him out under a new commission, and when he baptized Crispus, Gaius and the household of Stephanus, he disobeyed that new commission. If Christ sent Paul "not to baptize," and he did baptize, was he not disobedient to his Master when he baptized these people? It looks that way to me. When God says not to do something, he always means what he says; and in all cases of disobedience to God's "nots" in the days of the old covenant, condemnation was meted out to the disobedient.

Then again; if God gave Paul a new commission, did he not by so doing make the old one null? A new law relating to the same subject or case always takes the place of the old; as in the case of our new tariff law; the old law in our case was "go teach" and "baptize," and "teach" those who had believed the teaching and been baptized, to also observe the same things; the new would be "not baptize." So baptism would be repealed, and Paul was wrong when he taught that people are baptized into Christ, and that we are buried with him in baptism, etc. "God saves by the washing of water by the word;" this Paul declares, yet men will contend that Paul teaches to the contrary and was sent to practice the contrary! Who can believe such? Not I; can you, dear reader?

Then what will we do with those words of Paul which read: "For Christ sent me not to baptize, but to preach the gospel" (1 Cor. 1:17)? Let us examine a few places in our chapter and see if we cannot discover a key that will unlock this text and give us some light. In verse 11 we read: "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe," etc. By taking up the common version you will see the words "which are of the house" are printed in italic letters, which denotes there are no Greek words for them, but the translators thought they were necessary to get a clear meaning of the verse. Now try to read the verse without these words; you will see there is something wanting. It would not sound very well if it should read: "By them of Chloë," as the Greek has it, but something is needed to fill up to make it sound good in English. In verse 1 we have: "And Sothenes our brother." There the word "our," is not in the Greek, but it is supplied, to complete the sense. While our translators may have supplied words in unnecessary places, in many they are necessary, and we think that there should be two in our text to make it harmonize with the general teaching of the word.

Jesus gives us a verse that will explain Paul very clearly; it reads: "Jesus cried and said, He that believeth on me, believeth not on me, but on

him that sent me" (Jno. 12:44). Now is it possible to believe on Jesus, and at the same time not believe on him? You will all say, No. We are clearly taught in the sacred writings that it is necessary and essential to believe on Jesus, and that we should have faith in the Father. Jesus himself said: "Ye believe in God, believe also in me" (Jno. 14:1), showing that it is necessary to believe in both Father and Son. Then how will we understand him in Chapter 12? It means: "He that believeth on me, believeth not (only) on me, but (also) on my Father." The words "only" and "also" complete the sense.

Now let us try Paul the same way: "For Christ sent me not (only) to baptize, but (also) to preach the gospel." Then Paul was under the same great commission as the rest of the apostles, and he was not rebellious when he baptized some of the Corinthians, nor did he contradict himself when he taught baptism as an essential to forgiveness of sins. He is always in harmony with himself. He thanked God that he had only baptized a few of the Corinthians, because he feared they might say he baptized in his own name instead of the name of Jesus. Those brethren, like most people in our day, were not satisfied with God-given names and designations, but wanted to be called "Paulites," "Peterites," etc. There are no recorded cases of conversions in the New Testament where those converted were told not to be baptized, but always to the contrary. Even after God had directly converted Paul by a miracle he sends Ananias to teach him that baptism is essential to having his sins taken away. Even after Cornelius was a praying man, and just and feared God, he was taught that he must be baptized; and the Ethiopian, after having been up at Jerusalem, worshipping the one true God, Phillip teaches the necessity of baptism, and goes down, according to the commission, and baptizes him. May God help us to be faithful to his word.

J. J. HECKMAN.

ISAIAH 33:17

"Thine eyes shall see the king in his beauty; they shall behold the land that is very far off." Wonderful words are these. The prophet is here speaking of God king, for verse 20 tells us to "look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quite habitation, a tabernacle that shall not be taken down * * * but there the glorious Lord will be unto us a place of broad rivers and streams." The psalmist informs us that God will set his king upon the holy of Zion (Ps. 2:6). The prophet Isaiah says the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously (Isa. 24; 23). Because of this glorious reign the psalmist asks the question: "Who is this king of glory?" and then answers it by saying: "The Lord strong and mighty, the Lord of hosts, he is the king of glory" (Ps. 24).

We may know why he is styled the king of glory by reading the 102nd Psalm. "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 heathen shall fear the name

of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generations to come, and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoners; to loose them that are appointed to death, to declare the name of the Lord in Zion and his praise in Jerusalem, when the people are gathered together and the kingdoms to serve the Lord." "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one" (Zech. 14:9). That is the reason for the apostle Paul saying our Lord Jesus Christ at his appearing, shall show who is the blessed and only potentate, the King of kings, and Lord of lords, who only hath immortality. Other kings must give up their reign and rule by reason of death, but not so our Lord Jesus Christ, for he brought life and immortality to light through the gospel, and has been made strong after the power of an endless life. Therefore shall his glory and beauty transcend those of all other kings.

"Thine eyes shall see the king in his beauty." Sight is a wonderful thing; most of our knowledge is obtained by it. There are many ways of communicating knowledge, such as writing, telephoning and telegraphing, but these do not satisfy like seeing face to face. The apostle Peter, when he desired to make one know the certainty of the things he wrote said: "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty" (2 Peter 1:16).

There is little reason for misunderstanding between two parties when they see one another and talk together. That was the thought Job had when he said: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. After I shall awake, though this body be destroyed, yet out of my flesh shall I see God; whom I shall see for myself, and mine eyes behold, and not another" (Job 19:25-27). David had this in mind when he wrote: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake, with thy likeness" (Ps. 17:15). And beloved, this same blessed thought has come down through ages to us. We too may see the king in his beauty, for John has written: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Behold, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is" (John 3:1, 2).

But who shall see the king in his beauty? The prophet has told us (verse 15): "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression; that shaketh his hands from holding of bribes, and shutteth his eyes from seeing evil." We have another description of a citizen of Zion in the 15th Psalm: "Lord, who shall abide in thy tabernacle? Who shall dwell in the holy hill? He that walketh uprightly

and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor." It is to be understood that we must first come into covenant relation with God through faith and obedience; then work out our salvation by doing the things commanded.

Brethren, we are in the last days, time is short. Let us give heed to the admonitions given us. The trials that come to us in a great city are many; I realize it more and more. The things that are alluring may lead us astray. To prevent this we must be faithful to each other, set a good example to each other, and not be afraid to talk plainly yet affectionately.

Now may the God of all grace help us to keep in the narrow way that we may see the king in his beauty, and experience the joys of eternal life.

W. S. TOMLINSON.

THE PRE-EXISTENCE OF CHRIST

When we realize that a correct understanding of the Christ is essential to salvation we will then dig for the "diamonds" of truth which lie as deeply buried in God's word as the literal ones do in the earth.

That there will be false teaching concerning him is shown by the following: "But the spirit expressly says that in subsequent times some will apostatize from the faith, giving heed to deceitful spirits and teachings of demons (persons whose minds are evil, as is seen by the following), by the hypocrisy of false teachers whose own conscience has been seared" (1 Tim. 4:1, 2). The Diaglott renders 1 Tim. 3:16: "A pillar and foundation of the truth, and confessedly great is the secret of piety; he who was manifested in flesh was justified in spirit, was seen by messengers, was proclaimed among nations, was believed on in the world, was taken up into glory." If the secret concerning Christ is great we can not expect it to be found on the surface. In fact, Christ has not been understood and appreciated from the first, and all who are deep students of the word see that it is not God's plan to save the whole world, but "to select a people for his name," to go with him in the regeneration of mankind (Acts 15:14; Matt. 19:28).

I can not do better than make frequent quotations from footnotes in a very old translation of the New Testament, first of which is: "He is called the 'Word,' because God gave his word to Eve, that the seed of 'the woman' (Mary) should bruise the serpent's head. Prior to this there was no need of a Savior, as sin had not entered. The Word, or 'Word of life,' as 1 John 1:1 has it, existed in the form of this promise, and repeated to Abraham, Isaac (a type of Christ), and so on until the word became flesh when Christ was born of Mary. Christ the antitype existed before the type if he pre-existed, which contradicts scripture.

"Each name was added to Christ as he advanced, and each one was retained until now he has a number of very important titles, and none have been discarded.

"In the beginning," that is, from the commencement of the gospel dispensation, or ministry of Christ. This is the usual sense of the word in

the writings of this evangelist (John 6:64). Jesus knew from the beginning, or from the first (John 15:27; 2:24) 3:11; 1 John 1:1; 2:7, 8; 2 John 6, 7). Nor is this sense of the word uncommon in other passages of the New Testament (1 Thess. 2:13; Phil. 4:15; Luke 1:2).

Since there are two beginnings, one when Adam was created, and the beginning of Christ's ministry, we may know which is meant by the context.

The expression, "The word was with God," is commonly construed to mean that Christ was with God in person, but his contradicts other testimony in the record. Moses was with God in the mount, and Christ was in close communion with God while he was being fitted for his high and holy office. The interpretation, commonly accepted, does not harmonize with the record of Christ's life, in which no hint of a personal presence with God in heaven is given. Nor does the Old Testament say anything about it. Yet the scripture which says that he came down from heaven is true also, since his life came direct from God, as did Adam's. The real record of his life is nullified by tradition. No one is able to say "Lord Jesus" except by the Holy Spirit (1 Cor. 12:3). "He who believed in the Son of God has the testimony in himself; he who believes not God has made him a liar, because he has not believed the testimony which God has testified concerning his Son" (1 John 5:10).

Matt 22:41 is still another sample of Christ's mysterious way of speaking to those whose eyes are "holden." David called Christ his Lord, because it was only through him that David could get life (eternal); yet Christ was David's son in the flesh. God, in his wisdom, spoke in mysteries, that only those whom he could use in the great work of redemption in the ages to come would understand (Eph. 2:7).

"And the Word was a God, was God." John 10:34, 35 reads: "Jesus answered them. 'Is it not written in your law, I said you are gods? - If he called them gods to whom the word of God came, and the scripture can not be broken. Moses is said to be a god to Pharaoh (Ex. 7:1).

John 10:30 says: "I and the Father are one;" one in love and purpose. Compare this with John 17: 8, 11, 16; 3:34; 5:23. John 12:40-42 says: "He has blinded their eyes and hardened their hearts, so that they should not see with their eyes, and understand with their hearts, and should turn, and I should heal them." Nevertheless, many of the rulers also believed into him, but because of the Pharisees they did not confess him, so that they might not be put out of the synagogues." "For they loved the glory of men more than the glory of God" (John 12:42, 43).

"All things were done by him." The Diaglott gives the original Greek as "by it," instead of "by him." This agrees with the scripture which says that God alone created all things by his word. God spoke or gave the promise, and it was just as sure as if Christ straggled into existence then. If God saw that he could develop and perfect man, and fit him for immortality only by experiencing sin, shall the creature criticize the Creator?

To say that Christ created the earth would put

him on the same plane as his Father, and Jesus said of himself that he could do nothing. When we say that a house was built by John Miller we mean that he planned and directed the work, and would never think of naming the different workmen. God says in Heb. 1:2 that in the last of these days he spake to us by his Son whom he appointed heir of all things, on account of whom he constituted the ages," when he will enlighten those purchased by his blood. Eph. 3:9 says: "Even to enlighten all as to what is the administration of that secret which has been concealed from the ages by that God who created all things." King James Version adds "by Jesus Christ," but that is not in the original. Col. 1:16, 17, is also a mistranslation. The original is: "Because in him were all things created; those in the heavens and those in the earth, the visible and the invisible, whether thrones or lordships or governments, or authorities, all things have been created on account of him and for him; and he is in advance of all; and all things have been placed together in him." All things in the Christian dispensation were done by Christ, and according to his direction; and in the ministry committed to the apostles nothing has been done without his warrant. John 15:4, 5: "Without me ye can do nothing." Compare verses 5, 7, 10, 16; John 17:8; Col. 1: 16-19.

"By him was life." "Christ was the revealer of life. With him were the words of eternal life (John 7:68; 1 John 5:11); hence he is called the word of life (1 John 1:1). This life, that is, Jesus, who is now called the life, as he was before called the Word, was the light of man, the great instructor of mankind."

"A man sent from God." This illustrates verses 1 and 2 of John 1. The word made flesh. The same language is used of John, the forerunner of Christ.

"And the world was enlightened by him." The common version, adopted by Newcome, renders it: "The world was made by him," but this is inadmissible, as the Greek work never bears that sense.

"We behold his glory." We were witnesses of his miracle, his resurrection, the descent of the Holy Spirit, etc. If he had this glory, except by promise, how would it have been witnessed by those who saw it? Rev. 4:11 says: "Thou art worthy to receive the glory," etc. If he actually possessed it before the world was, how is it that he had to prove his worthiness after he was born? He was the second Adam, hence had to come after him, not before him. His life was derived from God, just as was the first Adam's; but he is worthy of more glory than the first Adam would have received if he had obeyed, as he gave his life for the world.

John 17:22 says: "And the glory which thou hast given me, I have given them, that they may be one, as we are one." This glory that Christ has given us is in prospect, to be delivered at his return. Just so he received his glory from God before the world was over. John 6:32-38 clearly teaches that the doctrine, not the person of Christ, descended from heaven. The people, then as now, did not understand his dark sayings and parables (Ps. 78:2). Our Lord always saw their mistakes,

but did not correct them, as he did not want them as his followers at that time, and took this means to get rid of them.

"What then if ye shall see the Son of Man ascending where he was before?" He was in heaven as the Word or Logos. Another of his dark sayings. Read carefully and prayerfully John 8:12-45 in your Diaglott.

In this chapter Christ is explaining that they do not understand because of their worldliness, which prevents a comprehension of spiritual things. Matt. 15:9 says: "But in vain do they worship me, teaching as doctrines the precepts of men. But because I speak the truth ye do not believe me. Who of you convicts me of sin? If I speak the truth why do you not believe me?" (John 8:45, 46). "Your father Abraham earnestly desired to see my day; he saw it and was glad." Our Lord did not say that Abraham had seen him, but "his day," in vision; and that Christ would descend from him according to the flesh. "Christ was set apart for his office and work before Abraham was born. Grotius, Bishop Pearce, Campbell and Newcome render "Before Abraham was I am he." The Diaglott does also

The peculiar use of the present tense in these expressions is to imply certainly, as if he had said: "My mission was settled and certain before the birth of Abraham." God's way of speaking and acting is not ours, but we are wise if we strain every nerve to understand his ways. 1 Cor. 1: 26-29 illustrates this. For behold your invitation, brethren, that not many are wise according to the flesh, not many powerful, not many noble; but God selected the foolish things of the world, that he may shame the wise; and God selected the weak things of the world, that he may shame the powerful; and the things not existing, that he may bring to nothing existing things. So that no flesh may boast in the presence of God." Matt. 10:11 further illustrates the same thing: "Why dost thou speak to them in parables? He answered saying to them, Because you are permitted to know the secrets of the kingdom of the heavens; but to them this privilege is not given." Heb. 5:8 says: "Though being a Son, he learned obedience from what he suffered, and having been perfected (in knowledge) became a cause of eternal salvation to all those who obey him." This is strange language to apply to a being supposed to know all things in heaven and earth before his birth. He was perfect in everything but knowledge, so it must be this. (He was not perfect in nature till he was raised from the dead with the power of an endless life.—Editor.)

1 Cor. 2:7-10 says: "But we speak of the wisdom of God, which was hidden in a mystery, and which God previously designed before the ages for our glory, which no one of the rulers of this age knew; for they would not have crucified the Lord of glory if they had known. But, as it was written, Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for those that love him. God has revealed even to us through the spirit. For the spirit searches all things, even the depths of God."

These scriptures and many others clearly show

that this mystery concerns our beloved Savior. There is no mystery if the surface reading is taken, which seems to teach pre-existence, but according to John 6:44 Jesus says: "No one comes to me unless that Father who sent me draws him;" also John 14:6: "No one comes to the Father except by or through me." They work in such perfect unison that no one whose heart is not right can possibly get into the kingdom. We can deceive others, and ourselves even, but the Father and Son—never.

Submitted in deep love for God and humanity.
GERTRUDE M. LOGAN.

THE CHRISTIAN'S ALPHABET.

NO. 2.

- A—Add to your faith virtue, and to virtue knowledge (2 Pet. 1:5).
- B—Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world (1 Jno. 4:1).
- C—Cast thy bread upon the waters: for thou shalt find it after many days (Eccl. 11:1).
- D—Depart from evil and do good: seek peace and pursue it (Ps. 34:14).
- E—Enter into His gates with thanksgiving and into His courts with praise: be thankful unto him and bless His name (Ps. 100:4).
- F—Follow peace with all men and holiness, without which no man shall see the Lord (Heb. 12:14).
- G—Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door (Jas. 5:9).
- H—Honor the Lord with thy substance and with the first fruits of all thine increase (Prov. 3:9).
- I—In every thing give thanks: for this is the will of God in Christ Jesus concerning you (1 Thess. 5:18).
- J—Judge not according to the appearance, but judge righteous judgment (Jno. 7:24).
- K—Keep thy heart with all diligence; for out of it are the issues of life (Prov. 4:23).
- L—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 Thess. 2:3).
- M—Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother (Matt. 18:15).
- N—Not given to wine, no striker, not greedy of filthy lucre: but patient, not a brawler, not covetous (1 Tim. 3:3).
- O—Only let your conversation be as it becometh the gospel of Christ, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel (Phil. 1:27).
- P—Pray without ceasing (1 Thess. 5:17).
- Q—Quit you like men, be strong (1 Cor. 16:13).
- R—Resist the devil and he will flee from you (Jas. 4:7).
- S—See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and unto all men (1 Thess. 5:15).
- T—Trust not in oppression and become not vain in robbery: if riches increase, set not your heart upon them (Ps. 62:10).
- U—Use hospitality one to another without grudging (1 Pet. 4:9).
- V—Verily, I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me (Matt. 25:40).
- W—Woe unto the world because of offenses: for it must needs be that offenses come; but woe to that man by whom the offense cometh! (Matt. 18:7).
- X—Xalt ye the Lord, our God, and worship at His footstool; for He is holy (Ps. 99:9).
- Y—Yet if any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf (1 Pet. 4:16).
- Z—Zion shall be redeemed with judgment, and her converts with righteousness (Isa. 1:27).

—Amy V. Weaver.

36,000 GO TO CHURCH.

Springfield, O., Feb. 16.—More than 36,000 of Springfield's 60,000 population attended church Sunday as a result of the "go-to-church" effort. The lines were thrown out by the brotherhoods and various societies. The moving picture shows closed so that everybody who wanted to go to church could have the opportunity. Ministers were gratified with the attendance.—The News, Feb. 14, 1914.

Was it not kind in the moving picture shows to close one day so the people could "have the opportunity" to attend church? The churches are put under everlasting obligation to the showmen for granting the people this "opportunity." The combined effort of the brotherhoods, "various societies," picture shows, and ministers, resulted in a little more than half of the city going to church for one Sunday. Wonderful, is it?

FROM A JEWISH STANDPOINT.

They simply will not permit us to show any degree of liberalism toward Christianity, so, as we have had occasion to remark several times before, attend to your own business, and let other religions attend to theirs. The Restitution, a Christian weekly, in commenting about Rev. Charles F. Aked's Congregational congregation worshipping temporarily in Temple Emanu-El, San Francisco, pays us this splendid "compliment:" "It seems from this that modern liberality is about to efface all doctrinal differences; even Rabbi Meyer is willing to sacrifice Jewish monotheism for the 'Adorable Trinity' of Christianity." So, there you are. Stick closely to your own faith, you're narrow; be liberal and you're flirting with the dominant faith.

In view of Dr. Aked's recent somersault and revolutionary change of views, the above is especially interesting.—The Jewish Independent, Feb. 20, 1914.

THE RESTITUTION

Issued Weekly By

THE RESTITUTION PUBLISHING COMPANY

Entered as Second-Class Matter February 6, 1913, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.

ROBERT G. HUGGINS.....Editor
BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

Burton H. Lang	Harry Pott
Chas. A. Goss	Robt. G. Pate
Buell W. Nutt	N. S. Westfall
W. S. Tomlinson	

SPECIAL CONTRIBUTORS

S. Roxana Wince, Pierceton, Ind.
Dr. Chas. A. Goss, 10513 Lee Ave., Cleveland, O.
Almus Adams, 4019 Western Ave., Station A, Omaha, Neb.
Flora A. Wood, Chico, Cal.
George Francis, Albany, Wis.
J. J. Heckman, Ames, Neb.
Geo. B. Aldridge, 11320 Knowlton Ave., Cleveland, O.
S. H. Thomas, Proctor, Mont.
E. W. Knapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., P. O. Box 222, Akron, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement of particular texts in the writings of contributors, does not extend to the interpretation of details nor the ex-

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.



EDITORIAL

Sister C. W. Russell writes: "If you have time, please tell us (briefly if necessary) what should be our attitude in regard to working with and for the great prohibition movement now going on in this state, as well as in other parts of the United States. Should the Saints take part in the work and vote for it. It certainly is a good work, but are we called for this?"

Politicians as a rule are failures in the truth. We must keep distinctly in mind that the kingdom of God is the agency through which God puts down "all rule, authority and power" (1 Cor. 15: 24). "All enemies," even the "last enemy," is to be abolished by the reign of Christ on earth, which would be an impossibility if previous to his coming some political party with the help of woman suffrage has done the work. If God destroys the kingdoms of this world when he sets up his own (Dan. 2:44; Rev. 11:15), it must be evident that politicians have failed to cleanse the earth and make it fit for Christ to preserve and bless. The saints are to judge the world (1 Cor. 6:2), but not in this age. Hear Paul's solemn charge to us: "Judge nothing before the time, until the Lord come" (1 Cor. 4:5). Let us beware of exercising judicial power before it is committed to us. When our obedience is fulfilled we will revenge all disobedience, not before (2 Cor. 10:6).

But you say it is a good work? Maybe, but we have noticed that the work is not as "good" as

some have represented it. Saloons have been voted out, but the drinking class have their beer shipped in, and go on drinking the same as before. "Blind tigers" have taken the place of the public saloon. How much has the exchange benefited the community? Last year more liquors were consumed in the United States than ever before. Has the anti-red light crusade abolished or even lessened the social evil? Not an iota. On the contrary, the respectable ladies of our land are now wearing the slit skirt, a fashion that originated with the Greeks when their women were a marketable commodity. As a nation we are losing our grip on morality in spite of the "good works" of all Christendom, and the much-boasted "helps" of woman suffrage and political parties. If faith without works is dead, works without faith is also dead (Jas. 2:17). "Good works" that do not root back into faith are dead. Thousands of works perfectly good are "dead works" from which we need to be purged (Heb. 9:14). "Repentance from dead works" is a kind of repentance many people need (Heb. 6:1). Therefore we advise that you only help good works which spring up in your community, separate from the faith, with moderation, not expecting much from the effort, which reservation will save you from disappointment. Give the truth your heart and life; refuse to be switched off this for any cause, however plausible.

Bro. J. J. Nagel writes: "I enclose a clipping from a San Francisco paper of yesterday. The man Aked, an Englishman, recently naturalized here, is a noted preacher, formerly of New York but now living in California. He is truly a great preacher; but what a terrible position to take with respect to the Son of God! What flimsy reasons for so believing he adduces, and what an array of scripture testimony proving Christ not to be the son of Joseph, which he entirely ignores! But I have forgotten; there is a coterie of respectable readers who believe as does the 'Rev.' Aked." Yes, Bro. Nagel, and the deadly heresy of Josephiteism has tried hard to find a home in the Church of God. Higher critics, infidels at heart, they go through the Bible and sort out the miracles, and say, like "Rev." Aked, that they believe some of them (maybe), others they do not understand, while others they do not believe, as they are the "growth of legend." The broadminded call The Restitution "narrow" because it steadfastly resists this skepticism. Following extract from Mr. Aked's sermon defines his belief and the belief of all Unitarians:

"Some of the miracles I unquestionably believe. A man of the divine nature of Jesus could undoubtedly perform miracles. But some of the miracles I do not believe; such as, for instance, the story that Jesus took a coin from a fish's mouth. I do not believe that. Others of the miracles I do not understand. Most of them, I believe, are the growth of legend."

Bro. R. C. Railsback asks us to state briefly the grounds of our hope, recently expressed in an editorial, that we are "expecting the return of the Master this year with bright hopes." Well, the expiration of Daniel's time periods, the partial

return of Israel to Palestine, the decadence of Turkey and the Papacy, the gigantic preparations for war among the nations, and the war clouds which hang thereateningly over the earth, all unite in testifying that the Lord is near, "even at the doors." We have searched the scriptures in vain to find a prophecy which has to be fulfilled before the Lord comes. Not a prophecy stands between us and our Lord's return. "Blessed is he that watcheth."

THE SISTERS' SOCIETY.

Annual Report of the Sisters' Society of the Church of God, Cleveland.

From Jan. 1, 1913, to Jan. 1, 1914, we have held twenty-four meetings, with an average attendance of thirteen members and fourteen visitors. Seven letters were written to Sisters out of the city. Eighteen letters and notes of thanks were received. Post cards were sent to a number.

One hundred and eight calls were made. Two were asked to attend the conference at the expense of the Society. Only one could accept. Missed having one meeting on account of the conference, and also one at Christmas.

We consider our meetings have been well attended, especially as we have had so much bad weather. We were also pleased to add three new members to our list of membership, but to our sorrow death claimed two of our members. Our hour's study of the scriptures has been of great benefit to us and always enjoyed.

The treasurer's report follows:

Jan. 1, 1913, to Jan. 1, 1914.

Cash on hand Jan. 1, 1913.....	\$28.00
Total collected dues.....	56.50
Total donations.....	38.52
<hr/>	
Total	\$95.30
Disbursements	\$78.47

Balance in treasury Jan. 1, 1914.....\$16.83

NELLIE PATE, Treas.
HATTIE GOSS, Sec.

**PILGRIM BROTHER HAYDEN SAMSON—
DECEASED.**

Many of our readers knew and dearly loved Brother Hayden Samson, who has served the Lord and the Brethren under the auspices of the Watch Tower Bible and Tract Society for the past fourteen years. For several years past he has been in feeble health—yet persevered to lay down his life in the service of the Lord, the Truth and the Brethren. Returning home, he experienced a severe attack of indigestion February 24th. He got relief, however, and went to bed as usual. The next morning, Sunday, his body was found in bed, apparently asleep. He had passed beyond "in a moment, in the twinkling of an eye," with evidently no struggle, no pain. We rejoice with the dear Brother, believing that he has gone before to the heavenly condition—where so many of us are hoping ere long to join the Savior and him, and all the members of the Body of Christ.—The Watch Tower, Feb. 1, 1914.

Queer obituary this. For incomprehensible

doggerel, "Pastor" Russell is second to Mrs. Eddy. Every thing he touches becomes extraordinary; nothing is commonplace. Hayden Samson's death is more remarkable, as Russell reports it, than the Samson of Bible history. The reader will please note the following peculiarities about Samson's death and the report of it:

1. "Pilgrim Brother Hayden Samson—Deceased." Literary taste requires that the title of an article should be akin at least remotely to the subject matter of the communication. The caption of this article leads the unsuspecting reader to suppose that Hayden Samson had died, and that he is going to read a report of his demise. These expectations, however, are shattered to smithereens before he gets through the obituary.

2. "His body was found in bed apparently asleep." Beautiful sentence, and very orthodox in sentiment. Like immortal soulism, "his body" is one thing; Samson another and different thing. "His body" is "deceased," not Hayden Samson. "His body" is now located, but where is Hayden Samson? "His body" has "deceased," but he has not thus far.

3. "He (Samson) has passed beyond." This flatly contradicts the title of the obituary. That says Samson is "deceased;" now we learn that only "his body" died, and Samson himself "passed beyond." Where and what is "beyond?" No one knows but immortal soulists, heaven-goers, Spiritualists and Russellites. We give it up.

4. "He had passed beyond 'in a moment, in the twinkling of an eye.'" No man ever died so quickly as that. Paul's "moment" and "twinkling of an eye" is at the "last trump," when "the dead are raised incorruptible." Did the "last trump" sound when Samson died? We have not heard it, have you? Was "the dead" part of Samson "raised incorruptible?" That was removed from the bed and buried! Has Samson's "corruptible (body) put on incorruption; and his mortal (body) put on immortality?" Nay, "his body" is gone, and gone forever!

5. "We rejoice with the dear Brother." That is, Samson rejoices because he is dead, and Russell is glad, too! Nice that the joy is mutual.

6. "He (Samson) has gone before to the heavenly condition." "Gone before." Very dignified and orthodox this! It is a likely guess that by "beyond" is meant a "heavenly condition." The statement might mean this or something else if the words "gone before" had been left out of the sentence. But these words were put in so no one could find out what was meant. Nevertheless, all Russellites can understand and explain it.

7. "Where so many of us are hoping ere long to join the Savior." That is, Russell and "many" of his followers are "hoping" they will soon die! Let us not begrudge them their hope.

COMMUNICATIONS.

Dear Brother Huggins:

Am enclosing \$1.00 to help some one who should be reading our good paper, "The Restitution." I was glad to see your article in answer to that of "A Brother."

I cannot see where those who are advancing

this idea, of the faithful ones of the Old Testament being left out of Christ's kingdom, and not being heirs to immortality, get their authority for their idea.

I was sorry to see that Brother Tomlinson was in poor health and trust the change and care may do him much good. Father is spending the winter in Scotland and England, and enjoying it very much.

Love to Sister Huggins and the brothers and sisters. May you have God's best blessing in your work.

Your sister in hope,

LILIAN MASON.

Dear Brother Huggins:

Will you please send me another copy of the last Restitution, February 3, and also one or two copies of December 23, if you still have any of issue last named.

This leaves us as well as usual, and "striving to walk in the straight and narrow way that leads to life." And feasting on the many good articles brought to us through the dear good paper, The Restitution. We hail the coming of each number with delight. I sincerely hope that the coming year will prove to be a more profitable one with us all, in the Lord's work, and that its close will find us better prepared to meet the Lord when He comes in power and great glory. My endeavor in the future, as in the past, will be to study God's word, and to stay close to what is written.

May the Lord bless you with health and strength to carry on His work till He comes.

MRS. A. J. MARTIN.

Dear Brother Huggins:

I ask an interest in your prayers, for I feel myself sinking; I seem to have lost all power to pray and understand. It seems useless for me to pray. I know I ought not to feel thus. How may I arouse my interest? I imagine I hear you say: "Pray and study and the way will be opened unto you." But again comes that repugnant feeling. I don't like to read; it is seldom I can get the full meaning, if any, of what I am reading. Often I have difficulty to suppress a feeling of scorn toward the people of God, and then I scorn myself. Do you think I may grow to like to read the Bible if I persist?

(Our first impulse upon reading this letter was to answer it. Then we thought of some of our writers who are older and have a wider and broader experience. Frankly, we thought of our Sister and Mother in Israel, S. Roxana Wince. It appears from above letter that the dear sister who writes it is in poor spiritual health. Will not our readers remember this discouraged sister in their prayers, and will not Sister Wince and other contributors who know "how to speak a word in season to him that is weary" (Isa. 50:4), write something which will be helpful in restoring this dear despondent sister to her first love (Rev. 2:4)? In the meantime, we ask her to study Christ's message to the Ephesians (Rev. 2:1-7), noting particularly the fifth verse.—Editor.)

Dear Brother Huggins:

I, for one, do appreciate the many good letters, I being one of the isolated ones. I should like to see a sermon every week in our dear Restitution, or once a month even. I often give the paper to friends whom I desire should hear of "the blessed hope."

Sometimes I get discouraged, for I have practiced giving tracts and papers so that others could hear the good news, but they never want to talk. I did enjoy Sister Flora Wood's letter. How true it is and how often we do promise to try a little harder, for we all believe the time is short. Let us put on the whole armor of God, that we may be able to stand in the last great day. How glad all those ought to be that can meet together. Sometimes I feel as though I could not wait for that time. Dear ones, pray for all of us that are as I am, isolated, and receive our thanks for the many good letters.

And now, dear isolated ones, you all have my kindest sympathy, and if we are faithful and hold out to the end, it will be, oh so different! So let us struggle on for that grand prize.

Your Sister in Christ,

EMILY COLLETT.

Dear Brothers and Sisters of the Church of God:

As I have just finished reading The Restitution, I thought I would like to write a few words and ask a few questions also. One dear Sister has been sending The Restitution to me for two years. Let me tell you that its visits are always welcome, as it is the only means I have of hearing the blessed truths of salvation, as there is no church of our faith here, nor within miles of here.

No doubt some will remember the letter I wrote to The Restitution a year or so ago, and remember me. I trust Sister Russell will see this and understand why I did not answer the dear letter she wrote to me. I appreciated the letter very much, and am very thankful to be counted a member and looked upon as one of you, but as her letter was misplaced I could not remember her address and could not answer.

Now I would like to ask a few questions, and would appreciate it very much if the noble writers would explain them to me.

First—Why is it that the Jews are God's chosen people, and we (the Gentiles) are only joint-heirs of the kingdom, when the Jews are looked down upon and despised? They prevaricate, steal, indulge in every worldly pleasure, and yet they will be chosen along with us who try not to do anything displeasing in the sight of our Master.

Second—Are we commanded to keep the "Ten Commandments," or were they done away? If so, which day is the Sabbath, Saturday or Sunday?

Third—It says in the Bible that Christians must be set apart from the world and abstain from every worldly pleasure. Now, does that mean that you must not indulge in any pleasure with your friends, or be in company with any one who does not believe as I do? I do not understand it means just like it sounds. How are we to get any recreation, because young people have young people's thoughts and like young company.

Fourth—In the last Restitution, in the article written by L. T. Nichols, "The Holy Spirit," he says: "After His ascension, Jesus appeared to Paul and chose him as the twelfth Apostle," etc. I understand that after Jesus ascended into heaven He said that no man should see Him or hear from Him until He came back to this earth, or words to that effect. Will some one please explain this? I may have the wrong meaning.

I think this is all, and I trust that I may see articles written on said subjects.

MRS. H. L. DAVIS.

Dear Restitution:

We read the letters of Sister Crumwell and Sister Martin of January 27, with much pleasure. It was good, indeed. It seemed like they were close by and were talking to us. There is lots of encouragement in such letters, especially when they are from those who are isolated. Such are deprived of the pleasure of meeting with the household of faith regularly. We can sympathize with those lonely ones, as we live a distance of 14 miles from the church, and consequently have not the privilege of meeting regularly with them. I often think we ought to speak often to each other through our much-loved paper. Then I think, "Oh, what can I say that would be interesting, especially when there are others who are so much abler."

I heard a minister say once that he got tired hearing himself talk; he would be so glad to hear from others. I often think if we all thought we could say nothing and do nothing, there would be nothing done; we would be like the one who buried his talent. If we all thought we could do something, there would be lots done; why! our paper would have to be made larger to hold it all if all of us got busy!

We were so glad to hear from Brother Robison in issue of January 20. Jesus said to Peter, "Feed My Sheep." Brethren, we have lambs, babes in Christ, in this vicinity, and they need food and care. I frequently hear them express a desire to hear from you. The older ones also enjoy your writings. We enjoy hearing from all the brothers and sisters. You may think you do not interest any one, but you do.

We are very much pleased with the arrangements the editor is making in regard to publishing sermons in The Restitution. We only wish there could be one in each week. Oh, let us all join together and see how much improvement we can make in our paper this coming year! If each one would send in one new name, what a help it would be! We have not sent less than two and more for the last 15 years. Surely, it is money well used in the Master's vineyard. Oh, dear ones, that we may see the value of laying our treasures where moth and rust will not corrupt, and where thieves cannot break in and steal.

The signs indicate that the time is short for work. The Master will soon come to gather His faithful ones, give immortality to the living and call forth the sleeping saints. Glorious day! Are we ready? Shall we be among that happy assembly? By the help of our blessed Jesus we can

be! If we will do our part He has promised never to leave us, nor forsake us.

MRS. W. H. EIDMILLER.

OBITUARY.

Bessie E. Miller.

Bessie E. Cole-Miller was born Nov. 7, 1878, at Walkerton, St. Joseph county, Indiana. She was the daughter of George E. and Miranda Cole, and one of a family of five children. She received the advantage of a common school education, with some auxiliary training in the Plymouth High school. She was united in marriage to Norman N. Miller June 12, 1898, and became the mother of four children, namely: Susie Irene, Keim Elton, Myra Arsene and Julia Beth. The oldest of these is thirteen and the youngest three years of age.

She believed the truths of the Bible as taught by the Church of God, with whom she was associated in Sunday school and church services, and had expressed her desire to be baptized into the all-saving name of Christ, but had been hindered by temporal duties.

She had been in ill health for the past six months, but was only confined to her bed for the last two weeks. She was relieved from her sufferings at 12:30 a. m. Feb. 6, 1914, at the age of 35 years, 2 months and 20 days.

She leaves her husband and four children of her own household, and of the parental family, both parents, two brothers, Grove of Fonda, Iowa, and Ansel, of Groverton, Ind., and two sisters, Mrs. Elsie Amor, of Plymouth, and Mrs. Nellie Sutton, of Los Angeles, Calif., besides many other relatives and friends, both at Walkerton and here, to lament the loss of a dear companion, a loving mother, a dutiful daughter, a kind sister and an esteemed friend and neighbor.

Funeral services were held from the residence, 122 E. Jackson street, Plymouth, Ind., at 2 o'clock p. m., Sunday, Feb. 8, 1914, conducted by D. E. VanVactor, and burial was made in Oak Hill cemetery, where this beloved one was laid to rest to await the coming of Christ and His resurrection.

D. E. VAN VACTOR.

Joseph R. Burke.

Joseph R. Burke was born in Watertown, N. Y., March 6, 1836; died Jan. 25, 1914. At an early age he went to Michigan, where he was engaged for a time in the logging business. He then removed to Illinois, where, at the age of 28, he was united in marriage to Miss Adelia Horn. To this union were born five children, three boys and two girls, all living except the wife, who preceded him to the grave many years. He was married the second time to Susan Miller. To this union were born four children, three girls and one boy, all living.

Brother Burke was 77 years, 10 months and 19 days old. The majority of these years were years of labor and activity, by which he had gathered together considerable property. He was among the number who have their names written in the Lamb's book of life.

November 7, at Palmer, where I had been called

to officiate at the funeral of an outsider, and expected to return to place of meeting, but as it was the last of the week, the brother prevailed on me to remain over Sunday. He wanted me to come and see him before returning to my work, so Saturday I asked his son, where I was stopping, to take me over to his father's home. I remarked: "We will not have these old people to visit very long and they should not be neglected." He said, "No," and ran out his car, and in a few minutes we were there. We enjoyed the afternoon very much. That evening we held a Bible reading at his house, and he enjoyed it very much. At the close of the meeting, Sister Forbs made them promise to bring me over the next day (Sunday) for dinner, which they did. He enjoyed the dinner and visit, and seemed quite cheerful. At three o'clock we went to church, after which he went home to attend to his few chores preparatory for evening services. It was while attending to the evening's work that he was stricken with heart failure, and found by his son-in-law just passing away. Brother Burke always sat about the same place in church, just where I could see him perfectly well, and he never looked to the right nor the left, and apparently never lost a word. That afternoon he sat close in front and I noticed a deeper-seated earnestness showing upon his face than I had ever seen before, and remarked about it. That look is printed indelibly upon my memory. The members of the church with whom he had been associated so short a time, all marched in and laid a carnation and fern on the casket as a token of farewell till Jesus comes. All available space in the house was taken up by his neighbors and friends, who wished to pay their respects. All paid the strictest attention while we discoursed upon the hope in Christ. We then laid him to rest in the cemetery located in one corner of his farm, to await the trumpet sound when he will come forth in power. Until then, dear brother, sleep in peace.

ALMUS ADAMS.

A. Hipsher.

Ammon Hipsher was born in Burks county, Pennsylvania, January 26, 1819; died at Mount Belview, Texas, January 3, 1914.

When a small boy he moved with his parents to Caledonia, O., where he grew to manhood. In 1846 he was married to Susan Eaglebarger, who preceded him to the grave four years ago. To this union were born seven children, the two oldest and two youngest dying in infancy. In 1855 he moved to Iowa. There he heard the gospel of the kingdom and was baptized by George Moyer in 1870. In 1907 he moved to Mount Belview, Texas, to make his home with Mrs. John Shearer. Three daughters survive him: Mrs. Elias Cochran, of Golden, Colo.; Mrs. John Shearer and Mrs. J. C. Adams, of Mount Belview, Texas. One by one the old soldiers of the gospel go down into the tomb to await the Master's call. Brother Hipsher was like a shock of ripe corn, and fell asleep in a full hope of the resurrection, when Jesus comes. Many times have I heard him say: "If I fall asleep it won't be for long." May God comfort the bereaved family, and in the morning of the resurrec-

tion give them a glad reunion.

O. J. ALLARD.

A PIONEER GONE

Stephen Hogarth

Stephen Hogarth was born near Kendal, Westmoreland, England, on June 30, 1822. He came to Canada with his mother and three brothers; three other elder brothers had preceded them in 1835. He lived but a few years in Scarborough, but came to Darlington while still a young man. In 1844 he married Jane Elford. Shortly after they moved to Mariposa township, where they lived a few years. They returned to Darlington about 1858 and settled south of Solina. His wife died in 1899, and since that time he has made his home with his nieces, who live on the adjoining farm. They had three children—John, now living in California; Mrs. W. L. Law, and Mrs. Charles Stacey, Oshawa; the latter died in 1899, shortly before her mother's death. He enjoyed quite good health until about three weeks before his death, which occurred at the residence of his granddaughter, Mrs. John Stacey, of Oshawa, Thursday, January 22d. He was buried at Solina beside his wife and his daughter on Saturday, January 24th. At the time of his death he was in his 92d year.

Bro. John E. Hogarth, who sends the above newspaper report of Bro. Stephen Hogarth's death, adds the following interesting remarks:

"I am sending a clipping from The Statesman of Bowmanville, Ont., of my father's death. He has been a reader of The Restitution ever since it has been printed, and its predecessor long before. He and wife and four of his brothers were attracted to the truth about the year 1850, and built a small church at Solina. A few others associated with them in the work. Peter Elford gave a piece of land. He was my mother's uncle. John VanWest, Croft Osborn and Benjamin Rowe helped to build the chapel. Others joined with them later. His brothers' names were William, George, Daniel and John. They are all dead. O. R. L. Crozier and wife were the first evangelists that I remember who came after the chapel was built. My sister died on the 17th of March, 1899; mother on the 31st of March, 1899.

One by one love's links are broken,
One by one our friends depart;
Voices that have kindly spoken,
Heart that throbbed to kindred heart.
Weep not over hopes departed,
Seek not here the scattered band;
Soul of mine, rouse up! look forward
To the glorious Eden land.

JOHN E. HOGARTH.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WILLIAM G. ROTHE, American Agt.,
1301 Park Place, Brooklyn, N. Y.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the the paper, and it will be cheerfully sent from the proceeds of this fund.

- Mrs. Richard Mitchell..... 5.00
- Miss Laura Hogarth..... 1.00
- Miss Annie Hogarth..... 1.00
- Mr. Richard Pascoe 1.00
- Mr. and Mrs. Thomas Pascoe.... 2.00

The Strong, Kennard & Nutt Co.

WHOLESALE OPTICIANS

We make a specialty of high grade prescription work and carry a full line of all kinds of Optical Goods.

All orders filled same day as received.

"S. K. N." SERVICE

Means prompt returns, careful work, moderate prices.
Goods shipped to all parts of the country.

The Strong, Kennard & Nutt Co.

513 Schofield Bldg.
CLEVELAND, OHIO

200 Nantucket Bldg.
AKRON, OHIO

REMARKABLE BOOK OFFER. Read it!

IS THE WORLD GROWING BETTER?

By L. S. Bronson. Do not miss reading this booklet. 1 copy, 5c.

LAW OR GOSPEL

By M. Joblin. 1 copy, 10c.

HOUSE OF MANY MANSIONS

By L. C. Thomas. 1 copy, 10c.

WORDS OF THE KINGDOM

418 pages. 1 copy, \$1.00.

FUTURE PROBATION

4 copies, 10c.

GLAD TIDINGS OF GREAT JOY

20 copies, 10c.

WHERE ARE THE DEAD?

1 copy, 5c.

One copy of each of above works, all for only \$1.25. Send us your order today.

Address CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio.

TWO TRACTS

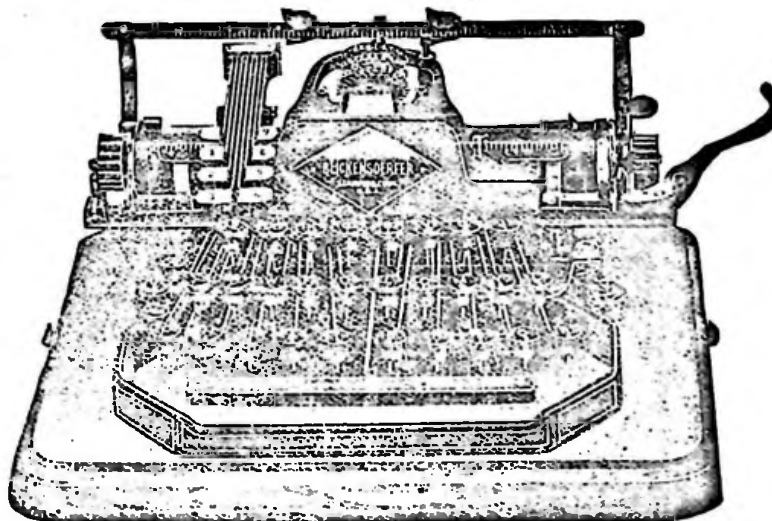
"Salvation" and "Resurrection," two tracts by the late J. L. Wince, are written in a way that can not fail to arouse the interest of both saint and sinner. They deal with questions more important to man than any others that can be named.

The author sleeps, dear brethren. His work is left for you to carry on. Let him speak through you. Single copy, 10 cents; \$1.00 per dozen. For sale by S. Roxana Wince, Pierceton, Ind.

No. 8 Model
\$60.00

No. 6 Model
\$50.00

Limited Number
of Rebuilts for
\$17.50



Write us today
for our special

Catalogue
No. 72

Special
discount to
ministers

BLICKENSDERFER TYPEWRITERS

265 THE ARCADE, CLEVELAND, OHIO

THE RESTITUTION PUBLICATIONS

Send for all of the following Books and Tracts to CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio

THE DEATH OF CHRIST—A sermon by the Editor of The Restitution. Strong, plain, convincing. One copy, 3 cents; two copies, 5 cents; twelve copies, 25 cents.

WHO ARE LED BY THE SPIRIT?—The best four-page double column booklet ever written on this subject. One dozen copies, 15c cents; one hundred copies, 75 cents.

A LETTER TO A FRIEND—32 pp.; 10 cents each, 12 for \$1.00.

FUTURE PROBATION—150 pp.; 10 cents each, 12 for \$1.00.

The following tracts by M. Joblin:

THE KINGDOM OF GOD

NO IMMORTALITY OUT OF CHRIST

OLD MOTHER EARTH TO BE BORN AGAIN.

VAIN WORSHIP.

WHAT SHALL WE DO TO BE SAVED?

GOD'S LOVE AND SOLICITUDE FOR MANKIND

THE FOOLISHNESS OF PREACHING

SALVATION, WHAT IS IT?

All the above are 16-page tracts; 100 for \$1.50; any assortment.

THE PATERNITY OF JESUS—By M. Joblin. 122 pp.; each 10 cents. A work that proves Jesus was the Son of God and not the natural son of Joseph.

THE SCRIPTURE SEARCHER'S ASSISTANT—By M. Joblin. Each 6 cents. A valuable aid to the study of the Scriptures. Contains 400 references.

A WRONG DEFINITION OF LIFE AND DEATH—A six-page tract, a most excellent book. 10 copies, 15 cents; 50 copies, 35 cents; 100 copies, 60 cents.

THE DEVIL: WHAT, WHERE AND WHY?—A 24-page tracts; 5 cents a copy.

SIGNS OF CHARACTER, OR HOW TO READ CHARACTER AT SIGHT, and HEALTH THROUGH NATURE'S LAWS

Two books by Dr. A. Wallace Mason. One is a study of character and how we may read it by the face and head. Bro. Mason has made a very close study of this subject for years, and the information given in this book will prove interesting and instructive. Price 25 cents; 73 pp. The other is a work which tells how to gain and keep health, as its title says, "through nature's laws." Every family should have a copy. Price 10 cents.

SALVATION: WHAT IS IT?—A sermon in German, translated by Henri Jerguensen. Price, 10 copies, 15 cents; 50 copies, 35 cents; 100 copies, 60 cents.

FOUR PAGE TRACTS

CAN YOU BELIVE?—10 for 10 cents, 50 for 25 cents.

STATE OF MAN IN DEATH—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

LIFE AND DEATH—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

AGE TO COME NOT A HERESY—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

TWO PAGE TRACTS

BIBLE PEARLS SUITABLE FOR WIDE DISTRIBUTION—(1) The Gospel. (2) Coming and Kingdom of Christ by 20,000 Baptists in 1660. (3) Immateriality. (4) Kingdom of God. (5) Nature of Man and Thoughts for Thinkers. (6) Two Advents. (7) What is Religion? (8) Restitution Age. (9) Destiny of the Wicked. (10) Baptism. 10 copies for 5 cents, or assortment of packages of 100 for 20 cents.

WORKS BY ROBT. G. HUGGINS

THE DEATH OF CHRIST.....3c each, or 12 for 25c
A doctrinal sermon, setting forth the reality of Christ's death.

PARADISE LOST; PARADISE REGAINED.....5c each, or 12 for 40c
A sermon in which every text in the Bible where paradise occurs, either in the English or original tongue, is explained.

THE BIBLE: ITS PRINCIPLES AND TEXTS.....\$1.10 each, or 2 for \$2.00
As indicated by its title, this book is divided into three sections. The first consists of a disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a homiletic manner particular "Texts." As an Editor the Author has untied many knotty questions submitted to him by readers; more than a hundred and fifteen are considered in this volume.

ROBT. G. HUGGINS, - 10623 Lee Avenue, - CLEVELAND, OHIO

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21. As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints condutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:22; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 16.

AKRON, O., MAR. H 17, 1914

NUMBER 7

THE SABBATH IN THE NEW TESTAMENT

H. V. Reed

Did our Lord observe the Sabbath of the fourth Commandment as written on the Tables of Stone? Did the priests, under the Levitical ritual, keep the Sabbath as it was given on Mount Sinai? Did our Lord ever commission his apostles to enforce the keeping of the seventh day Sabbath upon those who become his disciples under the New Testament? As the Sabbath was a part of the Covenant of Ten Commandments from Mount Sinai, in what way did it become a part of the gospel message under the new covenant?

The above questions all have an important bearing upon the subject under consideration. In John 5:7-18 we have an account of a man being healed on the Sabbath. Christ told him to take up his bed and walk. When the Pharisees saw the man carrying his bed, they said: "It is the Sabbath day: it is not lawful for thee to carry thy bed." When the Jews understood that it was Jesus who had healed him, they immediately accused him of breaking the Sabbath. "But Jesus answered them, My Father worketh hitherto, and I work." The sense of our Lord's reply is that God works constantly, works even on the Sabbath day.

The 20th Century Testament renders the text as follows: "My Father works to this very hour, and I work also." Weymouth, editor of "The Resultant Greek Testament," gives us the following translation: "My Father works unceasingly, and so do I." Noyes renders the text: "My Father is working up to this time, and I work."

If we accept the Sabbath restrictions as recorded in the Decalogue, the man had no right to carry his bed, or mat, and walk about on the Sabbath. The man who picked up sticks on the Sabbath day, while Moses was yet alive, was put to death. The offense in this case was as great, or greater, than the sin of the man who was punished with death. But the one point we wish to impress upon the reader is that Christ, who did the works of God, his Father, had full authority to carry out the spirit of the commandment instead of the letter. "For the letter killeth, but the spirit giveth life."

The above position is fully justified and confirmed by our Lord on another occasion. "At that time Jesus went, on the Sabbath day, through the cornfields, and his disciples were an hungered and began to pluck the ears of corn and eat." The Pharisees saw them and said: "Behold, the disciples do that which is not lawful to do upon the Sabbath day." Jesus replied: "Have ye not read

what David did when he was an hungered, and they that were with him; how he entered into the house of God and did eat the show bread, which was not lawful for him to eat, neither them which were with him; but only for the priests? Or have ye not read in the law, how that on Sabbath days the priests in the temple break the sabbath and are blameless? But I say unto you that in this place is one greater than the temple! But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day" (Matt. 12:1-7).

In the above quotation we have a number of important points brought to our notice. The incidents mentioned occurred upon the seventh day Sabbath, which prohibited all kinds of work—not even cattle could work. "Thou shalt not do any work, thou nor thy stranger, nor thy cattle." But in the above testimony it is recorded that Christ and his disciples journeyed through the cornfields on the Sabbath day, and plucked the ears of corn. This aroused the Pharisees, who protested on the ground that it was in open violation of the Sabbath commandment. The reply of our Lord is most remarkable. He refers to David, who partook of the loaves of the presence in open violation of the law. He then states that the priests at the altar "break the sabbath and are blameless." He then proclaims the great truth: God prefers mercy as above all sacrifices. Our Lord quotes from Hosea 6:6 in vindication of his position, as follows: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."

In the above we have the great truth unfolded, that mercy and wisdom reach out over and beyond all ceremonies and local rituals. Our blessed Lord makes the emphatic announcement that he, in his mission of mercy, is greater than the temple, and Lord even of the Sabbath day.

Sabbath Made for the Man

"The Sabbath was made for the man, not the man for the Sabbath; so that the Son of Man is master of the Sabbath" (Mark 2:27-28).

The above text has been used to support the contention that the Sabbath was made for all men in all ages of the world; that it pertains not only to the age of Moses, but to all the gentile nations; that it is not only a "sign" to Israel, but to all nations through all time.

If the above statement be accepted as true, it involves certain difficulties which conflict with the Mosaic record. The books of Moses were not written until 2,500 years after the creation, and the law itself was not enacted until 400 years after the

promises were made to Abraham (Gal. 3:17).

If the Sabbath was generally known by all nations and had been observed in Egypt by Israel, it appears very strange that Moses should say to his people: "See, for the Lord has given you this day as the Sabbath; therefore, he has given you on the sixth day the bread of two days; ye shall sit each of you in your houses; let no one go forth from his place on the seventh day." The giving of the manna for six days, and on the sixth a double portion, and none on the seventh day; and that the people were to abide in their tents on the seventh day, as it had been given to them as a Sabbath of rest; all these facts seem to be conclusive that the Sabbath then and there was made known to Israel. Indeed, we have positive testimony that the Sabbath was made known to Israel by the hand of Moses (Neh. 9:13-14). The commandment in detail was given on Mount Sinai. No one could leave his tent on the seventh day. This command remained in force only forty years—the manna then ceased and Israel passed over the Jordan (Josh. 5:12).

The Sabbath was not only made known to Israel, but it was given as a sign to that nation. "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations" (Ex. 31:13). There is not one text, not one command, not one example of any other nation having ever received the Sabbath as given on the tables of stone. Even if a Gentile was to become a Sabbatarian, or a keeper of their rituals, he had to be circumcised, together with his family. If all men in all ages of the world were included in the divine purpose to become Sabbatharians, and to keep the law of Moses, there should be some reference to such a revelation. On the other hand, we have a direct statement that the nations did not have the statutes and laws that were given to Israel. It says: "And what nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day?" (Deut. 4:5-23).

It would appear from the above consideration that our Lord was not trying to teach the universality of the Sabbath for all nations, but that man was not made for a Sabbath day, making him inferior to the command, but the Sabbath was subject to man. Hence the conclusion reached by our Lord is: "Therefore," or for this reason, "the Son of Man is Lord even of the Sabbath!"

The Pharisees contended that the letter of the law had been broken by Christ's disciples while traveling through the cornfields and plucking the ears of corn. In view of the fact that David broke the law in the days of Abiathar, the priest, and that the sacrifices and building of fires in connection with the temple worship broke the letter of the Sabbath commandment, Christ clearly shows that mercy, and not sacrifice, was far more important in the sight of God than the observance of a mere ceremony.

It must not be forgotten that, according to the fourth commandment, the Sabbath was also made for the cattle, as well as for man, showing that cattle should rest as well as men. Indeed, all of the precepts that were included in the law of Moses were made for man. But it does not follow

from this fact that such commands were of universal obligation upon all men, in all ages of the world. Sabbatharians build fires and do so many and sundry things prohibited by the law of Moses; they concede the fact that the Sabbath institution, as written in the fourth commandment, has been modified. If the reader will examine the Sermon on the Mount he will learn that every reference to the Ten Commandments, as well as other precepts, were modified and others completely changed. Our Lord's teachings did not refer to the mere letter or outward technical observance, but to the motives of the heart.

In conclusion, we would say that our Lord did not in all of his instructions commission his apostles to go into all the world and command all nations to keep the law of Moses or the Sabbath day, but he did say: "Teaching them to observe all things whatsoever I have commanded you." Suffice it to say, there is no word or command from his blessed instructions to keep the seventh day Sabbath. But he did command them to proclaim the gospel in his name among nations.

GOD A SPIRIT

There is one subject upon which all classes of religionists agree, and that is that "God is spirit." Materialists do not disagree with Immaterialists as to whether God is spirit or not, but as to what spirit is. Many people, upon hearing the term "spirit" used, think of a myth, a phantom, or something intangible, mysterious; therefore, we must get rid of all this conception before we can see and know the facts.

John 4:24 tells us plainly that God is spirit; so it is not necessary to argue that point. To say, however, that it teaches or even implies that he is a phantom or immaterial, is to read into the text what is not there. It won't do to read into this text traditional and theological ideas, and take it for granted that they are correct. It is so easy for people to get ideas fixed in their minds that are incorrect, and by all manner of ways that we should always investigate carefully before drawing a conclusion. To illustrate: I remember a good sister once, when a good deal of talk was going around the neighborhood and no one seemed to know much about it; she remarked that it was no wonder Peter spoke about "damnable hearsays" (heresies). She thought that was the way it read, and what it meant; and if she was never corrected she would go to her grave believing that was what Peter said. Conditions caused her to see that text in that light; just so, conditions have combined to make people see in the word "spirit" what is not there. Let us work up to the facts of this subject by degrees.

First, then, let us take the word "life." Life is not a thing, is it? It is simply a condition. Whatever possesses life is the thing, and life is the condition of that thing. So with the word "death." It is, or rather refers to, a condition. It is the antithesis of life. It is a condition of the thing dead. This will apply to everything that possesses life in any form, or is subject to death. We speak of a "live tree," or a "dead tree," wholly referring to its condition. The same is said of the grass, of animals; also man. In life they are all in the same

condition, regardless of name or organism; in death they all alike change condition. Just as long as one condition lasts, the other is absent; both do not exist at once with the same object. So with the word "spirit;" it refers, when applied to God, to conditions; just the opposite to the condition in which man now dwells the Bible speaks of mortal man (Job 4:17), and of God as being immortal (1 Tim. 1:17). Man and God are in opposite conditions, which the above texts prove.

It is very plain, then, that "spirit" can apply to the condition of a material organized body, just as "mortal" does. That God is a material organism is plain from many texts of scripture. We read in Ex. 33 of his parts, his face, and other places speak of his ear, his eyes, nose, foot; and in Gen. 3:8 it speaks of his voice and his walking in the garden. In Heb. 1:3 he is called a person. With these facts before us, we think of him and know of him as a person, as an organized being, but spiritual in nature. Jesus said: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit" (John 3:6). The flesh or mortal can rise to the immortal or spiritual, but the spiritual and immortal cannot come down to the fleshly or mortal state, because it is unchangeable and deathless.

In Cor. 15:48, 49 Paul speaks of these two conditions and shows us how we can rise from one to the other. He says: "As is the earthy, such are they also that are earthy, and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Nothing could be plainer than that two conditions are here referred to, and that we can put off the one and put on the other, and that when we do, we rise to the spirit condition in which God now dwells. Jesus has been in both conditions, and is the only one of the human family who has taken the flight from the natural to the spiritual. He is now a spirit, and yet in substance the same being he was before. He has simply changed conditions, not beings. To this Paul agrees in 1 Cor. 15:44, where he says: "It is sown a natural body, it is raised a spiritual body." Notice, Paul does not say we change bodies, but change conditions. We leave the natural body, of which Adam is the head, and become a part of the spiritual body, of which Christ is the head; hence spirit beings like God, and like Jesus after his resurrection, yet just as we are now so far as organism is concerned; all of which proves that God as a spirit is a material being.

Mrs. Eddy says material is imagination, that everything is spirit, meaning, of course, that spirit is a thing. But the time is coming when it will be known that everything is material. When we say anything is "immaterial to us," we mean "it is nothing to us." Like begets like, so nothing can't produce something. Immaterial or nothing, which is the same, can have no power, no force, no being, cannot possess life, therefore could not die, could not possibly possess the attributes known to belong to material organisms known as man, which are eternal principles of God, because God is eternal. Immaterial cannot love, because nothing cannot produce something. Love is an attribute by

something emanating from something. Immateriality is the negative of all things that do exist. Therefore, we worship God, not as an imaginary something (?), but as a reality, a God that has a being like us, and a nature we all hope some time to possess. Thank God "we know what we worship" (John 4:22).

ALMUS ADAMS.

THE RETURN OF THE MASTER

Pastor Russell says that six thousand years from Adam ended in A. D. 1872, and that "The Times of the Gentiles" will end with A. D. 1914. Mr. Russell has made a chronology and a translation of his own, by which he arrives at the foregoing conclusions.

It is held by many Bible students that at the expiration of six thousand years from creation we shall arrive at the thousand years of rest, the millennium. This view is supported by the six days of creation work, and the rest of the seventh day—Sabbath. The Apostle, in the fourth chapter of Hebrews, seems to confirm this conclusion, verse 4: "For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works. * * * Seeing, therefore, it remaineth that some must enter therein." This testimony points forward to a rest for the people of God in the future, after the pattern of God working six days and resting on the seventh. If this is not the teaching of the Apostle, what does he allude to? And if this be true, it establishes the fact that the six thousand years are not yet completed, and also that the "times of the Gentiles" will not end in A. D. 1914. I think there are several events yet to transpire, according to the scriptures, before the end of "Gentile times."

No man as yet can say, "that the Lord delayeth his coming," until he can point to the fulfillment of all the signs that herald his return. Christadelphians point to the drying up of the river Euphrates as a sign of his return; that process has been going on for over 150 years, and for aught we know may continue for 150 years more, were it not from other signs that we know that the end is near. The drying up of the Euphrates is a sign that God is preparing that land for his people to occupy; but how long to the end of the process?

The condition of the world, especially in its preparation for war, is a sign to the watcher that we are nearing the end of Gentile times; but who can tell how long this condition may continue?

It appears to me that a good way to examine the question is to put it this way: What events do the prophets reveal in the scriptures that are to come to pass before the return of the Master, especially those given as signs of his return?

In the year A. D. 1000 was the greatest expectation of what they called "the end of the world" that has occurred in this dispensation. People refused to plow or sow their lands, because they would not need the products of the soil (Mosheim's Church History, page 217). "This notion, which took its rise from a remarkable passage in the Revelations of St. John, and had been entertained by some doctors in the preceding century, was ad-

vanced publicly by many at this time; and, spreading itself with an amazing rapidity through the European provinces, it threw them into the deepest consternation and anguish; for they imagined that St. John had clearly foretold that, after a thousand years from the birth of Christ, Satan was to be let loose from his prison; that Antichrist was to come, and the conflagration and destruction of the world was to follow these great and terrible events."

We look back and see how dark and superstitious the people were in those days. Let us not be too fast to condemn them, for the same error they held, and which was responsible for their ignorance, is held by the popular churches today; they spiritualized the kingdom, and the reign of the 1,000 years; the church is the kingdom, and it was set up at Pentecost. The 1,000 years reign commenced with Christ, and it was spiritual. So they did not reason so illogically after all.

In 1844 A. D. Wm. Miller had a great expectation of our Lord's return. He took the signs in Matt. 24 to be literal; but in Rev. 6:12 they are among symbols, which proves the signs in the sun, moon and stars to be symbolic, and are yet future. When we can point to the fulfilment of those signs, that is, their correspondence in history, then we shall know he is near, "even at the doors" (Mark 13:29).

In Dan. 12 we have prophetic time that reaches beyond the resurrection. It is the only scripture that I know of that gives a starting point to reckon from. The seven times of Leviticus (chapter 26) give us no starting point to reckon from, and it is more than likely that all that is meant by the term "seven times" is that God will give to them full and complete punishment for all their sins.

The 2,300 days of Dan. 8:14 are without any given starting point, and according to the question by the prophet we would infer that they commence with the treading down of the sanctuary and the host. It may be they commence with the vision of the pushing of the ram; but if they do, the reading of the Septuagint must be correct in order to confirm the vision, because time in its flight has demonstrated that 2,300 is not right. And furthermore, 2,400 agrees much better with the time figures in Dan. 12, where the prophet is informed of the time of trouble "such as never was since there was a nation." "And many of them that sleep in the dust of the earth shall awake." That brings us to the time of the resurrection.

After that the question is put: "How long shall it be to the end of these wonders?" Answer: "It shall be for a time, times, and a half." This is the oft-repeated period that spans the time of the reign of the papacy (Dan. 7:25; Rev. 11:2, 12:6-14, 13:5).

The commencement of this period was sealed till the end (Dan. 12:9).

The end of the papal rule came in A. D. 1870, so it started with the decree of Phocus, A. D. 610, acknowledging the supremacy of the bishops of Rome. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days" (verse 11). Now

we have something definite. The daily was taken away in A. D. 70 in the siege of Jerusalem by the Romans. The famine exhausted the supply of victims for sacrifice. In Dan. 11:31 we have a prophecy of the taking away of the daily, and that the same party that takes it away "shall place the abomination that maketh desolate." When did the Romans place the abomination that maketh desolate? We have it in the decree of Phocus, A. D. 610, so we find that the 1290 commences at the same time that the 1260 of papal rule commenced. The 1260 ended in 1870; the 1290 ended in 1900.

What events of importance marked the ending of the 1290 period; that is, in A. D. 1900? Answer: The organization of the Socialist party and of Zionism—two important events that are to exert a powerful influence in the near future. "Blessed is he that waiteth and cometh to the 1335 days" (verse 12). The only starting point given in these three periods is the setting up of the abomination of desolation, A. D. 610. And the 1335 added to the 610 gives us A. D. 1945. If this exposition is not correct, the advent and the resurrection must both be in the past, for the last verse of Daniel says: "Thou shalt rest and stand in thy lot at the end of the days: Some time during the next 31 years we may look for the return of the Master. The exact date is intentionally hidden, but when we see the signs in the sun, moon and stars, we shall know that he is near. And according to the natural course of events it will take some years yet before the Socialist party will bring upon the rich the weeping and howling spoken of by James, and before the Zionists will return to their land, so as to fill the picture portrayed by the prophets Ezekiel and Zechariah. And it will take some years for the image builders of Rev. 13 to complete the image, although they are busy at work. One writer says: "A still further step has been taken, to the effect that on and after 1921 all candidates for the ministry shall be ordained in all ways, so they can work in such religious body as they prefer or can find opportunity." The most important thing is, as the Master says, "Be ye also ready."

GEORGE FRANCIS.

PRE-EXISTENCE OF CHRIST

No. 3

"And he said unto them, These are the words which I spake to you, that all things written in the law of Moses, and in the prophets, and in the Psalms, concerning me, must be fully accomplished. Then he opened their minds to understand the scriptures, and said to them, Thus it is written, that the Messiah should suffer and should rise from the dead the third day" (Luke 24:44-46, Diaglott).

To the writer it does seem strange that the evidence presented by our dear Redeemer to establish his claim as the Messiah, that not one reference from scripture is made to prove he existed personally prior to his birth into the world as a human being. Whatever knowledge his disciples possessed, it would seem from the Apostle Peter's statement that God's word was the most reliable and authentic. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place,

until the day star arise in your hearts" (2 Pet. 1:19).

The Apostle Paul, in Acts 20:27, informs us that he shunned not to declare unto us the whole counsel of God. So whatever evidence he has left or record in his stirring epistles, that evidence must be pertaining to "the whole counsel of God." Where, then, does he teach that Christ pre-existed? Listen to what he says in 1 Cor. 15:46: "Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual."

This is the order all through the scriptures which God has ordered and appointed, viz: First, natural, then spiritual. "The first man (Adam) of the earth, earthy; the second man (Christ) the Lord from heaven." Everybody will surely admit that the Messiah is the second Adam or the Lord from heaven, who, according to Paul, is "a man."

So if we take our Bibles and carefully follow the instructions given us by this second Adam, according to Luke 24:44, we shall find there is no mention made therein except to his first and second advents—nothing prior to this. Of course, if your mind is influenced by the teachings of "Millennial Dawn," which, respecting the teaching of the personal pre-existence of Christ, is in harmony with the teachings of "The Great Harlot" and her daughters, you will conclude that God, who the Bible declares to be the creator, just kept still while his Son created all things, and brought all things into existence, both animate and inanimate, that are in earth or heaven, previous to his advent upon our mundane sphere. It is true that Christ instructed the angel of the Church of the Laodiceans to write: "These things said the Amos, the faithful and true witness, the beginning of the creation of God;" and the Apostle Paul in Col. 1:15, 16, 17, says that "He is a likeness of the invisible God—first born of all creation. Because in him were created all things, those in the heaven, and those on the earth, the visible and the invisible, whether thrones or lordships, or governments, or authorities; all things have been created through him and for him; and he precedes all things, and in him all things have been permanently placed."

Now, dear Brother Paul, why did you not stop here? It would so beautifully confirm the theory of the pre-existence of Christ. But, dear brethren, I can seem to hear dear old Brother Paul exclaiming in thunderous tones: "I have not shunned to declare the whole counsel of God, so my next statement explains very clearly to any intelligent mind just what I mean." Now listen, brethren: "He is also the head of the body of the congregation, who is the beginning, the first born from the dead; that he might become pre-eminent among all." Because in him it was thought good that the whole fullness should dwell, and through him to reconcile all things for him, having made peace by means of the blood of his cross, whether the things on the earth or the things in the heavens."

Now, beloved, let us do just a little thinking. If Christ is the creator of the universe, we will surely give God, his Father, the honor of planning the salvation of the human race, through the efforts and obedience of his well beloved Son,

Jesus Christ; and having effected this through the blood of his cross, to which I think we all agree, God as a reward will bestow upon him the rulership of this earth, establishing a glorious kingdom in righteousness, commencing with the Jewish nation and extending it over the entire world. When this is completed he will enjoy being in the position of the possessor of this world and supremacy over the entire human race. Astronomers inform us that by the aid of their telescopes they are able to see one hundred and sixty millions of stars; each of these stars is a sun, many of them surpassing our own sun, both in brilliancy and magnitude; some are at least two hundred times its size. The size of our earth compared to a sun of this character is as a pea to a ball two feet in diameter.

Now, if Christ (as these people say he did) created all these suns, his reward is a world (compared with these other creations) the size of a pea, for pouring out his soul unto death; and, mark you, this world was of his own creation. Let us turn to Isa. 51:16; we read (Lesser's translation): "And I have placed my words in thy mouth, and with the shadow of my hand have I covered thee; to plant the heavens and to lay the foundations of the earth, and to say to Zion, Thou art my people."

In Isa. 65:17 we learn a little more about this earth and heaven: "For, behold, I will create new heavens and a new earth; and the former shall not be remembered nor come into mind." When did God begin to do all this? Turn with me and let us read together from Isa. 49:5. As we read you will probably notice, as evidently Jesus, Paul, Peter and John noticed so carefully before us, the exact time when God would recognize the beginning of the time when all these things would begin to come into existence: "And now hath said the Lord that formed me from the womb to be his servant, to bring Jacob again to him, that Israel may be gathered unto him, that I should be honored in the eyes of the Lord, while my God was my strength. And he said, is it too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to bring back the preserved of Israel; but I will also appoint thee for a light to the nations, that my salvation may reach as far as the end of the earth."

GEORGE B. ALLDRIDGE.

ECCE VENIT

When purple twilight gathers,
And friendly stars appear—
When the day's long task is ended,
And the quiet time is here—
I fold my hands and listen,
For I think my Christ may come,
And I want him now at twilight,
When my day's long task is done.

So I'm watching and I'm waiting,
Each moment in the day,
For it may be noon or evening
When he calleth me away;
And it makes the day go faster,
And the trials easier borne,
When I'm thinking every minute,
Today the Lord may come!
Selected by Sister Kennedy, Deceased.

THE RESTITUTION

Issued Weekly By

THE RESTITUTION PUBLISHING COMPANY

Entered as Second-Class Matter February 6, 1913, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.

ROBERT G. HUGGINS.....Editor
BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

Burton H. Lang	Harry Pott
Chas. A. Goss	Robt. G. Pate
Buell W. Nutt	Robt. G. Huggins
W. S. Tomlinson	

SPECIAL CONTRIBUTORS

S. Roxana Wince, Pierceton, Ind.
Dr. Chas. A. Goss, 10513 Lee Ave., Cleveland, O.
Almus Adams, 3944 Hartman Ave., Ames Station, Omaha, Neb.
Flora A. Wood, Chico, Cal.
George Francis, Albany, Wis.
J. J. Heckman, Ames, Neb.
Geo. B. Alldridge, 11320 Knowlton Ave., Cleveland, O.
S. H. Thomas, Proctor, Mont.
E. W. Knapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., P. O. Box 222, Akron, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the execution of particular texts in the writings of contributors.

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.



EDITORIAL

Brother Titchenal send the following poster, which he uses on his evangelistic tours:

\$25.00 REWARD

will be given by the undersigned to any Man, Woman or Child in this community who will cite one plain text of scripture where God has promised any man, or class of men, that they shall leave this earth and go to heaven.

N. D. TITCHENAL.

SPIRITUAL GROWTH

Lesson Read at Sisters' Meeting, Cleveland, O.

February 5, 1914

Mrs. B. H. Lang

Dear Sisters:

For a long time I have felt the need of greater spiritual growth among us, and after reading brother Adam's lesson in The Restitution on "The Old and the New," I determined to do something to aid us a little along that line, if I could. After speaking of the old year passing away, and the things that have rejoiced and saddened our hearts passing with it, Brother Adams goes on to say: "If we have left any work undone that might have been done for the Master, that is cause for the greatest sorrow." I do not feel, dear sisters, that I have worked as hard in the cause of our meet-

ings as I should; and as you have seen fit to appoint me your Chairman for another year, I want to do more, and with the Father's help, aid each one of you to grow spiritually this coming year.

Again quoting from Brother Adams, he says: "Dear ones, how much of a showing do you suppose it would make if, during 1914 no one would neglect a single duty?" His whole article is so good and such a timely exhortation that it stirred me to the very depths; and while we all know these things, the Apostle Peter says he told the brethren of them often, "to stir up their pure minds by way of remembrance."

We all feel that the coming of our dear Lord draweth nigh; surely it is one year nearer than it was at the beginning of 1913. Are we all that much more ready for it? Have we grown any, or are we just holding our own? We all know that every member of the household of faith, no matter how young or how insignificant, we each have our work and our place to fill. Now, let us be honest with ourselves; what are we doing? How are we growing? Our brethren have often told us we must either advance or go backward; there is no standing still. As it is in the natural, so it is in the spiritual. We surely ought to have grown, if we have taken heed to all the grand lessons we have had during the past year. These blessings have been showered upon us, both on Sunday and at our mid-week meetings, and we must remember that to whom much is given much will be required, so it behooves us to put off the works of darkness and walk in the light.

A short time ago I was reading of a sister who withdrew herself from a body of believers in England, because she said they were all head and no heart; there was no warmth of feeling among them; they were too critical of each other, and were always looking out for some flaw doctrinally and then arguing it out among themselves—in short, they lost sight of their spiritual growth altogether; and as this sister was of a highly spiritual nature, she was not satisfied with faith alone, but she wanted works also. Is not that the lesson the Apostle Paul is trying to point out in 1 Cor. 13th chapter, where he says: "Though we understand all mysteries, and all knowledge, and have all faith, and have not love, we are nothing." Oh, how necessary it is for us to have fervent love among ourselves!

The object of our sisters' meeting for years, has been to promote love among the sisters, to get better acquainted with each other, to bear one another's burdens, and thus fulfill the law of Christ; and to study God's holy word. I want to ask all this coming year to work unitedly to further this cause more than ever. Let us bind ourselves more tightly than ever by the cords of love. There is not one who can not help in this great work. We want to be bright and shining lights; we want our husbands, our children, the sisters who do not belong to our meeting, all to see how we are striving to keep the commandments of our blessed Savior, and to grow more and more like him.

In John 15:11, 12, Jesus says: "These things have I spoken unto you that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as

I have loved you." There are so many beautiful lessons on love, but Paul's lesson in the 13th chapter of 1 Corinthians shows us how we can know that we are abiding in that love. Let each one of us turn to that chapter when we go home, or as soon as convenient, and examine ourselves. It says: "Love suffers long and is kind; love does not envy, is not boastful; is not puffed up; acts not unbecomingly, is not provoked to anger; does not think evil." That seems to be the hardest thing for this poor human mind to contend with. It reminds me of a little poem which is good to keep always before us as a motto:

Do not look for wrong and evil,
 You will find them if you do;
 As you measure for your neighbor,
 He will measure back to you.
 Look for goodness, look for gladness,
 You will find them all the while;
 And your life will be all sunshine,
 In the brightness of a smile.

How nicely that fits in with Paul's exhortation in Phil. 4:8: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Let us all try and follow these instructions and remember to carry home with us all the good things we hear at each meeting, and forget those things that may have jarred us. If one has any good thought or word that will promote love and unity among us, let us not be backward in presenting it to our meeting, and in that way we will not lose any opportunity of doing good and helping to build each other up in our most holy faith. And as this year grows older we will be lights in the household, and the younger ones will look to us and know that we are striving to exhibit the spirit of our beloved Lord. Dear sisters, let us pray often one for another, and for our dear pastor, that he may be blessed in the work he is striving to do; and I am sure if the Lord shall come upon us suddenly he will receive us into his kingdom with an approving smile. May this be the happy lot of each of us.

EVANGELIST REPORT FOR JANUARY

Sermons

Palmer, 22-318

Expense

Omaha to Arapahoe\$ 4.88
 Dinner35
 Arapahoe to Palmer 3.14
 Dinner25

Total\$ 8.62
 Salary 70.00

Total\$78.62

Money Collected and Endorsed on Order

At Palmer\$17.00
 Other sources 31.62

Total\$48.62

Conducted two funerals. Set the church at Palmer in order with the following officers: Russell Zeller and T. O. Myers, elders; Frank Forbes

and Merton King, deacons; Helen Zeller, secretary and treasurer, and Mrs. Nellie Burke, deaconess.

A couple of places where we expected to hold meetings during January were not ready, so we had to wait, as is often the case. We cannot govern all things and make them work to our thinking, and many times afterwards we discover that it has worked for good after all.

I started on my trip to the western part of the state and got as far as Arapahoe, when we received a message to come to Palmer to conduct a funeral. Before getting away we had the second one. In both cases there was much delay on account of relatives coming from a distance. This time was put in by visiting the brethren who so short a time before had taken the important step that leads to everlasting life. I was surprised to learn how well and profitably they had put in their time, and the progress they had made. Their progress was so marked that I considered they had been proven and were ready to be set in order, and go to work. Brother Russell Zeller, chosen to be one of the elders, is a young man of sterling character and splendid ability, and I will be surprised if we don't hear from him later. Brother Myers is another well posted brother and already able to put the aliens to flight. Brethren Forbes and King, the deacons, are men who fill the requirements of the scripture in an admirable way, and have a good standing with those without. In Sister Helen Zeller we have a talented young sister and Christian, and we may expect her to handle the business in her department with credit, while Sister Burke is well qualified for her work. These officers were all chosen from the standpoint of fitness, and what is to hinder them from making good progress? They have a good choir to start with, and it seems they ought to run well. Remember them in your prayers. Our prayer is that they may finish the race as well as they have begun it. They have one of the state officers, Alta King, who needs no recommend from us, as she is too well known for that. Now to this little body of believers we say, never neglect a duty and all will be well.

Almus Adams, Evangelist.

P. S.—While writing this report the postman came and brought a letter from Winnipeg, Manitoba, with a little donation toward the work, saying she saw account of our work in The Restitution and wished to contribute. While money always comes in good in helping to pay expenses, yet we think more of the spirit that prompted the sending than we do of the money. To this sister we will say: You perhaps did not realize the full extent of your offering. It makes you, though far away, a part of the work. You have invested that much in the gospel and when one is brought into the faith you own a share in them, and when the dividend is struck in the kingdom you will receive your share or per cent. Let every one everywhere and in some way and place invest some of your surplus in the Lord's work. If not, when the dividends are struck, where will your profits come in? I am not saying to send it for the work in Nebraska, but send it where your heart prompts and where you think it will be judicially used.

A. A.

MATTHEW 25

No. 3

S. H. Thomas

Dear Brother Huggins:

I desire to thank the sister and brethren for so free an expression of opinion in regard to the problems of Matt. 25. Such an earnest investigation cannot fail to result in increase of knowledge concerning God's purpose. I would especially commend Brother D. C. Robinson's able article on the subject. It is clear and to the point. He says: "We do not understand that the dragon power will be destroyed (at the coming of the Son of Man, Matt. 25), but held in check; sin and its influences are still in the world. Our social, industrial and religious conditions will be improved. The laws that go out from Mount Zion will teach the nations," etc.

Surely, all must agree that if the nations are gathered and destroyed at the coming of the Son of Man, they could not afterward be taught. Indeed, Brother Robinson's conclusions are all mistakes, if this be true. Our brother continues: "When the thousand years are finished this dragon power is loosed for a little season. He goes out to deceive the nations which are in the four quarters of the earth." This could not be true if all nations are judged and rewarded or punished by destruction at the coming of the Son of Man. Therefore, Brother Robinson correctly concludes: "Thus we see that the nations are not judged immediately at Christ's return. It takes a thousand years to accomplish this work." We think no brother or sister who has carefully investigated this subject will question the truth of Brother Robinson's conclusion in this matter, which conclusion places the judgment scene of Matt. 25 at the end of the thousand years, instead of its beginning.

This is of the utmost importance to those who hold the truth, as this fact firmly established compels the acceptance of other truths, big with promise to our race. In speaking of the judgment of the sheep and goats, Brother Robinson further says: "The writer then tells us from whence those who are being judged (the sheep and goats) came. Some came from the sea, some from death, and hell (Mar., grave). This judgment clears the earth of all evil. The last enemy, death, has been destroyed." Then, as if to make sure that none should misunderstand his position, our brother concludes: "Our readers should study carefully Matt. 25-31-46. It covers the same period and deals with the same facts."

I would also thank Brother W. S. Tomlinson for his interest in the subject, as manifested by his "Thoughts on Matt. 25." and I trust he will pardon me if in the interest of what we firmly believe to be truth, we ask him to reconsider some of his conclusions. Our brother says: "The question has been asked, 'At what period in the history of the world does the judgment scene of Matt. 25 occur?' We answer, at the coming of the Son of Man, for so the record plainly reads. We are informed in the 13th of Matt. how the Son of Man proceeds in the work of rewarding his servants. They must first be gathered unto him, and this work is done by the power of the holy angels; Jesus says so (Matt. 13:39, 41, 49)."

Now, dear brother, I think you have overlooked

the fact that these scriptures to which you refer plainly state just the opposite of what you affirm. I will quote them in full so that there may be no mistake: "The enemy that sowed them is the devil. The harvest is the end of the world (age), and the reapers are the angels." Here our Lord plainly says that the harvest is the end of the age, not the beginning of it. Again, verse 49 reads: "So shall it be at the end of the world (age). The angels shall come forth and sever the wicked from among the just." Separate the goats from among the sheep. These scriptures alone, to which our brother refers us as evidence that the nations are gathered and judged at the coming of the Son of Man, are, as a matter of fact, ample and sufficient proof of the opposite position.

But, dear brother, in order to remove any vestige of doubt that may chance to remain, come with me and let us once more try to follow the divine program, as revealed in the word. At this writing the Lamb's espoused bride is waiting, and eagerly watching and longing for her absent Lord. Soon the glad cry will go forth: "Behold, the bridegroom cometh, go ye out to meet him (Matt. 25:6). Then (at that time) they which sleep in Christ shall be raised incorruptible, and we who are alive shall be changed (1 Cor. 15:52), and all shall be caught away to meet the Lord in the air (1 Thess. 4:17). A radiant and happy bride, pure and spotless, arrayed in her bridal robes of immortality, she goes to the wedding feast of the Lamb. We read: "Blessed and holy is he that has part in this first resurrection." Why? Because "On such the second death hath no power. But they (all who have part in this first resurrection) shall be priests of God, and of Christ, and shall reign with him a thousand years (Rev. 20:6). Therefore, if the dead in Christ rise first, and if they are raised incorruptible, they surely are not raised to judgment. If all who have part in this first resurrection are blessed and holy, they surely are not raised to judgment. If on such the second death hath no power, they surely are not raised to judgment. The Lord knoweth his own, and the fact that they have part in this first resurrection proclaims their judgment safely past, and salvation secured. As a happy bride they have gone to meet the Lord. And then what next? Isaiah says: "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads" (Isa. 35:10). (They are the holy angels who accompany the Son of Man when he comes to raise his standard on Mount Zion, which standard will become a mountain and fill the whole earth. One by one the nations will be subdued and brought under subjection to the righteous rule of the Christ and his saints.) "But the rest of the dead (the sheep and the goats; the great mass of mankind) lived not again till the thousand years are finished" (Rev. 20:5).

Then comes the closing scene in the great drama of human life. We see the great white judgment throne of Rev. 20, and the Lord Jesus sitting in terrible majesty upon it; the rest of the dead gathered by the holy angels from the sea, from death and hades—the responsible dead of all ages, gathered before him, together with the living nations of the earth. They are separated, the sheep from the goats, and whosoever was not

me, and still you represent it making more than ever 10% of second advent

very simply that it is not B. S. H. thought at all

Just as you say and say it is this world that is the NEXT

an excellent point. If you will have to do with the rest of the dead and the great mass of mankind?

the fact that these scriptures to which you refer plainly state just the opposite of what you affirm.

found written in the book of life was cast into the lake of fire, which is the second death (Rev. 20). Thus we see that the supposition that Jesus returns to earth and mounts the throne of his glory, and then becomes vested with power and authority, after which he sends angels to the four quarters of the earth to raise his saints and gather the living nations to judgment, where they will at that time be divided, the sheep from the goats, is hardly in harmony with revealed truth.

"Blessed and holy is he that hath part in the first resurrection." Therefore, no wicked person will be raised at that time. The dead in Christ shall be raised incorruptible. And "on such the second death hath no power." Therefore, all such have passed from death unto life and do not come under trial or judgment. In view of these facts and scriptures, we must of necessity conclude that the judgment scene of Matt. 25 is but another description of the great white throne judgment of Rev. 20. And also, that the class called "the sheep" are not identical with those called "these my brethren."

ETERNAL PUNISHMENT

(All References are Quoted from the Revised Version)

Those who are anxious to prove that hell is a place where people go in a conscious state and suffer the tortures of fire during all the ages of eternity, fly to the following texts for proof, and then think their case is proven beyond a possibility of contradiction:

1. Matt. 5:22: " * * * and whosoever shall say, thou fool, shall be in danger of the hell of fire."

2. Matt. 5:29: "And if thy right eye causeth thee to stumble, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell."

3. Matt. 10:28: " * * * but rather fear him who is able to kill both the soul and body in hell."

4. Matt. 23:15: " * * * and when he is become so, ye make him twofold more a son of hell than yourselves."

5. Matt. 23:33: "Ye serpents, ye offspring of vipers; how shall ye escape the judgment of hell?"

6. Luke 12:5: " * * * fear him, who, after he hath killed, hath power to cast into hell."

After reading these texts, they ask the question: Do these scriptures sound as though God is going to put the wicked in hell and scorch them awhile, and then take them out? never stopping to think that while these texts do not give that impression, neither do they give the faintest shade of an idea that those who go into hell fire will exist there eternally in a conscious state. In fact, some give the very opposite idea—that of destruction.

Notice Matt. 5:29: " * * * that one of thy members should perish and not thy whole body be cast into hell." A contrast here between one member perishing and the whole body.

Matt. 10:28: " * * * kill both body and soul in hell."

Luke 12:15: "After he hath killed, hath

power to cast into hell."

The word Gehenna, from which "hell" is translated in these texts, signifies total destruction. Gehenna was an unquenchable fire kept burning around Jerusalem to destroy all refuse of the city; nothing existed eternally in that fire, so when applying Gehenna in figure to the punishment of the wicked, we must bring out the true lesson—that of total destruction. The cities of Sodom and Gomorrah were burned with everlasting, unquenchable fire, but the most ignorant of all Bible students would not try to make the fact prove that these cities are existing eternally in that fire. The fire was everlasting and unquenchable as long as the cities lasted. The Gehenna fire around Jerusalem was unquenchable as long as there was refuse to be burned; just so with the hell fire which punishes the wicked after the resurrection. Its unavoidable result is destruction.

In Revelations 20:14 we read: "And death and hades were cast into the lake of fire. This is the second death." The lake of fire, then, is a symbol of death. Revelations 21:8 says: "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone, which is the second death." Who has the right to interpret the term "second death" to mean eternal conscious existence in that lake of fire, when God says death means a going back to dust?

In Malachi 4:1,3, God, when talking to the Israelites, says this concerning the punishment of the wicked: "For behold, the day cometh, it burneth as a furnace, and all the proud, and all they that work wickedness, shall be stubble, and the day that cometh shall burn them up (not prolong their lives in torment), saith Jehovah of hosts; that it shall leave them neither root nor branch" (utter destruction). Now addressing the righteous: "And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I make, saith Jehovah of hosts."

By reading what God says concerning the doom of the wicked in the last book of the Old Testament and the last book of the new, we learn that God still stands by the first penalty he ever pronounced on man for sin, which is death and destruction, and we dare not read the idea of eternal conscious torment into the words "hell fire." Fire is evidently the means God will use to accomplish the final punishment of the wicked, but that means results in death.

Some will even attempt to prove the impossible when they try to prove that a God who would torture people in eternal fire could be a God of love and mercy. Principles so entirely antagonistic as such cruelty and such love as God manifests, from this viewpoint, could not possibly be mingled in a human mind. But in the punishment God has pronounced and will execute, we find nothing but love and mercy. People who live sinful lives—lives out of harmony with God—cannot be happy, and, if they will not permit themselves to be made over through the teachings of Christ, God could do them no greater service of love than to put them out of existence. It is better for them to be destroyed than to live forever in unhappiness.

ALTA KING

Evidence that it is a supposition only influential inferen

BEREAN DEPARTMENT

Jesus Christ—The Temple

The Bible teaches us that the temple of God is holy, and God will destroy any man that defiles it (1 Cor. 3:17).

Know ye not that ye are the temple of God (1 Cor. 3:16)? If we want to dwell with God, we should build our temple like his, and not deceive ourselves and think we can live any kind of a life and expect to be called one of God's children. Paul says in Eph. 2:21: "In whom all the building fitly framed together, groweth unto an holy temple in the Lord."

Therefore, let no man glory in his own strength, but let us so live that when the Lord comes we may be a part of that holy temple in the Lord, and not a stumbling stone to others.

1 Pet. 2:5: "Ye are lively stones." Let us not be conformed to this world, but present our bodies a living sacrifice, holy acceptable unto God. To every one of us vision is vouchsafed some time, somewhat, somewhere. But too often, like "Jones, the brother of Jesus," we do not catch it, and so plod on our commonplace way with leaden feet, when, had we eyes to see, we might "walk with the prophets in God's great garden of bliss."

"Jones, the brother of Jesus, plodded from day to day, With never a vision within him to glorify his clay.

He never walked with the prophets in God's great garden of bliss:

And of all the mistakes of the ages, the saddest, methinks, was this:

To have such a brother as Jesus, to speak with him day by day,

Yet never to catch the vision which glorified his clay."

FAE BEARDSLEE.

BEREAN BIBLE STUDY

The Gospel

1. The gospel signifies good news, and is that revelation and dispensation which God has made known to guilty man through Jesus Christ, our Savior and Redeemer.

2. The gospel is the good news of salvation through Christ. The gospel is the truth and commandments as taught by Christ and his apostles, consisting of things concerning the Kingdom of God and the name of Jesus Christ.

1. How is the Gospel designated?

(a) The Gospel of the Kingdom (Matt. 24:14).

(b) The Gospel of the grace of God (Acts 20:24).

(c) The Gospel of Christ (Rom. 1:16).

(d) The Gospel of peace (Rom. 10:15).

(e) The Glorious Gospel (1 Tim. 1:11).

(f) The Everlasting Gospel (Rev. 14:6).

1. What does the Gospel require of us? (Acts 3:19).

2. What does the Gospel teach us? (Rom. 3:23).

3. What instrument proves us to be sinners? The law (Rom. 3:20).

4. Was the Gospel preached in Abraham's time? (Gal. 3:8).

5. What shows the Israelites had the Gospel? (1 Cor. 10:2-4).

6. What was the result of preaching in olden times? (Heb. 4:2).

7. How did those who believed show their

faith? By offering sacrifices.

8. When did this work begin? In Adam's time (Gen. 4:3-4).

9. What are the conditions of salvation implied in the Gospel?

(a) Hearing (Rom. 10:13-17; 1 Cor. 1:21).

(b) Believing (Mark 16:16; Rom. 1:16).

(c) Keeping in memory (1 Cor. 15:2).

(d) Obeying (1 Pet. 1:22-25).

10. Why does the Lord ask man to be obedient? (Deut. 6:24; 10:12-13).

11. Does the Lord require obedience? (Jer. 7:23).

12. What was formerly the punishment for wilful disobedience? (Num. 15:30-3).

13. How does the Lord look upon disobedience? (1 Sam. 15:22).

14. How are men purified? (1 Pet. 1:22).

15. Why did our Savior give himself for us? (Titus 2:14).

16. What blessings does the Lord promise to the obedient? (Isa. 1:19; Rev. 22:14).

17. What must we believe? (Acts 8:20).

18. What did Jesus preach (Mark 1:14).

19. What did his disciples teach? (Luke 9:2-6; Acts 19:8; 20:25; 28:30-31).

GEORGE B. ALLDRIDGE.

THE DEATH AND RESURRECTION OF JESUS

Nearly 2,000 years ago Jesus was on this earth; but unlike other people, he was perfect; so the chief priests and rulers were envious of him and wanted him put to death. Judas, one of the twelve apostles, went to the priests and asked how much they would give him if he would deliver Jesus to them; they said they would give him thirty pieces of silver. He took it and after that he tried every way he could to betray Jesus. The men caught Jesus and took him before Pilate. Pilate did not want him killed, but the people did; so they put a scarlet robe on him, and a crown of thorns upon his head, and mocked and spit on him. They made him carry his cross until he was so weak he could not carry it any more; then they made a man called Simon carry it. They put nails through his hands and feet, and nailed him to the cross; and on each side of him was a cross, with a thief nailed on it. Pilate wrote and had it placed on the cross: "Jesus of Nazareth, King of the Jews." Jesus died on the cross, and was laid in a tomb. In three days an angel rolled away the stone from his tomb, and Jesus came out alive, to die no more. A while after that, Jesus went to God. He will come back in a few years, and I hope all who read this will be with him.

ALBERT WILLIS.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WILLIAM G. ROTHE, American Agt.,
1301 Park Place, Brooklyn, N. Y.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the the paper, and it will be cheerfully sent from the proceeds of this fund.

M. E. and E. F. Randolph.....	32.00
Mrs. A. Balch.....	.50
Clifford Groves.....	1.00
Cleveland Young People.....	3.00

The Strong, Kennard & Nutt Co.

WHOLESALE OPTICIANS

We make a specialty of high grade prescription work and carry a full line of all kinds of Optical Goods.

All orders filled same day as received.

"S. K. N." SERVICE

Means prompt returns, careful work, moderate prices. Goods shipped to all parts of the country.

The Strong, Kennard & Nutt Co.

513 Schofield Bldg. 200 Nantucket Bldg.
CLEVELAND, OHIO AKRON, OHIO

REMARKABLE BOOK OFFER. Read it!

IS THE WORLD GROWING BETTER?

By L. S. Bronson. Do not miss reading this booklet. 1 copy, 5c.

LAW OR GOSPEL

By M. Joblin. 1 copy, 10c.

WORDS OF THE KINGDOM

418 pages. 1 copy, \$1.00.

FUTURE PROBATION

1 copy, 10c.

GLAD TIDINGS OF GREAT JOY

15 copies, 10c.

WHERE ARE THE DEAD?

1 copy, 5c.

One copy of each of above works, all for only \$1.25. Send us your order today.

Address CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio.

TWO TRACTS

"Salvation" and "Resurrection," two tracts by the late J. L. Wince, are written in a way that can not fail to arouse the interest of both saint and sinner. They deal with questions more important to man than any others that can be named.

The author sleeps, dear brethren. His work is left for you to carry on. Let him speak through you. Single copy, 10 cents; \$1.00 per dozen. For sale by S. Roxana Wince, Pierceton, Ind.

No. 8 Model

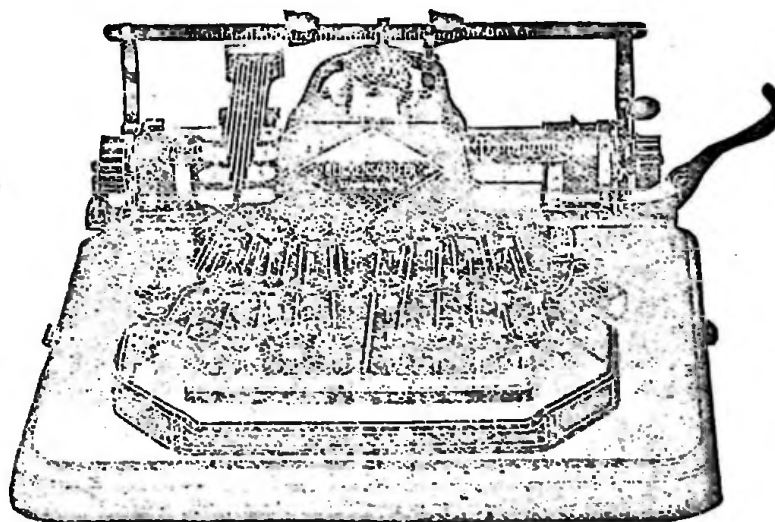
\$60.00

No. 6 Model

\$50.00

Limited Number
of Rebuilts for

\$17.50



Write us today
for our special

Catalogue

No. 72

Special
discount to
ministers

BLICKENSDERFER TYPEWRITERS

265 THE ARCADE, CLEVELAND, OHIO

THE RESTITUTION PUBLICATIONS

Send for all of the following Books and Tracts to CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio

THE DEATH OF CHRIST—A sermon by the Editor of The Restitution. Strong, plain, convincing. One copy, 3 cents; two copies, 5 cents; twelve copies, 25 cents.

WHO ARE LED BY THE SPIRIT?—The best four-page double column booklet ever written on this subject. One dozen copies, 15c cents; one hundred copies, 75 cents.

A LETTER TO A FRIEND—32 pp.; 10 cents each, 12 for \$1.00.

FUTURE PROBATION—150 pp.; 10 cents each, 12 for \$1.00.

The following tracts by M. Joblin:

THE KINGDOM OF GOD

NO IMMORTALITY OUT OF CHRIST

OLD MOTHER EARTH TO BE BORN AGAIN.

VAIN WORSHIP.

WHAT SHALL WE DO TO BE SAVED?

GOD'S LOVE AND SOLICITUDE FOR MANKIND

THE FOOLISHNESS OF PREACHING

SALVATION, WHAT IS IT?

All the above are 16-page tracts; 100 for \$1.50; any assortment.

THE PATERNITY OF JESUS—By M. Joblin. 122 pp.; each 10 cents. A work that proves Jesus was the Son of God and not the natural son of Joseph.

THE SCRIPTURE SEARCHER'S ASSISTANT—By M. Joblin. Each 6 cents. A valuable aid to the study of the Scriptures. Contains 400 references.

A WRONG DEFINITION OF LIFE AND DEATH—A six-page tract, a most excellent book. 10 copies, 15 cents; 50 copies, 35 cents; 100 copies, 60 cents.

THE DEVIL: WHAT, WHERE AND WHY?—A 24-page tracts; 5 cents a copy.

SIGNS OF CHARACTER, OR HOW TO READ CHARACTER AT SIGHT, and HEALTH THROUGH NATURE'S LAWS

Two books by Dr. A. Wallace Mason. One is a study of character and how we may read it by the face and head. Bro. Mason has made a very close study of this subject for years, and the information given in this book will prove interesting and instructive. Price 25 cents; 73 pp. The other is a work which tells how to gain and keep health, as its title says, "through nature's laws." Every family should have a copy. Price 10 cents.

SALVATION: WHAT IS IT?—A sermon in German, translated by Henri Jerguensen. Price, 10 copies, 15 cents; 50 copies, 35 cents; 100 copies, 60 cents.

FOUR PAGE TRACTS

CAN YOU BELIVE?—10 for 10 cents, 50 for 25 cents.

STATE OF MAN IN DEATH—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

LIFE AND DEATH—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

AGE TO COME NOT A HERESY—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

TWO PAGE TRACTS

BIBLE PEARLS SUITABLE FOR WIDE DISTRIBUTION—(1) The Gospel. (2) Coming and Kingdom of Christ by 20,000 Baptists in 1660. (3) Immateriality. (4) Kingdom of God. (5) Nature of Man and Thoughts for Thinkers. (6) Two Advents. (7) What is Religion? (8) Restitution Age. (9) Destiny of the Wicked. (10) Baptism. 10 copies for 5 cents, or assortment of packages of 100 for 20 cents.

WORKS BY ROBT. G. HUGGINS

THE DEATH OF CHRIST.....3c each, or 12 for 20c
A doctrinal sermon, setting forth the reality of Christ's death.

PARADISE LOST; PARADISE REGAINED.....5c each, or 12 for 40c
A sermon in which every text in the Bible where paradise occurs, either in the English or original tongue, is explained.

THE BIBLE: ITS PRINCIPLES AND TEXTS.....\$1.10 each, or 2 for \$2.00
As indicated by its title, this book is divided into three sections. The first consists of a disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a homiletic manner particular "Texts." As an Editor the Author has untied many knotty questions submitted to him by readers; more than a hundred and fifteen are considered in this volume.

ROBT. G. HUGGINS, - 10623 Lee Avenue, - CLEVELAND, OHIO

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21. As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints condutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:3-18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 6.

AKRON, O., MARCH 24, 1914

NUMBER 8

THE GREAT HONORS PROMISED TO THE SAINTS

FLORA A. WOOD

"Them that honor me I (Jehovah) will honor"
(1 Samuel 2:30).

How can we honor God? By obedience. "Behold; to obey is better than sacrifice" (1 Samuel 15:22). Saints are joint heirs with Christ (Romans 8:17). If heirs with Christ, then all things promised to Christ are promised to those in him who are faithful to the end. Let us look at some of these exceeding great and precious promises.

First, and as a requisite to all that follows, is this: "With long life will I satisfy him" (Psalm 91:16). This life is with Christ (Col. 3:3). When he shall appear for our release from mortality it will be given us. Receiving this life, listen to some of the honors in store for us.

"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" (Daniel 7:27). What greater honor could be given us? In this age men who bear rule over a little part of the earth are accounted great; but to the saints is given dominion over all the earth. Why should we seek the honor of the present age, when in the ages to come, if we wait for it, far more will be ours? If we join ourselves now with the rulers of this age we are reigning without our Head. Is the servant to be exalted before his Master? It is enough for the servant that he be as his Master.

"And the time came that the saints possessed the kingdom" (Daniel 7:22). This prophecy is not yet fulfilled; we are still waiting for our Lord from heaven, who, when he comes, will surely give to the faithful little flock the kingdom. Many have said unto us: "Behold, all the great societies, and unions, and missions, to bring righteousness to those who dwell on the earth. If all were like you what would become of the world?" To such we say: "We are not our own; we are bought with a price. We are the Lord's servants" (1 Cor. 7:22, 23). We dare not leave the work he has given us to do. Look abroad; what do we see? With all

the forces man can muster for its betterment, we see the world steadily growing worse. We see the rich growing richer, the oppressor strengthening the bonds of the oppressed, crime of all kinds increasing, and evil men growing worse and worse.

Hear the words of inspiration pertaining to just this time in the world's history: "Be patient, brethren. The coming of the Lord draweth nigh" (James 5:7, 8). He shall judge the poor of the people. He shall save the children of the needy, and shall break in pieces the oppressor" (Psalm 72:1-4). "Without me ye can do nothing" (John 15:5). "When he who is our life shall appear, then shall we appear with him in glory" (Col. 3:4). Then will be our age to bring relief and blessing to all who are downtrodden; for we are joined with our Lord in this work. This honor have all his saints" (Psalm 149:9).

This work will not be a failure, for he that worketh is mighty to save. Unto him is given all power in heaven and in earth (Matt. 28:18). Is it not worth a patient waiting, even if we suffer reproach for it, to join in this honor of blessing the nations? Look at the Peace Congress crying safety from war from henceforth. But what do we see in actual fact? We see all nations preparing on a stupendous scale for war; immense battleships and engines of destruction building in large numbers; thousands of men ready to spring to arms at a moment's notice—and all this in the name of peace! "There is no peace to the wicked" (Isaiah 57:21). "The whole world lieth in wickedness" (1 John 5:19). When the great King speaks to the nations they will beat their swords into plowshares and their spears into pruning hooks (Isaiah 2:4). Then will be peace on earth, and good will among men.

What higher honor could God bestow on us than that we should be workers with the King of all the earth in this glorious work? On what conditions are we to thus receive honor from God? By obedience; by coming out from this present evil world, having no fellowship with the unfruitful works of darkness, being not unequally yoked with them.

Let us walk as pilgrims seeking a better world (order of things), strangers waiting to be called home; and while waiting the call of our Lord, faithfully doing the work he has given us to do, teaching all who will hear the things of the name of Jesus and the things concerning the kingdom of God; striving all the time to make our calling and election sure. Then if by patient continuance in well doing we seek for it we shall soon receive glory, honor and eternal life in the kingdom of God.

"I AM THE GOD OF ABRAHAM"

No. 1

S. ROXANA WINCE

"I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob" (Ex. 3:6, 11).

These words were spoken to Moses from out the flaming bush at Horeb, and Jesus declares in Matt. 22:31 that they apply to the resurrection of the dead, and that God spoke through them to the very Sadducees to whom he was talking—non-resurrectionists that they were. "Have ye not read that which was spoken unto you by God?" he says. God foretold the re-living of Abraham, Isaac and Jacob when he said he was their God; he spoke of the future as if it were now. To him these men are living men, so certain is it that they will be raised from the dust of the earth. Thus it was that Jesus reasoned. What did it matter that the seven men had the same woman for a wife? "For when they shall rise from the dead they neither marry, nor are given in marriage, but are as the angels in heaven." "Do you not therefore err?" he asks the Sadducees, "not knowing the scriptures nor the power of God?"

In what did they err? Surely in not believing that their scriptures taught the resurrection of the dead. Not knowing this, they did not know their own scriptures, nor how infinite was the power of him with whom they had to do. If God could create man from the dust in the first place, could he not call him back to life after he had returned to dust? But many in these days are no wiser than the Sadducees in not perceiving that when God calls himself "the God of Abraham, the God of Isaac and the God of Jacob" that he means these men are to live again, and that, too, "after the power of an endless life." For was not an everlasting inheritance promised to each of them?

And with an everlasting inheritance must there not be coupled everlasting life? You can not have the first without having the second. Abraham, Isaac and Jacob had the same gospel that we have, had the same kingdom set before their eyes, had faith in the same Christ, looked for the same continuing city, strove for the same bright crowns of glory, for they were "princes of God."

This is proven by the language of Paul, when he made answer for himself before Agrippa (Acts 26:6, 7, 8). He declared that he "stood and was judged for the hope of the promise made of God unto the fathers;" that the twelve tribes had the same hope, and that it was for this hope's sake that it was accused of the Jews. "Why," he asks of the king, "should it be thought a thing incredible with you that God should raise the dead?"

No promise of immortality in the Old Testament? What then did it mean—that promise to Eve that her seed should bruise the serpent's head? What, if not this—that through that seed, which is Christ, the real tree of life, the believing sons and daughters of Eve, will attain to immortality?

"The serpent's poison is lodged in its head, and a bruise on that part is fatal," say Jamieson, Fausset and Brown. God's plan in the beginning

was the same that it is now. He intended to fill the earth with an immortal race. The entrance of death into the world did not defeat that plan. Life can be lost and yet be saved unto life eternal. God can raise the dead, and when this is done, when all God's saints shout victory over death, and death and him that hath the power of death are destroyed, will not the seed of Eve be triumphant?

Immortality not taught or but dimly shadowed in the Old Testament? That is what some of our wold-be wise divines tell us. They say that "life and immortality (Greek, "incorruptibility") were only brought to light through the gospel," quoting 2 Tim. 1:10. True. "The way of life" was practically demonstrated when Christ died and rose again. Men saw it, not pictured in days of atonement and sacrifice, but set before their eyes as an actually accomplished fact. But "the gospel was preached before to Abraham." He "saw the day of Christ, and was glad." The gospel always includes the Christ, the resurrection of the dead and the everlasting inheritance. Abraham knew all this when he took the knife to slay his son, and accounted that God was able to raise that son from the dead. He knew that the promise of Canaan to him would be fulfilled through Christ and the resurrection, though not a foot of the land was his while he lived.

(To be Continued)

GOOD NEWS

Paul, one of the Apostles of Jesus of Nazareth, the Christ (or Messiah, or Anointed) of God, claims great plainness of speech in preaching the Gospel. Profiting by this knowledge, the plainness if not the crudeness of this article may be pardoned, especially if the understanding is enhanced. Great stress is laid on the understanding of a matter by the Lord and by Paul (Matt. 13:23; 1 Cor. 14:19; 2 Tim. 2:7).

Abroad in the world are various avenues leading to death—disease, accidents, tragedies, murders, suicides, holocausts, floods, tornadoes, and what not! "How came all this evil? And is there a remedy?" are the questions which we believe the Word of God abundantly answers, and from which we glean what follows.

Death and the evils leading to it came into the world through Adam, the first created son of God. And the remedy is the second Adam, Jesus of Nazareth, the first begotten Son of God. By one man (Adam) sin came into the world and death because of sin, thus: Adam disobeyed God's command not to eat of the tree that was in the midst of the garden Eden, the tree of the knowledge of good and evil, and the penalty of disobedience was death. All of Adam's progeny die because of his sin, hence the scripture, "in Adam all die." Instead, therefore, of Godlike development with eternal life amid perfect conditions and environment as the reward of obedience, degeneration ensued with cursed conditions and environment resulting in inevitable death as the punishment for disobedience.

But God in his infinite love has provided a plan for releasing the billions of his human creatures held captive in the grave; and he has made known

this plan by what he is pleased to call the "glad tidings," or "gospel," of which the death of Jesus, who gave himself a ransom for all to be testified in due time, is the pivotal feature. God commendeth his love toward us in that, while we were yet sinners, Christ died for us (Rom. 5:8).

The gospel is a definite message, and may be said to have been first proclaimed in Eden when God said: "The seed of the woman shall bruise the serpent's head." These words by the few recorded events which followed, indicated to Eve an eventual victory over the serpent by her seed. She, Abel and other interested ones, were hopefully looking forward to a realization of this message or promise. Even Enoch, the seventh from Adam, was a prophet whose words are significant as to the plan of bruising the serpent's head. Noah was another preacher of righteousness in a world that, as early as then, was full of the blighting effects of sin, which increased rather than lessened, who was obedient and who believed God. God's hand is seen in the movements of these righteous men of whom the world was not worthy. Of this type was Abraham, to whom the plan of saving man from death was further unfolded in the promise to him: "In thee and thy seed shall all the families of the earth be blessed." The same promise was made to Isaac and Jacob. Their history shows them to have understood the promise as they were looking for its literal fulfilment. And the progeny of the twelve sons of Jacob in the land of Egypt were gathered together under Moses, the great lawgiver and prophet, and were chosen for the father's sake to constitute unto God a peculiar treasure above all people, a kingdom of priests and a holy nation; that is, if they were willing and obedient. Their laws, sabbaths, judgments, etc., were peculiar to them, and they were to have no dealings with other nations. But they were stiff-necked and haughty, having in mind their own importance in this matter of the promise. And though thus greatly favored by God, their record is one of rebellion and disobedience; and they were finally driven from their land and scattered over the whole world after having crucified their Messiah, the Just One, for whom they had been for so long eagerly looking, but did not recognize. They knew not the time of their visitation (Luke 19:44). They did not realize that God's dealings with them were for the furtherance of his plan for man's salvation from the curse of death, his plan for the blessings of all the families of the earth. They did not understand the good news (gospel) of the promise of bruising the serpent's head by the seed of the woman; the seed of the woman being the seed by which all the families of the earth shall be blessed, namely, Jesus of Nazareth, the Son of God. They were looking for "that prophet greater than Moses," but knew him not when he was before them. Their sacrifices prefigured the sacrifice of the Lamb of God which taketh away the sin of the world. In the plan of God it was necessary for him to give his life for the life of the world. This he did joyfully. And he was raised from the dead and ordained of God to be the judge of both quick and dead at an appointed day (Acas 17:31; Rom. 14:9). Instead, therefore, of inheriting with their Lord and the faithful believers of old

the judgship of the whole world, the children of Israel were rejected as joint heirs with their Messiah, and the gospel was extended to the gentiles or nations, among whom it has been preached for about 1,900 years (Acts 13:46; 28:26-28).

The gospel of scripture, or plan of God, therefore, is that mankind will be released from the curse of sin and death that came through Adam, in the promise made to Abraham that all the families of the earth shall be blessed in his seed—this is the good news of great joy which shall be to all people in the personality of the Savior, Jesus, the seed which shall bruise the serpent's head, when judgment shall be laid to the line and righteousness to the plummet. In his days the righteous shall flourish and he shall break in pieces the oppressor. Can you not see that it requires a being more powerful than the serpent to destroy it? That it requires a raising up or resurrection from the dead to life to realize the promises? Hence Jesus said: "I am the resurrection and the life." Paul said to Agrippa: "Why should it be thought a thing incredible with you, that God should raise the dead?"

Worthy believers of the gospel will be a royal priesthood, and their dominion will be "under the whole heaven." They will be made kings and priests unto our God and shall reign on the earth with their Lord, for they shall be joint heirs with him (Rom. 8:17). "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." We are informed that this work will not commence until the Lord comes and awakes his sleeping saints in the grave, when they, and we which are alive at his coming, shall meet him in the air, and thus ever be with the Lord.

Now, only one capable of sanely discerning is asked to believe this good news commonly called "gospel," or "gospel of the kingdom," and is asked to be obedient thereto by being baptized (immersed) into the name of Jesus, and thus gain admittance into this highly favored company or church. Sprinkling or pouring will not answer, but baptism according to the commandment, "which is the answer of a good conscience toward God." We would not say "baptism by immersion" any more than we would say "immersion by baptism," the words being synonyms.

It is unfortunately true that the title "Christ" has been used for the creation of a religion, the genuine theme of the genuine gospel being the salvation or release of earth's saints from death and the grave. Paul joyfully exclaims: "O death, where is thy sting; O grave, where is thy victory." And our Lord Jesus having died according to the plan of the Father for this purpose, and having been resurrected from the grave by the Father (being the first raised from the dead), rapturously responds: "I have the keys of death and the grave." "He that believeth on me, though he were dead, yet shall he live." The attitude of believers in the gospel is that of watching and waiting for their Lord to return. Hence we pray "Come quickly," and "Thy kingdom come."

We submit these words, for your prayerful consideration, to the end that you will believe the gospel and be obedient thereto by baptism into the only saving name, the name of Jesus, and denying

ungodliness and worldly lusts, live soberly, righteously in this present evil world, and, like Paul say: "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth." Our Lord also said: "Whosoever is ashamed of me and my words, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels."

HERMAN DICKEL.

THE HOLY SPIRIT

No. 8

L. T. Nichols

What Are Miracles?

A gentleman visited me not long ago and took a strong position in favor of the idea that miracles are still performed; that they have not ceased. He claimed that miracle means—"The power of God," and to state that miracles have ceased is to admit that the power of God has ceased. How mistaken he was. A miracle is only a sign of power. It is, "Ability to do something beyond one's own power." God's power has not ceased, but the power given to men to do something beyond their own power or knowledge has ceased. There never was a miracle in the sense most people understand it. Gibbon, in referring to miracles, said that the laws of nature were suspended for the benefit of the church. He said it ironically, but how blind he was, and yet most people believe that the laws of nature were suspended when miracles were performed. How little we reasoned when we believed so! Because that which was performed is beyond our knowledge of the laws of nature, it does not make the wonders beyond the laws of nature. In the common acceptance of the term, there is not a miracle performed. Every wonder that Jesus performed, every great deed that an apostle or prophet wrought, was done in harmony with the laws of nature; and the reason that they could perform them was because they understood laws that are not known to us. The eagle, sailing aloft through the starry heavens or the sun-lit skies, with motionless wings; sailing aloft as easily as it takes its downward flight, understands the law of repulsion, understands a law that no one of all the wise of the world can grasp. All the wise ones of earth cannot understand or explain how a hundred bees hand suspended on one. We have to sow the wheat, harvest, grind and bake to prepare our bread, but Jesus understood laws whereby he could combine the ingredients of which bread is composed, without going through the slow process by which we obtain the same; but no law of nature was suspended. It would be as easy to walk on the water as for the eagle to sail aloft, if we understood the law by which it is performed. What folly to think that because our poor finite minds cannot grasp, or have never attained to a knowledge of the wondrous laws of nature, that therefore they cannot exist. In man, a restricted power marks the limit of his skill; but to an infinite being—what limit can we place upon his power? Look at the powerful engine propelling the fleet ocean steamer, or some great plant, consuming such vast quantities of coal; as we view it, we know that it was not evolved out of

nothing, or of its own power, but we realize that skilled hands, directed by inventive genius, designed and built up every part of the wonderful mechanism. Should I tell you that by chance it was evolved out of a crowbar, you would count me but a fool. How much greater mechanism is man, the offspring of a mighty creative power! That engine cannot feed itself. Not one turn of the mighty wheel apart from the human hand that supplies the fuel and pulls the throttle; but man can feed himself, and move, and act—the greatest example of perpetual motion. As the engine demonstrates a power capable of its construction, so the human mechanism demonstrates the existence of an all-powerful God, able to bring into existence such a powerful creation. The Psalmist thus beautifully expresses the thought: "I will praise thee, for I am fearfully and wonderfully made; marvelous are thy works and that my soul knoweth right well."

Yes, every man or woman who will reason, will know right well that all his works are marvelous, and only the man who does not reason can believe that man came by evolution. The most wonderful mechanism, man, can eat bread, meat, fruit, and thus replace the waste of the system. By what process bread and vegetables are converted into flesh and bones and the delicate brain substance, no human power can solve; a miracle before our eyes; something beyond our power to understand. Who can explain how the same meat, bread, vegetables and fruit eaten by one will result in black eyes and raven locks; in another auburn tresses and blueeyes? The All-Powerful Being who can perform such wonders was able to combine the elements of which fish and bread are composed, and feed the assembled thousands, or cause the oil to not diminish, or meal to lessen. You can take the pure mineral wool and no heat will penetrate its substance, no fire will affect it. Here is something that will resist the action of fire. So an angelic being, sent from the Mighty One, could understand a law by which he could so surround the three Hebrew children that the heat of the devouring flames could not affect them. Some say, How could they speak in unknown tongues so that seventeen different nationalities assembled there could each hear them speak in his own tongue the wonderful works of God? They reason that it could not be. An Edison can invent the graphophone, and it has power to bring out the different parts. You hear in it the organ's thrilling notes, the soprano, the alto, the tenor and the bass. If a simple machine can be constructed to speak, what could not an Almighty God perform? Could not the Mighty One cause a man, the greatest human mechanism, to speak in seventeen tongues? If you reason and take in the evidence you can but answer, Yes. How foolish to think that in the space of one short life we would be able to understand his wonderful laws of nature. No, God's knowledge is deep. Listen to Paul in Romans 11:33: "Oh, the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!"

Poor mortal man never will find them out. Deut. 29:29 is true: "The secret things belong unto the Lord our God; but those things which

are revealed unto us and to our children, forever, that we may do all the words of this law."

REMARKS ON SUNDRY SUBJECTS

Dear Restitution:

I would like to make a correction in my last letter, which appeared in *The Restitution* of February 17th. I should have said: (1) "There is a man who belongs to The Restitution family who believes real definite things, and has a real definite creed. This man is very exact in all his doctrines relating to the gospel. In daily life he is always ready to argue and contend for the doctrines he holds with everyone he comes in contact with; but he is not clean in his habits, not a very kind man to his family and in his dealings with men. A stranger could not tell him from a man of the world; but to hear him argue you know he believed different from any of the nominal churches." This is what I intended and wanted to say of the first. Now I will add here what I said about the second man, with this correction on the description of the first man, ask the editor to make another comment on the two men.

(2) "There is another man, a brother, that belongs to The Restitution family, but who does not agree with the other brother in all that is to take place in the day of judgment or as to the specific time it is to take place; but as far as the gospel is concerned they both agree on that, but differ as to how and at just what time God will execute the judgments written. He lives a godly life, is kind, is clean in his habits, always ready to give a reason for the hope that is in him."

Once more I would like to say a word to Bro. S. L. Thomas. He closes Article No. 3 on Matt. 25 thus: "In considering this question we should bear in mind that, as this judgment scene involves all nations, it must necessarily occur at the close of the thousand-year reign of Christ and his saints, and is therefore identical with that of Rev. 20." Bro. Thomas, let us read Matt. 25:31 together. Listen: "When the Son of Man shall come in the glory of the Father, and all his holy angels (messengers) with him, then shall he sit on the throne of his glory, and before him shall be gathered all nations." Let's see. If your suggestion is correct I confess I do not understand plain, positive language. Your suggestion makes the coming of Christ in his glory, with his angels, to sit on the throne of his glory one thousand years after he begins to reign! There is one point I would like to call Bro. Thomas' attention to, and that is this: Whoever the sheep may be spoken of in this judgment scene, they can not be saints. I say can not, for I do not see how they can be. Why? Because it says when he comes in his glory then shall he sit on the throne and help separate the nations. Unless Jesus does this work with angels before he begins his actual reign or execution of the judgments written. The whole question on Matt. 25 hinges on whether the scene here described by the Savior is individual or national judgment.

I would also like to ask one more question, or

rather offer a suggestion. Did God ever deal individually with Israel, or were his dealings of a national character in the past? Once more, Bro. Thomas, I would like to add to your question already mentioned in *The Restitution*: Is the company sitting at the right hand of the Son of Man sheep of the original, or other sheep? I would like to know who the "this fold" sheep are, and those he must bring. This surely is a great question.

Once more, with the editor's consent, I would like to ask or add to what he has said in "Important Lessons, No. 2." There is not the least doubt as to the judgment to be meted out to the wicked man. "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" (Jude 7). What an example!

Once more. Listen to 2 Peter 2:4-6: "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 (reserved dead or alive, I wonder), and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly, and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example for those that after should live ungodly." Making an example of who? The angels that sinned, the ungodly in Noah's time, and also those of Sodom and Gomorrah. Will God preserve or reserve the ungodly dead alive until the day of judgment? Let's see. Somewhere in the vista of time (will the editor please tell us when it will be) John saw this: "And there came out of the smoke locusts upon the earth, and unto them was given power as the scorpions of the earth have power, and it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads. And it was given that they should not kill them, but that they should be tormented five months" (Rev. 9:3-5). These are represented to be alive, therefore either resurrected wicked men or wicked men who were alive when the torment was executed. This execution of judgment could hardly be classed with the execution Jude and Peter speak of as examples of those who should hereafter live ungodly.

But I must stop. May have something more to say if this does not find a place in the waste basket. Yours for the truth,

O. J. ALLARD.

ELECTRIC LIGHTS AND CARS FOR JERUSALEM

Jerusalem, Palestine, Jan. 27.—A concession for the construction of a street car line running from Jerusalem to Bethlehem and also for the lighting of Jerusalem by electricity, was granted today by the Turkish government. The concession went to the French bank, which recently supplied Turkey with the money to purchase the Brazilian dreadnought Rio Janeiro.—News Clipping.

THE RESTITUTION

Issued Weekly By

THE RESTITUTION PUBLISHING COMPANY

Entered as Second-Class Matter February 6, 1913, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.

ROBERT G. HUGGINS.....Editor
 BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

Burton H. Lang	Harry Pott
Chas. A. Goss	Robt. G. Pate
Buell W. Nutt	Robt. G. Huggins

W. S. Tomlinson

SPECIAL CONTRIBUTORS

S. Roxana Wince, Picreton, Ind.
 Dr. Chas. A. Goss, 10513 Lee Ave., Cleveland, O.
 Almus Adams, 3944 Hartman Ave., Ames Station, Omaha, Neb.
 Flora A. Wood, Chico, Cal.
 George Francis, Albany, Wis.
 J. J. Heckman, Ames, Neb.
 Geo. B. Alldridge, 11320 Knowlton Ave., Cleveland, O.
 S. H. Thomas, Proctor, Mont.
 E. W. Kuapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., P. O. Box 222, Akron, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

COMMUNICATIONS

Letter From Sister Wince to a Despondent Sister Dear Sister:

"He knoweth our frame; he remembereth that we are dust." These words came into my mind instantly when I read your letter to Bro. Huggins. God does know just how easily these dust-made frames get out of balance. He made us; he remembereth, and he pities and makes allowance. My heart goes out to you, and I want to put my arms around you, and pet and love and croon you to sleep, just as your mother did when you were a tiny child. For, my dear sister, your loss of the power to pray and of the power to understand what you read comes from some physical ailment. You are not well; get back to buoyant health, and you will love to read and will get the meaning of what you read. Mind and body are too weary now. It irritates the mind and the nerves when you make any effort to study or think. Don't try. Relax the nerves and rest. If I should say you were overworked I should in all probability diagnose your case exactly. We must pay the penalty when we go on day after day working like a cyclone and completely using up the strength given us for the present and drawing also on the reserve force stored up in our bodies for cases of emer-

gency. Doing this, we generate what physicians call "fatigue poison." That is what makes us feel tired and cross and blue. Overwork brings on indigestion and constipation, and these cause lassitude and headache and cloud the mind. Who can read with any pleasure under such conditions? I can not. How I wish that I could see you, or that you would write to me and tell me all about it just as you would your own dear mother, for I am confident that your spiritual troubles have come to you because of some physical weakness or disease.

You give me the keynote to the situation when you say you "scorn yourself," when you "have difficulty in suppressing a feeling of scorn toward the people of God." That very hatred of yourself, because of the evil thoughts that come into your mind, shows that you do not want to be led astray, that you are still fighting "the good fight" against self and sin, and that if you could only be well you would be all right.

Do you remember what a fight Paul had with himself? How the good thing he wanted to do he did not, and the thing he hated was the very thing he did? (Romans 7:15). Is your battle any harder than his? He says: "O wretched man that I am! Who shall deliver me from the body of this death?" It was the custom back there in his day to chain criminals to a dead body and leave them there to perish—sin being the dead body in his case (Rom. 6:6).

"Who shall deliver me?" What a pathetic, heartbreaking cry it was. But Paul knew where to go. "I thank God through Jesus Christ our Lord." There is where deliverance comes in. "There is not other name given under heaven among men whereby we can be saved." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." And to "walk after the spirit" is to walk according to the teachings of Jesus and his apostles.

If you are in Christ Jesus no condemnation hangs over you. You are free from the law of sin and death; death hath no more dominion over you, or will have no more dominion over you, because, having died with Christ by "being planted together in the likeness of his death," you will be "raised from the dead to die no more." Would you feel any repugnance about asking your earthly father for something you wanted? Would it be useless to ask him to take hold of the side of a tub and help you carry it to the door? Would he turn away from your prayer if he had plenty of money and well-filled barns and you had neither clothing nor food? I do not think so. I think you would have "the power to pray" and to "understand" when he said: "Always come to me, my daughter, when you are in trouble, and I will supply all your needs." It would not be hard to get the meaning of his words, nor to feel the love that spoke through them for you.

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" "But even the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows." He feeds the birds, and he will feed you; he clothes the lilies, and he will clothe you.

If you go to a friend, even at midnight, and ask for the loan of three loaves of bread, your request will be granted, and if your child comes to you with its pleading prayer for bread, or fish, or an egg, you will give the gifts, can not you pray to your heavenly Father, as you pray to your friend, or as your children pray to you? Is the thing any harder? It ought to be easier, for he is much more willing to give you what you ask for than you are to bestow gifts upon your little ones. "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you."

O my dear sister, the Lord is our God; he is our Father. "Blessed are all they that put their trust in him." "The Lord will hear when I call upon him." "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." Read the Psalms; they will help. I read, and pray as I read. I think prayers as I go about my work. I think prayers when I lie down on my couch at night. If God is my Father and Friend, why should I not? It is so easy, so blessed, to keep in company with him.

And now about that feeling of scorn for God's people. You know perfectly well that you do not in your heart scorn those who deal honestly with you, because they love God and love you. You do not scorn those who, for the same reasons, come to you when you are sick and do all in their power for you, who help you when your larder is empty, who cheer you in times of bereavement, and help lift your burdens when they are too heavy for you to carry. You love them and are grateful for their kindness.

So you see you must find some physical cause for your otherwise inexplicable feelings. But I had no thought when I began of writing you so long a letter. My interest in you must be my excuse. Be cheerful, be happy; don't worry, don't fret, don't scold. Resolve that you will not be blue and despondent, no matter what comes. That is a resolution I made years ago, and O how much brighter and sunnier it has made life for me and for those around me. I pray for you. May you have "sunshine all the way."

MRS. S. ROXANA WINCE.

EARNESTLY CONTEND FOR THE FAITH

The duty of contending earnestly for "the faith once delivered to the saints," says an exchange, is incumbent upon all professing members of Christ's household. The letter of Jude was not addressed to any one man or any class of men in the household of faith, but to all who are "sanctified by God the Father, and preserved in Jesus Christ, and called." All, then, who have embraced the glad tidings respecting the "common salvation"—all who have been sanctified by the truth, whose author is the Eternal Father—all who have been called out of darkness into his marvelous light—all who are "preserved in Jesus Christ," their life being "hid with Christ in God"—all such are required to make known, defend, and "contend earnestly for the faith once delivered." All who are delivered by the truth from the eternal oblivion otherwise resulting from Adam's transgression are constituted laborers in God's vineyards, "stewards of the manifold grace of God," and in proportion to the ability possessed will be the service re-

quired at the hands of each believer. True, all may not be able to advocate the truth in public, but all can hold forth the word of life in private, and very often more good may be accomplished by private activity than by public efforts. At any rate, whether a man's abilities and character be such as to qualify him to stand up in public, or otherwise to labor by the wayside, the exhortation remains the same; the duty is imperative—we must "earnestly contend for the faith once delivered to the saints."

The phrase "earnestly contend" implies try, and necessitates something definite to contend for—something vital, palpable, emphatic, and not something incoherent, loose or indefinite. What is it then that we are to "earnestly contend for?" The answer is, "the faith;" the "one faith" mentioned by Paul in Eph. 4:5; the faith in which the Colossians were "established" (Col. 2:7); in which the saints at Corinth were exhorted to "stand fast" (1 Cor. 16:13); and in which the believers were urged by Peter to be steadfast in resisting the adversary (1 Peter 5:9). The phrase, "the faith" is synonymous with "the gospel." "The faith that is in Christ Jesus" is the gospel delivered by Jesus to his disciples respecting the kingdom of God. It is elsewhere styled "the truth," and Paul speaks of it as "the word of faith" (Rom. 10:8). The faith referred to in the passages quoted is a very different thing to faith in the abstract or belief simply in the existence of God and Jesus Christ, and a few facts relating to the Deity and his anointed. It comprehends the whole counsel, will and purpose of the Deity in reference to mankind and all things terrestrial in the future. The gospel as preached by the apostles stated in a sentence consisted of "the things concerning the kingdom of God and the name of Jesus Christ" (Acts 8:12; 28:23, 31). These things which were "most surely believed" by the early disciples made up "the faith once delivered to the saints;" the faith which superseded the law of Moses, and the obedience to which constituted the believers the "sanctified and preserved in Jesus Christ." Freed from the Edenic condemnation by the grace and truth manifested by Christ, who is "the way, the truth and the life," they were "free indeed;" and with a sure and certain hope of immortality in the future kingdom of God, they had something in view worth striving after—something clear, positive and definite to earnestly contend for, as contrasted with the hazy speculations of their contemporaries.

That the apostles earnestly contended for the faith is a fact beyond all doubt. And this brings us to another point of some importance in connection with the matter. There can be no difference of opinion as to the duty of contending for the faith, but opinions may and do vary as to the manner in which the duty should be fulfilled. Unquestionably due prudence should be exercised by public exponents as to the language they employ in order that they may not unnecessarily offend the feelings of their hearers or readers. Without due care they may be led to indulge in too cutting sarcasms, and whilst the ears of those who agree with them doctrinally may be tickled and pleased the ears of those who differ from them may be much offended. But surely no one thoroughly cognizant of the existing state of things in the religious

world will say that a writer or speaker in the truth's interest is not justified in using forcible language. Granted the use of expletives, or a too violent declamation, ought not to be cultivated, but boldness of speech is clearly justifiable. No one would think of addressing a deaf man in subdued accents. To a man fast asleep in circumstances fraught with danger no one would dream of using soft, mild tones in order to arouse him. Now apply these illustrations to the religious world. Do the majority not turn a deaf ear to the preaching of the truth? Are they not fast asleep in the ignorance which alienates from the life of God? Can we reasonably expect to make any impression upon their minds by using "soft words and fair speeches" similar to those by which they are consoled and kept asleep by their spiritual guides? As faithful witnesses we must not be afraid to use "great plainness of speech" when necessary.

But it is said we should "speak the truth in love." These words are misapplied by those who correct them with the proclamation of the truth. The apostle Paul, in the fourth chapter of his epistle to the Ephesians, is speaking of the qualities which ought to be cultivated by the believers. He exhorts them *inter alia* to "forbear one another in love;" and in the fourteenth verse he expresses a desire that they may "henceforth be no more children tossed to and fro, and carried about with 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." In the margin the word "speaking" is rendered "being sincere." The apostle desired them to be sincere in the truth, to speak the truth one to another, to be "established in the faith"—steadfast, immovable. He was clearly not referring to the manner in which the truth was to be set forth. Even supposing he was, is there anything foreign to love in the mind of a man sincere in the truth when he makes use of forcible language in preaching the gospel? Are we in earnest? Do we really believe that man are living and sleeping in a state of ignorance and alienation, and that if they remain in that state they must inevitably perish? If so, then it is love of the purest, highest, deepest nature to use strong words to arouse them from a lethargy so fatal.

The apostle Paul in this chapter uses language the very opposite of that which he ought upon the interpretation of the phrase "speaking the truth in love" just refuted, for he speaks of the "sleight of men, and cunning craftiness whereby they lie in wait to deceive." He also refers to Gentiles who "walk in the vanity of their mind," and makes use of words more strong in reference to their practices. In other parts of his writings he admonishes the believers to "Beware lest any man should beguile them with enticing words," and "lest any man should spoil them through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." He did not mince his words in dealing with those who opposed and exalted themselves against the truth of God. Whilst he was meek toward the saints, and humble in the sight of God, he was bold as a lion when he confronted those who beguiled the people with enticing words, and attempted to spoil

them by a false philosophy and "vain deceit." Such professors he styled "false apostles, deceitful workers, transforming themselves into the apostles of Christ;" and the weapons of his warfare (and therefore of ours) were "not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations (reasonings) and every high thing that exalteth itself against the knowledge of God" (2 Cor. 11:13; 4:4, 5; Titus 1:10, 11, 12, 13; 2 Tim. :3; 1 Tim. 4:1, 2; 6:3, 4, 5; 2 Cor. 6:14, 15, 16, 17; 1 John 1:8; 2 Peter 2). The Jews were stiffnecked, and Stephen did not fear to tell them so (Acts 7:51, 52). The men of Athens were superstitious, and Paul did not scruple to remind them of the fact (Acts 17:22). Ananias the high priest was a "whited wall," and Paul unhesitatingly told him so (Acts 23:3). Will anyone dare to say that Paul, who was so bold, so honest, so outspoken and so zealous, did not also exemplify the "meekness of Christ" when circumstances required him to do so? Paul could be sarcastic; he could also be mild and gentle. He could be meek and forgiving, but he was always "zealously affected in the good cause," ever firm and uncompromising in his advocacy of the truth. He would not give place to error for an hour. He would not say God speed to any who preached another gospel than that he had received from Christ. He was ready to withstand to the face all who opposed the truth at any time. Paul gentle toward hypocrisy and "old woman's fables?" Never! Paul patient and kind to those who opposed and exalted themselves against the knowledge of God! When? Where? He did not willingly give offense, but if anyone held up reasonings that were not in accordance with the mind of the Deity his weapons were soon brandished, and they proved mighty to the pulling down of the strongholds of all adversaries.

In the character of Jesus we again see the gentleness of the lamb blended with the courage and boldness of the lion. He was truly "harmless as a dove," and at the same time "wise as a serpent." "The wicked flee," saith Solomon, "when no man pursueth, but the righteous are as bold as a lion." Jesus was "meek and lowly," and his "yoke was easy and his burthen light" as compared with "the yoke of bondage" under the law of Moses. Jesus, however, was not meek and mild toward the Pharisees and others who made so much pretense to holiness, but who were in reality "whited sepulchres;" fair indeed externally, but within "full of dead men's bones and all uncleanness." Could language possibly be more forcible than that of Jesus recorded in the 23d chapter of Matthew? It matters little whether or not the persons referred to were present when Jesus made use of the words and described the characteristics of the hypocritical Scribes and Pharisees. The words were uttered, and were undoubtedly true enough. He called them fools (stupid), and said they were "blind leaders of the blind." He denounced their evil practices, and styled them "serpents—a generation of vipers," and asked them "how they could escape the condemnation of Gehenna?" Similar language had been previously used by the prophet Isaiah in reference to the same class. In the 5th chapter the prophet says: "His watchmen are blind; they are all ignorant, they are all dumb

dogs, they can not bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough; and they are shepherds that can not understand; they all look to their own way, every one for his gain from this quarter." Now because of the wickedness of the shepherds Jehovah, through his prophets, declared that he was against them," and the punishments which came upon them were most terrible. But it is said that Jesus spoke in sorrowful or sympathetic tones when he used the words given in the 23d chapter of Matthews' gospel. Are we to suppose then that Jesus was sorrowful over the pretensions and deceptions of the bigoted Pharisees? Can we imagine Jesus speaking in mild commiserative accents when describing and denouncing the works of the devil? Impossible! Again, are we to believe that he will speak in mild, sympathetic tones to those wilful offenders to whom he will say in the future, "Depart from me ye cursed into everlasting fire?" We must never lose sight of the fact that there are two sides to the character of God, goodness and severity. Essentially and ever ready to forgive, God is also absolutely holy and just. Whilst his arms are ever outstretched in mercy toward mankind, he will not suffer those who wilfully offend his laws to escape unpunished. He is long-suffering and plenteous in mercy, but the thunderbolts of his anger inevitably overtake all who trample upon his precepts and exalt themselves against his infallible dictates.

Jesus was meek and lowly, and as such he set all a grand example. When he was reviled he reviled not again, but when the truth of God was reviled or abused he defended it, and he would not suffer the temple to be made "a den of thieves" (Matt. 21:12, 13). In preaching "the gospel of the kingdom" he would naturally have to expose the fallacies of his contemporaries. This he did, showing them that "in vain they worshiped, teaching for doctrine the commandments of men;" and that they "made void the commandments of God by their traditions." That he was earnest in the work he had to do is evident, for it is testified of him, "The zeal of thine house hath eaten me up." Now as the Pharisees made void the word of God by their traditions, so do the religious teachers of our times, and the words of Jesus will apply with equal force to the majority of them. That there are many who are thoroughly conscientious in their convictions no candid mind will deny, but are they not all "out of the way?" are they not blind? And if so, is it not better to tell them so without any circumlocution? Why, all the blind men in the world combined could not put a man directly in the way of life.

The lines which divide the truth of God from the errors of the sects are broad and well defined. The faith once delivered to the saints is the very antipodes of the things taught by religious teachers nowadays. A child can perceive the difference between the things concerning the kingdom of God with the glory, honor and immortality therein to be manifested and realized by the saints, and the things concerning the kingdom beyond the skies with the shadowy immortality which it is said those who die immediately enter upon. There is no concord between the two systems. What fel-

lowship hath light with darkness? Do we most surely believe the things concerning the kingdom of God and the name of Jesus Christ? If so, we must earnestly contend for that faith which alone is "precious," and which alone can save. We do not deal with men so much as with principles; our chief duty is to battle with error, and to "wrestle with spiritual wickedness," whether in high or in low places. It is our duty to endeavor to pull down all strongholds of ignorance and superstition, to bring men from a state of darkness and alienation into the glorious light and liberty of the truth and make them heirs of the kingdom. Our weapons are not carnal; nor should be we actuated by any unholy motive.

Various passages quoted in support of the erroneous notion based upon Paul's words "speaking the truth in love" will be found upon examination to have reference exclusively to the demeanor which believers ought to show to each other and to their mutual obligations. They are exhorted to be meek, patient, forgiving and to live soberly and answer wisely any questions that may be put to them respecting the truth. At the same time they must firmly resist the adversary, and never hold out a truce to error. In season and out of season we must "earnestly contend for the faith, once delivered to the saints."

LET NO MAN DECEIVE YOU

Matt. 24:45

"Jesus answered and said unto them, Take heed that no man deceive you, for many shall come in my name, saying, I am Christ; and shall deceive many."

Now, brothers and sisters, we know there are many today who claim they have put on Christ by baptism, and yet they are teaching false doctrines. If the body of Christ which was crucified was not raised, Christ was not raised from the dead. "The angel answered and said unto the women, Fear not, 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" (Matt. 28:5-6).

God did not make another body for Christ and hide the one that was crucified, as Mr. Russell has it. God raised that same body that was nailed to the cross and was laid in Joseph's tomb. Jesus 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." So it is the same Jesus, glorified, made immortal and given all power in heaven and in earth, and is become the first fruits of them that slept. Now, Mr. Russell has said our Lord's human body was supernaturally removed from the tomb, and that we know nothing about what became of it, except it did not decay or corrupt. Now, if no one knows what became of it, how can Mr. Russell know that it did not decay or corrupt?

AMANDA CASE.

CANADA AND PALESTINE

At the convention of the Federation of Zionists of Canada, just concluded in Montreal, the president, Mr. Clarence de Sola, was able to announce that land had been purchased in Palestine

for a colony of Canadian Jews. The statement was received with great enthusiasm. "We have," said the speaker, "founded our Canadian Zionist colony in Palestine. We have purchased and paid for the land, with buildings and plantations already established thereon, all ready for Jewish families to live therein. It is to be the home of a group of sturdy Hebrew colonists, belonging to the working class, who will have separate household management and do farming in common."

This is but one of the many signs that the Holy Land is gradually but surely passing again into the possession of that ancient race by which it was once so densely peopled. The past year has been a great one for Zionism the world over. The Turkish government, already favorably disposed to the repatriation of the Jews, has been made still more so by its experiences during the Balkan war, in which the loyalty of the Jews to the regime under which they lived was keenly appreciated. The present authorities in Constantinople—now that they are thrown back upon Turkey in Asia as their sphere of interest and improvement—appear fully convinced that for the development of agricultural and other resources of Syria there could be no more desirable settlers than the descendants of the Israelites of old. Hence the pleasant news has been sent abroad that the Turkish government has withdrawn the last vestige of restriction on Jewish emigration to Palestine by the abolition of the "red ticket."

A long contemplated scheme for the establishment of a Jewish university in Jerusalem is taking shape, and it is said that work will immediately be undertaken for the construction of the necessary buildings. A little breeze has arisen regarding the language that is to be current at this institution, some of its projectors pressing for the use of German as the tongue likely to be understood by the largest number of those in attendance. We are, however, not surprised, and certainly not displeased, to see that the opinion is prevailing that the language should be none other than the Hebrew of the Old Testament. In Greece, there has of late years been a tendency to revert from the modern to the classic Greek, in which the newspapers of Athens are now published. When the Jews regain a racial home and some sense of nationhood, it will be most fitting for them to endeavor to restore to its rightful position in modern use the noble tongue—all the more sublime because so primitive—of Moses, of David and of Isaiah. True, in the time of Christ, the common dialect of Palestine had become Aramaic, and the bulk of the Jews of our own time make use, in the common affairs of life, of the medium known as Yiddish; but pure Hebrew is still the sacred language of the Hebrew people in all lands and climes, and, with a few adaptations to the facts of the twentieth century, is quite capable of becoming once more the living language of a homogeneous community.—Editorial in the *Hamilton Spectator*, sent by Sister J. B. Robinson.

PLAIN FACTS FOR THOUGHTFUL READERS

"What saith the Scripture?" (Rom. 4:3).

1. Scripture declares that "our God is a consuming fire" (Heb. 12:29). The popular theory teaches that he is only a scorching fire.

2. Scripture declares that the "fiery indignation" will "devour the adversaries" (Heb. 10:27). The popular theory teaches that it will do no such thing, but only torture them.

3. Scripture declares, that the wicked shall perish like the "natural brute beasts" (2 Peter 2:12). The popular theory teaches that there will be no analogy whatever between the two cases.

4. Scripture declares, that whosoever "doeth the will of God abideth forever" (1 John 2:17). The popular theory teaches that every man will abide forever, whether he does the will of God or not.

5. Scripture declares, that the "everlasting punishment" (Matt. 25:46) of the wicked will consist of "everlasting destruction" (2 Thess. 1:9). The popular theory teaches that it will consist of everlasting pain.

6. Scripture declares, that God will "destroy both body and soul in hell" (Matt. 10:28). The popular theory teaches that he will destroy neither one nor the other, but will preserve them both alive forever in unmitigated agony.

7. Scripture declares, that whosoever "will save his life" by unfaithfulness to Christ, shall ultimately "lose it" (Matt. 16:25) in a far more terrible manner. The popular theory teaches, that no man can lose his life, and that the second death is no death at all, but eternal life in sin and misery.

Which shall we accept, the scripture, or popular theory?—Exchange.

PRAYER

O Lord, it is to thee that we must look for the deepening of our desires, and thou must beckon or we shall not follow, and thou must speak first or we shall not answer. Come, then, to us, we beseech thee. Thou must touch our spirits with thine own fiery finger, and melt their ice, and make them flow with ardours of love that purifies. We beseech thee, that, waiting before thee, we may all be aware of a mightier power than our own working upon us. Draw us near to thee, quickening us, calming us, lifting us above our ordinary selves and the cares and duties and absorbing occupations and enjoyments of this present. Through Jesus Christ our Lord. Amen.

THE VISITOR REPORT

Received for Visitors since January 1, 1914, \$6.75; paid out for postage, \$1.65; amount to be deposited, according to previous notice, \$2.55. Will you help to put 1,000 Visitors in the Lord's mission field before Easter? Price per copy, 25 cents. Address Harriet E. Boice, 1009 South Wright St., Champaign, Ill.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WILLIAM G. ROTHE, American Agt.,
1301 Park Place. Brooklyn, N. Y.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the the paper, and it will be cheerfully sent from the proceeds of this fund.

Rena Coyner	1.00
Mrs. J. L. Bancroft	3.50
Mrs. E. L. Cronk	1.00
A. B. Wince	2.50
Isaac Roose	2.50

The Strong, Kennard & Nutt Co.

WHOLESALE OPTICIANS

We make a specialty of high grade prescription work and carry a full line of all kinds of Optical Goods.

All orders filled same day as received.

"S. K. N." SERVICE

Means prompt returns, careful work, moderate prices. Goods shipped to all parts of the country.

The Strong, Kennard & Nutt Co.

513 Schofield Bldg.
CLEVELAND, OHIO

200 Nantucket Bldg.
AKRON, OHIO

REMARKABLE BOOK OFFER. Read it!

IS THE WORLD GROWING BETTER?

By L. S. Bronson. Do not miss reading this booklet. 1 copy, 5c.

LAW OR GOSPEL

By M. Joblin. 1 copy, 10c.

WORDS OF THE KINGDOM

418 pages. 1 copy, \$1.00.

FUTURE PROBATION

1 copy, 10c.

GLAD TIDINGS OF GREAT JOY

15 copies, 10c.

WHERE ARE THE DEAD?

1 copy, 5c.

One copy of each of above works, all for only \$1.25. Send us your order today.

Address CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio.

TWO TRACTS

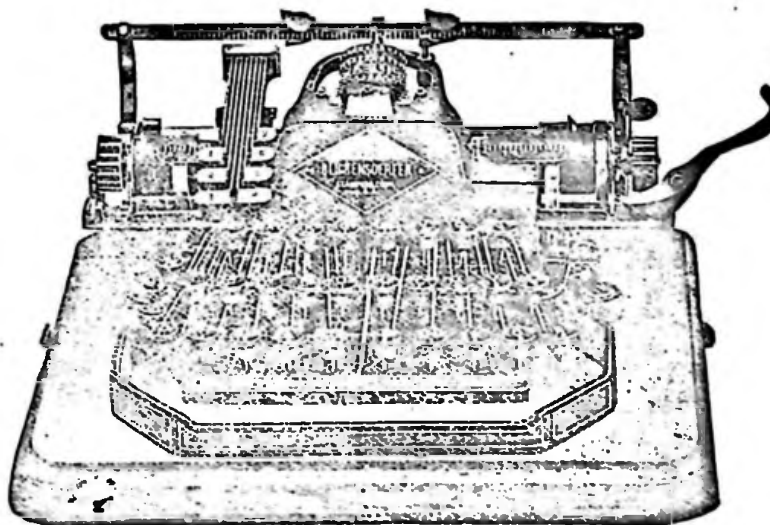
"Salvation" and "Resurrection," two tracts by the late J. L. Wince, are written in a way that can not fail to arouse the interest of both saint and sinner. They deal with questions more important to man than any others that can be named.

The author sleeps, dear brethren. His work is left for you to carry on. Let him speak through you. Single copy, 10 cents; \$1.00 per dozen. For sale by S. Roxana Wince, Pierceton, Ind.

No. 8 Model
\$60.00

No. 6 Model
\$50.00

Limited Number
of Rebuilts for
\$17.50



Write us today
for our special

Catalogue
No. 72

Special
discount to
ministers

BLICKENSDERFER TYPEWRITERS

265 THE ARCADE, CLEVELAND, OHIO

THE RESTITUTION PUBLICATIONS

Send for all of the following Books and Tracts to CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio

THE DEATH OF CHRIST—A sermon by the Editor of The Restitution. Strong, plain, convincing. One copy, 3 cents; two copies, 5 cents; twelve copies, 25 cents.

WHO ARE LED BY THE SPIRIT?—The best four-page double column booklet ever written on this subject. One dozen copies, 15c cents; one hundred copies, 75 cents.

A LETTER TO A FRIEND—32 pp.; 10 cents each, 12 for \$1.00.

FUTURE PROBATION—150 pp.; 10 cents each, 12 for \$1.00.

The following tracts by M. Joblin:

THE KINGDOM OF GOD

NO IMMORTALITY OUT OF CHRIST

OLD MOTHER EARTH TO BE BORN AGAIN.

VAIN WORSHIP.

WHAT SHALL WE DO TO BE SAVED?

GOD'S LOVE AND SOLICITUDE FOR MANKIND

THE FOOLISHNESS OF PREACHING

SALVATION, WHAT IS IT?

All the above are 16-page tracts; 100 for \$1.50; any assortment.

THE PATERNITY OF JESUS—By M. Joblin. 122 pp.; each 10 cents. A work that proves Jesus was the Son of God and not the natural son of Joseph.

THE SCRIPTURE SEARCHER'S ASSISTANT—By M. Joblin. Each 6 cents. A valuable aid to the study of the Scriptures. Contains 400 references.

A WRONG DEFINITION OF LIFE AND DEATH—A six-page tract, a most excellent book. 10 copies, 15 cents; 50 copies, 35 cents; 100 copies, 60 cents.

THE DEVIL: WHAT, WHERE AND WHY?—A 24-page tracts; 5 cents a copy.

SIGNS OF CHARACTER, OR HOW TO READ CHARACTER AT SIGHT, and HEALTH THROUGH NATURE'S LAWS

Two books by Dr. A. Wallace Mason. One is a study of character and how we may read it by the face and head. Bro. Mason has made a very close study of this subject for years, and the information given in this book will prove interesting and instructive. Price 25 cents; 73 pp. The other is a work which tells how to gain and keep health, as its title says, "through nature's laws." Every family should have a copy. Price 10 cents.

SALVATION: WHAT IS IT?—A sermon in German, translated by Henri Jerguensen. Price, 10 copies, 15 cents; 50 copies, 35 cents; 100 copies, 60 cents.

FOUR PAGE TRACTS

CAN YOU BELIVE?—10 for 10 cents, 50 for 25 cents.

STATE OF MAN IN DEATH—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

LIFE AND DEATH—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

AGE TO COME NOT A HERESY—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

TWO PAGE TRACTS

BIBLE PEARLS SUITABLE FOR WIDE DISTRIBUTION—(1) The Gospel. (2) Coming and Kingdom of Christ by 20,000 Baptists in 1660. (3) Immateriality. (4) Kingdom of God. (5) Nature of Man and Thoughts for Thinkers. (6) Two Advents. (7) What is Religion? (8) Restitution Age. (9) Destiny of the Wicked. (10) Baptism. 10 copies for 5 cents, or assortment of packages of 100 for 20 cents.

WORKS BY ROBT. G. HUGGINS

THE DEATH OF CHRIST.....3c each, or 12 for 25c
A doctrinal sermon, setting forth the reality of Christ's death.

PARADISE LOST; PARADISE REGAINED.....5c each, or 12 for 40c
A sermon in which every text in the Bible where paradise occurs, either in the English or original tongue, is explained.

THE BIBLE: ITS PRINCIPLES AND TEXTS.....\$1.10 each, or 2 for \$2.00
As indicated by its title, this book is divided into three sections. The first consists of a disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a homiletic manner particular "Texts." As an Editor the Author has untied many knotty questions submitted to him by readers; more than a hundred and fifteen are considered in this volume.

ROBT. G. HUGGINS, - 10623 Lee Avenue, - CLEVELAND, OHIO

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21. As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints conductors with Him in the government of the nations (Rev. 3:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 16.

AKRON, O., MARCH 31, 1914

NUMBER 9

SUNDAY AS A DAY OF WORSHIP

Seventh Day Adventists and others often condemn us for worshipping God on the first day of the week, by saying: "You are observing the day of the sun instead of God's holy sabbath." They forget that Saturday was also a day on which the god Saturn was honored by the ancient heathen. If, because the sun was worshiped on Sunday, desecrates that day, may not the worship of Saturn on Saturday desecrate that day? One conclusion seems to be as reasonable as the other, and so that is a very flimsy excuse for condemning Sunday as a day of worship.

Our Seventh Day friends are not consistent, for they often hold services on Sunday and pray and worship God upon that very day. Just take a Seventh Day paper and read the conference reports, and you will see that they worship God on every day of the week; and in their conference notices they sometimes say: "Come and take a rest, a season of rest from earthly cares, and get a spiritual blessing, or have a spiritual feast." So you see if worshiping on Sunday is sinful, then they are sinful, and are in the same boat with the rest of us poor sinners. But why it is that all who do not keep Saturday as the sabbath worship on Sunday—that is, make this their set day of meeting on that day? Is there any command to keep Sunday as a day of worship or meetings for religious assemblies? Have we any example of any Christians keeping Sunday as a day of religious worship? Those are questions that come to the thinking man very often.

In answer to the first question we will give two reasons why we set Sunday apart as a day for religious services.

(a) We learn that "whatsoever thou shalt loose on earth shall be loosed in heaven," and "whatsoever thou shalt bind on earth shall be bound in heaven" (Matt. 16:18). I have purposely changed the two clauses of this verse because I wished to speak of the last first. Now, what did Peter loose on earth? Turn to Acts 15 and you will see that he loosed believers from wearing the yoke of the Mosaic law, so they were loosed from that in heaven. Now turn to Acts 2 and you will find that Peter preached, prayed, received the Holy Spirit upon the first day of the week, binding it by example as a day of religious worship. And if the apostles could meet upon that day and preach and pray, why can not we? Seventh Day keepers can not accuse the spirit-filled apostles of being sun-worshippers. They know that this was a meeting to glorify the one true and living God; and that it was the first great meeting in the Christian dispensation. Then the

true people of God who were guided directly by the Holy Spirit, by example, gave no Sunday as a day of religious worship.

(b) In Heb. 10:25 we are commanded "not to forsake the assembling of ourselves together, as the manner of some is." Acts 20:7: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Again: "Upon the first day of the week let everyone of you lay by him in store as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2).

From those three texts we learn that the early church was commanded to assemble together, that they assembled and brake bread and gathered the collection money in store upon that day; hence worshiped God upon Sunday, as Paul preached upon that day. If the early church could obey the command to assemble on the first day, or Sunday, so can we.

The second question is not as easily disposed of as the above; but we believe, as we are commanded to assemble ourselves, and as the day of assembling was the first day (Sunday), we are indirectly commanded by Paul to worship on that day. For example: We show, in answer to the first question, that we have apostolic example for meeting and worshiping on Sunday, and thus you see we have both command and example. Pretty good reason, is it not? Now we go to the Apostolic Fathers, and let us listen to what they have to say. Neander says: "Those churches which were composed of Jewish Christians, though they admitted with the rest the festival of Sunday, yet retained also that of the sabbath" (Church Hist., vol. 1, page 296). This statement shows that even Sabbath-keeping Jewish Christians did not oppose Sunday worship. Ignatius, a disciple of the Apostle John, whom it is said died an old man about the year 115, says to the Magnesians: "If, therefore, those that were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up again by him and by his death" (Antinic Lib., Vol. 1, page 180). The Lord's Day with the Fathers was always Sunday. So we can see that John's disciples observed Sunday as a day of religious worship. Barnabas says: "We keep the eighth day with joyfulness, the day also on which Jesus arose from the dead" (Antinic., Vol. 1, page 128).

We also are aware that the first day of the week was by the fathers called the eighth day, because it was the day after the Sabbath (seventh) day. The allusion to Christ's resurrection

here conclusively shows what Barnabas called "the eighth day." Pliny, the younger, about A. D. 112, wrote the Emperor Trajan, stating that the Christians of his time met on "a stated day," sung hymns and brake bread, and ate in common without any disorder" (Epis. 10:97).

The teachings of the twelve apostles belong to a very early age, and from it we learn that "every Lord's Day" Christians must "gather themselves together to break bread and give thanksgiving, after having confessed their transgressions." Many able scholars think this document was written in the early part of the second century. If so, it shows what the early Christians practiced, and that Sabbath keeping was not a part of the Christian religion. Justin Martyr, who wrote about 138 A. D., says: "On the day called Sunday all who live in cities or in the country gather together in one place, and the memoirs of the apostles or the writings of the prophets are read as long as time permits; then when the reading has ceased the president verbally instructs and exhorts them to the initiation of those good things." Then he gives a description of the worship, even including the collection for the needy.

Again he says: "Sunday is the day on which we hold our communion assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ, our Savior, on the same day arose from the dead" (Apostolic Fathers, page 179).

In dialogue with Trypho he says: "The command to circumcise infants on the eighth day was a type of the true circumcision by which we are circumcised from error and wickedness through our Lord Jesus Christ, who arose from the dead the first day of the week; therefore it remains the first day of the week and chief of all days" (Dia. Try., Sec. 41).

Irenaenes, about 178 A. D., wrote: "This custom of not bending the knee on Sunday is a symbol of the resurrection, through which we have been set free, by the grace of Christ, from sins and from death, under him." He again says: "The mystery of the Lord's resurrection should be celebrated on no other day than the Lord's Day," etc. (Ant. Nic. Lib., Vol. 9, pages 162, 163; Eccl. Hist., Euseb., Vol. 2, page 256).

The last two questions show very clearly that the fathers recognized the Lord's Day as Sunday, and that it was still, as in Acts 20:7, the day in which Christians celebrated or remembered the Lord's death and resurrection by breaking and partaking of the emblems which represented his body and blood. Had all these good men gone so far astray that they were violating God's law, and observing a heathen festival by keeping Sunday as a day of worship? I can not so think; I must believe, as we have seen, that they were loosed from the Mosaic law and were now under the instruction of Jesus and his apostles, and were following the examples left by those holy people.

Another thing is proven by the testimony we have here produced. That is the fact that neither the Pope of Rome, nor Constantine, changed the Sabbaths, as Adventists assert. It was not changed but done away with, and a new day of

worship was chosen by inspired Christians to take its place. Those and many other testimonies of the fathers also show that the early church was almost a unit in observing Sunday as a day of worship. Prof. J. W. McGarvey says: "The Ebionites, a Jewish sect, was the only exception, and they had a mutilated copy of Matthew's gospel and rejected all of Paul's epistles" (Text and Canon). Jesus' first meeting with his disciples was on the first day, and after another week he met them again (John 20:11-18; Matt. 28:9, 10; Luke 24:34; 24:13-31). There is no proof that the early church ever used the seventh day as a day for the breaking of the loaf. Surely the great Apostle John would not have taught his disciple, Ignatius, to worship on Sunday were it not according to the dictates of the Holy Spirit.

J. J. HECKMAN.

SLUMBERING ON THE BRINK

In spite of the warning voice of the prophetic word; says an exchange; in spite of the ominous voice of the signs of the times, the world is slumbering on the brink of one of the greatest events that shall ever transpire in the history of this planet. The governments of the world are unconsciously preparing for a momentous change; the deep mutterings of the coming tempest of war which shall sweep over the nations are already heard, and the heart of man is filled with fear, lest the pent up billows of jealousy and wrath shall suddenly burst forth with resistless fury, sweeping nations and kingdoms into the dark abyss of anarchy and destruction. The maudlin cry of "peace and safety;" that "the world is growing better;" and that "all things continue as they were from creation," is sternly contradicted by the rapid fulfillment of the prophetic word, while the voice of true science repeats the solemn truth and casts the shadow of great and eventful change over all the earth.

Now is the time to heed the warning of the prophetic word: "Arise ye, and depart; for this is not your rest; because it is polluted, it shall destroy you even with a sore destruction" (Micah 2:10).

EZEKIEL'S VALLEY OF DRY BONES

James T. Auld

Ezekiel's vision of the dry bones of Israel is not a literal resurrection from literal graves. Let us examine the 37th chapter of his prophecy critically: "The hand of God was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley, which was full of bones. And caused me to pass by them round about: and, behold, there were very many in the open valley: and, lo, they were very dry" (verses 1, 2). Remember, these dry bones were seen in an open valley, not in closed graves. "And he said unto me, Son of Man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." Can literal dead dry bones "hear the word of the Lord," in literal graves in a great literal valley? No! "The dead know not anything" (Eccl. 9:5).

Verse 11 tells us who and what these dry

bones are: "Then he said unto me, Son of Man, these bones are the whole house of Israel: behold they say (the whole house of Israel say), Our bones are dried and our hope is lost: we are cut off from our ports. Therefore, prophecy and say unto them, thus saith the Lord, behold, O my people, I will open your graves (the great open valley where I dispersed you), and cause you to come up out of your graves (from among the heathen whither I sent you, verse 21), and bring you into the land of Israel."

Now, if Ezekiel's vision were limited to some open literal valley in the land of Israel, where lay a great army of literal dry bones of the children of Israel, why say that God will bring them all "into the land of Israel?" The majority of the literal dead, I presume, are already buried there, and if God were speaking of a literal resurrection of Israel, he would not have far to bring them to get them in their own land, as they were already there.

Dear reader, the following will tell us where the grave is, and where the dry bones of Israel are, and their hopeless condition at present, and has been for over eighteen hundred years. And after the two sticks, Israel and Judah, and all the tribes, are made one stick, then God calls them from their heathen graves from all lands, where he hath driven them. "And say unto them, thus saith the Lord God, behold, I will take the children of Israel from (from where?) among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land" (verse 21). Ever after God told Israel: "I will overturn, overturn, overturn it, until he comes, whose right it is, and I will give it him." The children of Israel and all their tribes may well say: "We are a dry bone, our hope is lost." But God for his oath's sake, and for his holy name's sake, is going to cause these dry bones to live and bring them out of all countries. He has said: "For a small moment I have forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer" (Isa. 54:7,8).

And when he makes all the band into one stick, then what? "And I will make them one nation in the land upon the mountains of Israel, and one king (Christ) shall be king to them all." What a grand time that will be for Israel! Home at last. "Moreover, I will make a covenant with them: it shall be an everlasting covenant with them: and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore" (verse 26). Yes, it is a good thing God makes another everlasting covenant with them, for they broke the first one (Isa. 24:5). Now, if this everlasting covenant of peace is to be everlasting, surely the multiplying of their seed and offspring will be everlasting, for it is included in the covenant that God in Christ Jesus will make with them when Jesus comes out from Zion. Then it will be said: "Sing, O daughter of Zion; shout, O Israel: be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel (Christ), even the Lord is in the midst of thee: thou shalt not see evil any

more" (Zeph. 3:14, 15). Who is it that cannot take comfort while reading of Israel's restoration, after they have wandered so long in the dark, and have been tossed about in a strange land among all the nations of the world? Notwithstanding all these years God calls the time but "a small moment." Now remember, dear reader, that "the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (verse 28).

Those who have given the 37th chapter of Ezekiel deep study have seen that it is the Israel that are on the earth when Christ comes that are gathered back to their own land; and to all that will not have Christ to reign and rule over them, he will say: "But those, mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke 19:27). Remember, the next age will be a theocracy, as it was before Saul was called to be king over Israel. Israel is infidel today, and have been ever since they rejected Jesus and crucified him. They have been dead as a nation, without a ruler for over two thousand years.

God foresaw this and had Ezekiel to prophecy concerning them as dead nationally, and Ezekiel saw them in vision just as they are now, dead, without God without a Messiah. They are undone and without hope in this age, only as individuals, if they come to Christ, as do the Gentiles. But these dry bones will be born into a nation in one, as saith the propheth: "Before she travailed she brought forth: before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth (Israel) be made to bring forth in one day? or shall a nation (Israel) be born at once? for as soon as Zion travailed she brought forth her children" (Isa. 66:7, 8-24).

Now, Ezek. 37, inclusive, and Rom. 11:25, 26, and all the scripture referring to the restoration of Israel, refers to them nationally, not individually; and all those who have died up to that time will be no part of Israel. Only the living Israelites at Christ's coming will be restored.

Ezekiel's "graves" in chapter 37:13 are explained in Ezekiel 36:24: "For I will take you from among the heathen (all the Gentiles out of Christ), and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Surely Israel will enjoy the land so long promised them when they be returned to their former estate, and have that stony heart replaced with a pure heart of flesh, and a good spirit (mind) formed within them by God himself. Then they will keep his judgments and statutes.

"Praise the Lord for the light of the holy scriptures when properly studied and rightly divided. And in the final consummation, "Let Israel rejoice in him (God) that made him: let the children of Zion be joyful in their king." (Ps. 149:2). Let us all say, PRAISE THE LORD. Amen.

PRE-EXISTENCE OF CHRIST

No. 4

GEORGE B. ALLDRIDGE

We purpose in this series of articles on the pre-existence of Christ to endeavor to take up every scripture quoted to prove this doctrine, and point out what in our judgment is the correct interpretation. At present we wish to deal with the scriptures that clearly teach the human generation of Christ. We will begin with Gen. 3:15: "And I will put enmity between thee and the woman, and between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

In Gen. 12:3 God begins to reveal who the seed is to be, confirming it in Gen. 18:18. But in Gen. 21:12 this honor is also to be shared by another in the person of Isaac, Abraham's son. As we read on we find God still adhering to his original promise to Abraham as recorded in Gen. 22:18. God again in Gen. 26:4 reiterate the promise to Abraham including Jacob (Gen. 28:14).

Moses, looking down the stream of time, sees with the prophets eyes under the guidance of the Holy Spirit, who this seed is to be personified in Gen. 49:10, as confirmed by Peter in Acts 3:22, and Paul in Gal. 3:8, 14, 16, 29, David being a close student of God's Word, for he meditated upon it both day and night, saw very clearly who this Great Deliverer was to be. Read Psa. 18:50. Then in Psa. 89:4, 29, he declares that God will establish him (the seed) for ever. David recognizes this fact that the seed would descend directly from his line—hence human (Psa. 132:11).

Isaiah agrees with this, for he tells us that "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots", etc. Read the whole of the eleventh Chapter; it will strengthen your faith; and then to aid your spiritual digestion so that your mind may assimilate these precious truths, read Isa. 7:14; 9:6. By this time you will find your heart going out to him and saying with the apostle Paul: "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. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted he is able to succour them that are tempted".

Now do you not see, beloved, that his personal existence commenced just where your's and mine commenced. Dear old Jeremiah from whom we are all enabled to learn so much, tells the same story. Read Jer. 23:5; 33:15; 31:22. If you use "Holmans" Bible, turn to page 44 under "Bible Helps," and look up all the references given relating to the prophecies concerning Christ. You

will be well instructed and appreciate what our Lord meant when he told the Jews to "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39).

In the scriptures we read of two classes of intelligent beings, capable of appreciating and worshipping God in Spirit and in truth, a way that is acceptable to him. They are angels and human beings. David in the eighth Psalm tells us that God made Christ a little lower than the angels. Paul confirms this in Heb. 2:7. In Heb. 1:1, 2, he says: God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." In verse six: "And again when he bringeth in the first begotten into the world, he saith, Let all the angles of God worship him."

If Christ were the only being God ever created, and everything, including angles, were created by Christ, where did the angels come from that worshipped him at his creation?

If Christ was an Angel or spirit being before he became a man, how then could he have died? for he expressly says angels cannot die. Listen: "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, for they are equal unto the angels, and are the children of God, being the children of the resurrection" (Luke 20:35, 36).

An old doctrine taught by Luther, Calvin, Knox and others in our day is advocated by "Pastor" Russell, teaches that the angels of God at one time did marry the daughters of men previous to the flood (Gen. 6:2). But we prefer to believe the word of the living God as given utterance to by his well beloved Son; he says, they do not marry, and that they do not die.

In verse four Paul says: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." In Eph 1:20,21 we read: "Which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." If Christ was the creator of all things, animate and inanimate, then as the Agent of the Father, he must have held the most exalted position in the universe next to God himself. How then could God further exalt him? Beloved, when we get these absurd ideas out of our heads, received from tradition and the teachings of the dark ages, that Christ personally pre-existed, then we can appreciate what the apostle Paul says in verses 22, 23: "And hath put all things under his feet, and gave him to be the head over all things under his feet, and gave him to be the head over to the church, which is his body, the fullness of him that filleth all in all."

This thought Paul further elucidates in Heb. 2:8-10, which to my mind is convincing that in everything pertaining to the New Creation and order of things, Christ is the Creator and director, the honor and joys of which his saints will share.

GUARD THE WEAK POINTS

If a rich farming community or a thrifty village is protected from a great loss of property and life by means of a high levy to keep the flood waters from destroying their crops, their homes and their lives, they will, if extra high water confronts them, send out every available man to work on the weak points along the levy. Now, dear reader, are we watching the weak points that not only endangers and shortens our mortal life, but means eternal destruction from the presence of the Lord, who suffered and died that we might have eternal life? If we only guard the weak points that he has so kindly and plainly warned us against neglecting. The intemperate use of strong drink is a weak point that needs guarding very closely, for it is the cause of much sin and suffering in this life. According to 1 Cor. 6:10 there is no chance for a drunkard to inherit the kingdom of God. We often hear it said that the intemperate use of strong drink is the greatest evil of the age; it surely is a great evil, and I am glad to know that it has been modified to some extent in many of our small towns. The great effort against the evil has done much temporary good at least.

But through much study and observation I have long since concluded that the illegitimate use of strong drink is not the weakest point on the levy, or the most dangerous evil we have to contend with. I am not speaking in favor of strong drink, but I am sorry that I have to conclude that a person's inherited and badly perverted animal nature is much worse than the drink habit. I have known men who were in the habit of getting drunk who were worse than the four-footed beasts, but who had moral, sober and respectable families, their homes showing no solthfulness in business. Such men have little or no control of their animal passions, which shows their own degraded and weakened condition, both mentally and physically. Even though many of this class claim to be Christians, and have their names on the church book, which makes their influence worse than the drunkard who is down in the gutter, more degraded than the four-footed animals. Such men are to be pitied for losing control of their appetites.

Consider for a few moments the person that has little or no control of their animal passions. They surely are to be pitied, for, unlike the drunkard, they have many times the influence for bad on the whole family that the drunkard has. To illustrate this fact: I have been in homes where no intoxicants were used, and I thought a well-meaning and good-dispositioned family; but the father, in the presence of his wife and children, would often speak of his best girl, and of going to

see her, of taking her for a buggy ride—all in a foolish, jesting way, missing no opportunity to flirt with the opposite sex, which surely sets a very bad example for his children, and one that they are much more apt to pattern after than the example of a drunken father. Many may say you can't judge the heart which is true, for we are not judges. So we don't judge, but we know by observation what is in harmony with what Jesus says in Matt. 12:34: "Out of the abundance of the heart the mouth speaketh."

A short time since I asked an apparently honest, sober, well-meaning church member this pointed question: "If each your children should pattern strictly after your example and manner of life have you a Bible reason, or any other good reason, for believing that either of your children would ever get into the kingdom of God?" Without any hesitation he promptly answered, No. The person making such a confession surely does not realize its full meaning.

A few years ago, in conversation with a man between eighty and ninety years old, I was badly surprised (from his appearance) to hear him say that the very worst thing that he had to regret of his whole life was that he had so little control of his animal passions. I was sorry to hear such a confession, but it partly explained to my mind why some of his increase had so little control of their inherited animal nature. We seldom see much written on this subject, yet I believe it is a much greater evil than the intemperate use of strong drink. We do see quite a little written on what is called "the white slave traffic," but is not the loss of control of one's animal passions the beginning or the childhood of the white slave traffic? It seems so to the writer. In childhood is the successful time to teach, for we read in Prov. 22:6 to train up a child in the way it should go, and when he is old he will not depart from it. If parents would thoroughly instill into the young child's mind, as written in Prov. 15:3, that the eyes of the Lord are in every place, beholding the evil and the good, what a glorious change it would make. If all, both young and old, would prove by their acts that they did believe this, and also the words we read in 1 Samuel 16:7, that the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart. If we look on the dirty, filthy looking drunkard in the gutter the appearance is much worse than the appearance of the neatly and cleanly dressed smiling man or woman who is on the lookout trying to lead (or force) innocent young girls into the most horrible destruction. Now which one's heart, mind or intention looks worst to the Lord? Although the drink habit is so extremely bad, is it any comparison in badness to the loss of control of one's animal passions, which is apt to develop into white slavery, which is much more difficult if at all possible to control? Is it not an evil that we should talk and write against, or is the evil so universally participated in that we should keep still on the subject for fear of hitting someone? I believe it is our duty to do all in our power against any evil, no matter how popular. I hope a more competent writer than I will write on the subject of self-control.

G. W. CALDER.

THE RESTITUTION

Issued Weekly By

THE RESTITUTION PUBLISHING COMPANY

Entered as Second-Class Matter February 6, 1918, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.

ROBERT G. HUGGINS.....Editor
BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

Burton H. Lang	Harry Pott
Chas. A. Goss	Robt. G. Pate
Buell W. Nutt	Robt. G. Huggins
W. S. Tomlinson	

SPECIAL CONTRIBUTORS

S. Roxana Wince, Pierceton, Ind.
Dr. Chas. A. Goss, 10513 Lee Ave., Cleveland, O.
Aluus Adams, 3944 Hartman Ave., Ames Station, Omaha, Neb.
Flora A. Wood, Chico, Cal.
George Francis, Albany, Wis.
J. J. Heckman, Ames, Neb.
Geo. B. Aldridge, 11320 Knowlton Ave., Cleveland, O.
S. H. Thomas, Proctor, Mont.
E. W. Knapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., P. O. Box 222, Akron, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.



EDITORIAL

March 10th to 13th we held another meeting at Bloomingville, O. The weather was ideal, the attendance and interest splendid.

Brother S. E. Baird has editorial thanks for a bound volume of "The Bible Expositor," dating from 1865 to 1866 inclusive. These old papers are full of good reading matter. As opportunities offer we shall reprint some articles, as many of them are worthy of reproduction.

Many thanks to our dear old Brother Railsback, of Argos, Ind., for a letter which contained substantial help for The Restitution, some fatherly advice, also some honest and frank commendations. The Lord be praised for these old pioneers in the faith; they are as dependable and certain as gold. The truth owes much to their stability and faithfulness.

Brother J. H. Anderson reports the death of his mother, March 11th, 1914. Funeral was conducted by Brother A. H. Stone. "In this great sorrow," he writes, "I am rejoiced to know that she was a baptized member of the Church of God, and sleeps in Jesus. Hope some brother in the South will send you full obituary." The Lord be with our dear Brother in his sorrow, and with all the bereaved relatives.

GOD SAYS, "THANK YOU"

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." (1 Pet. 1: 19, 20).

The real meaning of the phrase: "Thankworthy" and "acceptable with God" in the above text is: "God says, Thank you." This may seem inconsistent with his majesty and greatness, but it is not. It is rather the signature thereof. This is not simply courtesy, it is appreciation, gratitude, and the love of God.—Exchange.

ANSWERING QUESTIONS

We wish to explain that we edit The Restitution during spare moments and "idle hours," consequently we are not able to give the paper our best thought and endeavor. We are asked many questions which we never find time to answer. However, in this issue under "Communications" Brethren Thomas and Anderson propound some questions, two of which we now answer briefly.

1. Brother Thomas asks if the return of the Jews is not a prophecy to be fulfilled before the coming of Christ. There appears to be a prophecy which requires a partial restoration before the coming of Christ (Ezek. 38); but all the requirements of the prophecy have already been met, as the Jews are now back in Palestine living on prospering farms and in flourishing cities in goodly numbers.

2. As to Brother Anderson's question about Elijah, we believe his coming is post-adventual and post-resurrectional. The idea that Elijah must come before Christ's return, has made possible the deceptions of Sanford and Dowie, and turns over those who put this interpretation upon the prophecy to the mercy of the next impostor who is ingenious enough to take advantage of the occasion to claim and call himself Elijah. If we are not careful and have an eagle eye to the logical trend of theories, we shall unconsciously allow another person to come between the Bride and the Bridegroom; and then we will begin to look for the coming of Elijah instead of the coming of our Lord. For a full exposition of Elijah's coming, see a sermon which we gave in Salem, Ohio, and which was printed in The Restitution of Oct. 15th, 1912.

IMPORTANT LESSONS

No. 3

The apostle Peter speaks of some who "wrest the scriptures unto their own destruction" (2 Pet. 3:16). We see theologians do this continually in trying to defend the immortality of the soul, heaven-going at death, eternal torments, etc. They find some Bible expression, some clause of a verse, which sounds like something which they believe; and as they go by sound instead of sense, they immediately throw away the sense of the passage and cling to its "sound." In this way they wrest the scriptures frightfully and unmercifully.

This sin of wresting the scriptures, a sin which

Peter says deserves "destruction," and which, therefore, should be carefully avoided, we sometimes fall into ourselves in order to "make a point." This illustration is a sample of this evil work: In an indifferent and careless way we will say that now the gospel is revealed under a cloud, in parables, enigmas, etc.; that God's revelation now is such a mystification that only the brightest minds can penetrate its meaning. These defamatory comments about God's gracious revelation are made to slyly imply that the average man has no "fair chance" now for eternal life, and that God is under obligations to mankind to make a simpler and plainer revelation! Under this implied censure of God, the tables are immediately turned, and then we are told that in the age to come God will abandon the revelation which he has now made, and which is too high for mankind, and which is, therefore, useless to them, and give another revelation, this time one that is so plain and easy that even fools will understand it. Isa. 35:8 is supposed to indicate this sentiment. That the "sound" of this text is more important to those who quote it than its sense, is plain from the fact that they invariably quote it with emphasis on the word "fools": "The wayfaring man, though fools, shall not err therein." To this deceitful, wrestling manner of handling the scriptures, we have several insuperable objections:

1. While Paul admits that Moses put a vail over his face, that there was a vail upon the heart of the Jews, so they could not "steadfastly look to the end of that which is abolished," and that "unto this day" and "until this day remaineth the same vail untaken away in the reading of the Old Testament;" a vail by the way, which will never drop from the hearts of the Jews unless they "turn to the Lord." Now he says in sharp contrast with this veiled Mosaic revelation, that he used "great plainness of speech." "We all," says he, "with open face (Greek, "unveiled face"), beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Lord the spirit" (2 Cor. 3:12-18). Instead of excusing the sinner for his ignorance and unbelief, instead of whitewashing him and teaching him to make a mock at sin (Prov. 14:9), he says that the "light of the glorious gospel of Christ" shines so brightly in the face of Jesus Christ, that only the "god of this world can blind the minds" of men to it. With the gospel shining so plainly and clearly as this, he says that sinners are culpable if they do not understand it: "If our gospel be hid, it is hid to them that are lost."

2. We are not able to conceive of the kingdom of God being a rendezvous for fools. If the Sodomites, natives of Australia, Indians, Hottentots, and fools of all ages are to swarm like bees in the kingdom of God, the saints will have some job on their hands reigning over such a conglomeration of subjects! "Fools despise wisdom and instruction." How can the saints teach such unteachable subjects (Prov. 1:7)? "Shame shall be the promotion of fools." Can the saints give them a "promotion" higher than this? Must these "fools" endure "shame" during eternity? Very nearly eternal torment this (Prov. 3:35)! "It is as sport to a fool to do mischief." Will they carry this "sport" over into the kingdom of God (Prov.

10:23)? "A companion of fools shall be destroyed." Are all their "companions" to be destroyed, but they themselves be saved? (Prov. 13:20)? "God has no pleasure in fools;" will he then give up his kingdom for one thousand years to the mission of saving a class of people in whom he has "no pleasure" (Eccl. 5:4)? Brother, sister, read Isa. 35:10, and you will see that instead of the prophet talking about "fools," he is talking about the "ransomed of the Lord," the saints who obtain joy and gladness, when sorrow and sighing shall flee away.

3. But you may object that the "sound" of the sentiment is there notwithstanding our comments. Again we say the prophet is not talking about "fools", for the ninth verse says explicitly that the "redeemed of the Lord shall walk there." If fools are in this prophecy at all they are "the ransomed of the Lord," "the redeemed of the Lord." But they are not in it at all. Leeser enables us to go back to the Hebrew text and get it from the prophet just as he wrote it. This is Leeser's translation of Isa. 35:8: "And there shall be a highway and a way, and The holy way, shall it be called; no unclean one shall pass over it; but it shall be (only) theirs: and the wayfaring man, and those unacquainted (therewith), shall not go astray."

COMMUNICATIONS

Dear Brother Huggins:

I note in the last Restitution that you say all the prophecies that are to be fulfilled before the return of Christ, are fulfilled. Is not the return of the Jews a prophecy to be fulfilled before his return?

Yours in hope of life,

DR. J. H. THOMAS.

Dear Brother:

In The Restitution of March 3rd you have this statement: "We have searched the scriptures in vain to find a prophecy which has to be fulfilled before the Lord comes. Not a prophecy stands between us and our Lord's return."

Dear Brother, if you are correct in this statement, why does not the Lord come? Will he still remain away after every thing is fulfilled? In Mal. 4:5,6 we have the promise that Elijah will come and turn the hearts of the fathers to the children, and the hearts of the children to the fathers. Has Elijah come and done this work yet? Christ said to the Jews: "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:39). In Rev. 1:7 it is stated that every eye shall see him when he comes. Hosea tells us that Israel shall live many days without a king, without a prince, without a sacrifice, without an image, without an ephod, and without a teraphim; afterwards shall the children of Israel return and seek the Lord their God, and David their King" (Hos. 3:4,5). Are the Jews seeking their king (Christ) today?

Paul declares that blindness in part has happened to Israel until the fulness of the Gentiles be come in (Rom. 11:25). In Acts 15:14 it is stated that God did visit the Gentiles to take out of them a people for his name—the bride. Now do you not understand that before Christ comes

the light (the gospel) will return to the Jews, and they will seek Christ? And further: if every thing is ready for the coming of Christ, then the bride is ready also, and it is too late for the Gentiles to become part of the bride. I would feel very sad to think it is too late for my friends who are out of Christ; but of course the time must find some unready, come when it will.

Has Ezek. 37 been fulfilled, or will it be fulfilled after Christ comes?

When was Rev. 13:11-18 fulfilled? The beast of Rev. 13:1-8 did not lose his power until 1870, so the lamb-like beast must have come up since that date, or else he is yet to come. Our Lord commands us to watch. I have been watching the budding fig tree. Is it possible that the buds are all out and I have not seen them? I am anxious to see my Savior come and raise the righteous dead. I have a dear father, one sister, and two brothers asleep; and I am glad to know that Christ will soon come and awake them from their sleep. I know they will be real flesh and bone beings, made like their great Savior (1 John 3:1, 2). Yes, our vile bodies will undergo the change spoken of in 1 Cor. 15:51-54. Thank God! Paul does not try, as some moderns do, to change us into ghosts. He declares that "it (the body) is sown a natural body; it (the same "it") is raised a spiritual body" (1 Cor. 15:44). Amen! In verse forty-nine he declares that as we have borne the image of Adam, we shall also bear the image of Christ. Adam was a real person; so was Christ. He is still flesh and bones (Luke 24:39). Paul says we have only one hope (Eph. 4:4). Peter says that hope is for the flesh (Acts 2:26). As I have this hope, I am very anxious for Christ to come.

I think The Restitution is getting better. May God bless you, dear Brother, in your work, is my prayer.

J. H. ANDERSON.

Dear Brethren in Christ:

Let us keep the little witness on the stand; it is a true witness for Christ and a true worker, quarrying stones for the kingdom of God. There is nothing like our Restitution; of all the other papers which I have read it is the best teacher of the Bible I have found. Then let us keep its wings spread that it may fly to ten thousand homes. I pay for it \$2.50. May God soon send Jesus to save us.

S. E. BAIRD.

To my beloved Brother Huggins:

It is a long time since I wrote any word for The Restitution, and not feeling well today, I thought it would be a good time to write a few lines to those of like precious faith, to let them know that I am still in the land of the living and rejoicing in hope of our Master's soon return.

In Cleveland, Ohio, in the year 1874, myself and Sister Dowle began to study God's good book for the way of truth. When I think of the happy hours us young people spent studying the word of God together it seems to me to be the best amusements and pleasure we had. We met on evenings to study and instruct others in the truth; when we dismissed the meeting we would go with those whose home was nearest. When

at the door, some fresh subjects would arise, they would turn from that house and walk to the next, and talk by the way so that we might all get the meaning before we left each other. Happy times!

I hope all those that are sleeping are sleeping the sleep of the just. Many are isolated. I know full well what it means; I have been in that state myself for 18 years. Sister Dowle and I were isolated; and we had decided if we could sell our property, we would spend our time going around to find the isolated. Sister Dowle was a good faithful teacher. If I can sell my property and am spared in health, I hope to do a little work myself until I can settle on something more definite.

I was 68 years old on the 5th of this month. I have received the Father's blessings in good health, but the last few days I have been sick. It may be serious or it may not. I live at a hotel. I see many strange faces, and have many discussions on the word of God. We are despised on account of the truth. Man likes to make much of his treasures, and so it is with those that love the truth; we are ever ready to speak and show the pearl of great price to others. May we be ready to meet the Master when he comes, is the prayer of your Brother in Christ,

GEO. DOWLE.

Dear Brother Huggins:

In answer to questions in The Restitution of Feb. 17th, will say:

No unclean person hath any inheritance in the kingdom of Christ and of God (Eph. 5:1,7; 2 Cor. 6:17; Isa. 52:11; Job 36:11,14; Rom. 6:16,20; 2 Cor. 12:20,21; Gal. 5:19,21; Col. 3:56; 1 Thess. 4:7).

When a person admits that a way is "narrow" "but too narrow" for him, and he leaves it, he goes into the "broad way". There is no where else for him to go.

Now my creed consists in believing what Christ taught his disciples to believe. There are many today believing things that Christ never taught, viz.: That he existed before he was conceived; that Joseph was his Father; that all that ever died in Adam will be made alive again, and those not Christ's be killed; that all mankind will be saved; that those that do not obey now, will have another chance; that the kingdom of God is the church; that it makes no difference what you believe if you are only sincere; that ministers must be formed into a Ministerial Association, and boss the church, whereas the church should boss them; that Christ will not come till the close of the thousand years; that the devil is an immortal being, etc., etc. None of these doctrines are in my creed.

Now may the God who dwells on high
Remove the thorns for you and I;
And may our pathway ever be
With roses strewn for you and me.

E. W. KNAPP.

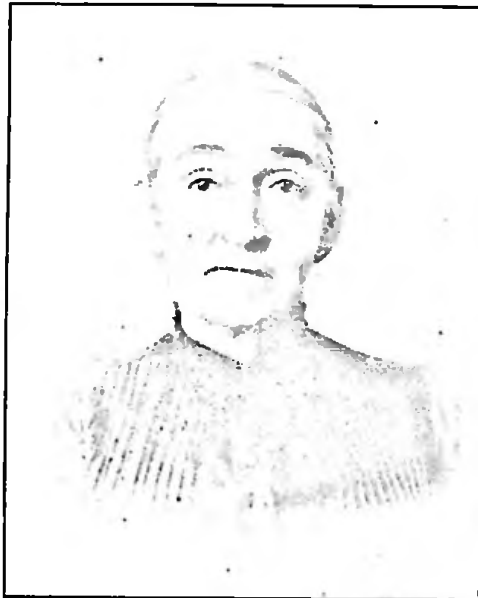
The envious spirit invites an early old age.

Joseph forgiving his brethren is greater than Joseph filling the storehouses.

OBITUARY
Sister Keeney

Julia M. Starkweather was born in Bethany, Cencsee Co., New York, Aug. 10, 1844, and died in Cushing, Nebr., Feb. 11, 1914, aged 69 years, 6 months and 1 day. She was married to Samuel F. Keeney Jan. 26, 1862. To this union was born five children, four girls and one boy: Clara A. Freeman, of Los Angeles, Cal.; Ida M. Bennitt, of St. Paul, Nebr., who died at the age of 25; Geo. W. Keeney, who died in infancy; Minnie Rogers, of Stratton, Cal., and Edna Arthand, of Burwell, Nebr.

When the writer went to St. Paul in 1894 and held a tent meeting which finally resulted in about a hundred being baptized, Sister Keeney was among the first to obey, and all these years she has not only been a believer in the truth, but a doer, always interested in the promotion of the gospel and welfare of the church. "Peace and good will" was her constant motto. Sister Keeney, I believe, stood almost unique in that no one ever spoke ill of her. No difference how large or



Sister Julia M. Keeney

small the assembly, or how many had their faults discussed, she never, to my knowledge, came in for her share. When Sister Keeney's name was mentioned it was always with reverential respect. She was always called a good woman.

In November I held a three week's meeting in Cushing, and made my home with her and her husband. It certainly was a pleasant stay. How she loved the truth, and wanted her neighbors to hear and believe. She was always trying to pour oil on the troubled waters, and to lift people up to a higher standard of character. She was always expressing doubts as to her own Christian achievements; and I told her that was her safeguard. People who think they stand, are the ones in danger.

The funeral was held from the Presbyterian church of St. Paul, where she lived many years. Her old neighbors and friends turned out in large numbers to pay their respects to one loved in life

and mourned in death. Her work is done, but her emolument will surely be munificent. A devoted wife, a loving mother, and a jewel in the church, has gone to rest to await the summons of him she so fully trusted. The loneliness and sorrow of the husband who has walked by her side for fifty-two years is touching. May God comfort him and the devoted children who will so miss her wise counsel and hear no more the tender voice till she comes forth clad in immortality.

While I was there holding meetings, she showed me some verses she liked and said she was going to send them to The Restitution, but after the meeting closed she took sick and never had that privilege. I send them with notice and request that they be printed in connection. The large crowd present seemed to be in a measure stunned, knowing her to be a good woman, when we did not speak of her being in heaven with the angels. But how comforting to know she "like a hireling, had accomplished her day", and was at rest—her suffering over, and unconscious of the sufferings and sorrow of those left behind. As we stood there and saw her vanquished by the ruthless enemy, we trust we may be there and behold her in her final triumph, and be among the faithful who will behold her Savior place the crown upon her head. How she loved to join in the songs of the kingdom! She will sing her next one in the kingdom of God (Rev. 5:9, 10).

The Higher Workman

His work must be completed,
 His lessons set;
 He is the Higher Workman,
 Do not forget.

It is, not only working,
 We must be trained;
 And Jesus learned obedience,
 Through suffering gained.

For as his yoke is easy,
 His burden light,
 His disciples most needful,
 And all is right.

We are but underworkmen,
 They never choose
 If this tool, or that one,
 Their hands shall use.

In working or in resting,
 May we fulfil,
 Not what we would, but only
 The Master's will.

A Resting Time

I Laid it down in silence
 That work of mine;
 And took what he had sent me,
 A resting time.

The Master's voice had called me
 To rest apart:
 "Apart with Jesus only"
 Echoed my heart.

I took the rest and stillness
 From his own hand,
 And felt this present illness
 Was what he planned.

How often we choose labor
 When he says "rest:"
 Our ways are blind and crooked,
 His way is best.

There is a blessed resting
 In lying still:
 In letting his hand mould us
 Just as he will.

ALMUS ADAMS.

MATTHEW 25.

We highly appreciate the kindness of the editor in permitting this very interesting discussion, and earnestly plead with our heavenly Father for the wisdom that he has promised to give us liberally. This will help us to avoid "a scare on the bridge".

The first thing to decide is whether Matthew 25 can be separated from the kingdom question or not. Since the things concerning the kingdom and the name of Jesus were taught by the apostles, and baptism followed upon belief (Acts 8:12), the same teaching should have the same power to draw now. But the whole truth concerning the kingdom must be taught. The sword is still guarding the tree of life, since God's truths (which alone can lead us into life) are guarded by dark sayings, parables, and mysterious language, that only those who are fitted to be rulers, will understand and obey. But in the next age, or ages to come, the teaching will be so plain that "wayfaring men though fools will not err therein". I cannot but feel that any part of the truth on the kingdom that is left out, and ignored will cause serious loss and suffering. We too say God forbid that we should teach an error that would hinder even one sinner from accepting the truth. It matters not to us what we teach so it bears the stamp of God.

You refer to Ezekiel to show the certainty of God's punishment for disobedience; this I grant, —but does not the Lord say in Ezekiel 3:7: "But the house of Isaiah will not hearken unto thee, for they will not hearken unto me, for all the house of Israel are impudent and hard hearted"; and in the 4th Chapter you will find that the judgments pronounced were to be sufferings in this life, but not a word about second death, or their eternal fate. These judgments against Israel are still going on today and what a monument of the great plan of Jehovah who has said that they are beloved for their father's sake, and will be grafted into their own olive tree again. Romans 11:24: "How much more shall not the natural branches be grafted into their own olive?" Can any one close their eyes to the fact that the "dry bones" are now slowly being gathered, preparatory to the laying on of flesh, sinews and skin? See Ezekiel 37:1 to end of Chapter. No one familiar with these prophecies can say this work has been done, as the number of Jews who have accepted the truth is too small to be considered for a moment and "the valley of dry bones" cannot mean so few as that. This great work will be done in the ages to come when the teaching will be so plain, (not in parables as now), that wayfaring men, though fools, cannot err therein.

The broad and narrow way spoken of in scripture does not apply to the church, but to the wicked and the church. This discussion is between the two branches of the church and has nothing to do with those who hate the church. Matt. 7:13-121 tells us how we may know if we are in the narrow way or the true church: "Not every one who says to me, Master, Master, will enter

into the kingdom; but he who performs the will of the Father in heaven." So let us build our house upon a rock so it will not be blown down when the rain and torrents come upon us, as no one can hope to escape them if he would enter the kingdom.

GERTRUDE M. LOGAN.

THE RICH MAN AND LAZARUS

Luke 16:19-31

This Scripture is understood to be a parable, which it is, and a beautiful one, too. "All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them." (Mark 13:34, 35).

1st—It illustrates this age of the world; the rich "receive the good things, and the beggar evil things" (vs. 25). The rich are satisfied with their "order" (1 Cor. 15:23), which is "oppressive to the poor" (Job 20:19; 35:9; Ps. 72:4; Prov. 14:31; 22:16; Heb. 12:7; Mal. 3:5; Jas. 2:6; 5:1-6). The rich "fare sumptuously every day" (Luke 16:19). They are not willing to "take up the cross and follow Jesus" (Mark 16:24; 8:34; 10:21; Luke 9:23). Not willing to become "the poor of this world, rich in faith" which "God chooses" to become "heirs of the kingdom which he hath promised to them that love him" (Jas. 2:5). Not willing to be "made perfect through suffering" (Heb. 2:10). Not willing to suffer with Jesus in order to "reign with him" (2 Tim. 2:12; Rom. 8:17). Not willing to "drink of his cup and to be baptized with his baptism" (fiery trials) (Matt. 20:22, 23; Mark 10:38, 39). "They receive their consolation" (Luke 6:24). "They rule over the poor" (Prov. 22:7).

The poor sore beggar had nothing better to hope for than "the promise made of God unto our fathers" (Acts 26:6; Heb. 11:13, 39, 40; Gen. 12:1-3, 7; 13:14-17; 17:7, 8; 26:3, 4; 28:13, 14; 35:12; 2 Sam. 7:12-17).

2nd—The illustration on the other side of the grave (Greek hades, translated "hell"). There the beggar is "comforted" and the rich man is "tormented" (Luke 16:25; 6:20-26).

Many of the "blind leaders" (Matt. 15:14) believe and teach that the beggar went to heaven and the rich man to a brimstone hell; but the Bible nowhere that we can find teaches either idea. But as we see by this parable, and as is taught in other places, the grave (hades) will serve as a crucible to get the drossy ideas out of their mind. What is it to the true followers of Jesus if it is God's will for them to tarry? (Luke 16:27-31; Ez. 36:34-36; 37:11-13, 14, 22-28; John 21:21, 22).

But it will be too late for them to reap "the prize of the high calling of God in Jesus the Christ" (Phil. 3:14) "The righteous shall never be removed" (Prov. 10:30; John 3:13; 13, 33). There was a brimstone fire with "Sodom and Gomorrah" (Gen. 19:24; 2 Pet. 2:6; Jude 7); and the next time it will be after the "thousand years reign" (Rev. 20:3, 4, 9, 10, 14; 19:20; 21:8). It means death to the devil and those that are his. Beyond this there will be no more "sorrow nor crying" (Rev. 21:4).

Exchanges please copy.

L. J. SWEET.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the the paper, and it will be cheerfully sent from the proceeds of this fund.

A. L. Corbaley..... .50
S. E. Baird..... 1.00

The Strong, Kennard & Nutt Co.
WHOLESALE OPTICIANS

We make a specialty of high grade prescription work and carry a full line of all kinds of Optical Goods.

All orders filled same day as received.

"S. K. N." SERVICE

Means prompt returns, careful work, moderate prices.
Goods shipped to all parts of the country.

The Strong, Kennard & Nutt Co.

513 Schofield Bldg.
CLEVELAND, OHIO

200 Nantucket Bldg.
AKRON, OHIO

REMARKABLE BOOK OFFER. Read it!

IS THE WORLD GROWING BETTER?

By L. S. Bronson. Do not miss reading this booklet. 1 copy, 5c.

LAW OR GOSPEL

By M. Joblin. 1 copy, 10c.

WORDS OF THE KINGDOM

418 pages. 1 copy, \$1.00.

FUTURE PROBATION

1 copy, 10c.

GLAD TIDINGS OF GREAT JOY

15 copies, 10c.

WHERE ARE THE DEAD?

1 copy, 5c.

One copy of each of above works, all for only \$1.25. Send us your order today.

Address CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio.

TWO TRACTS

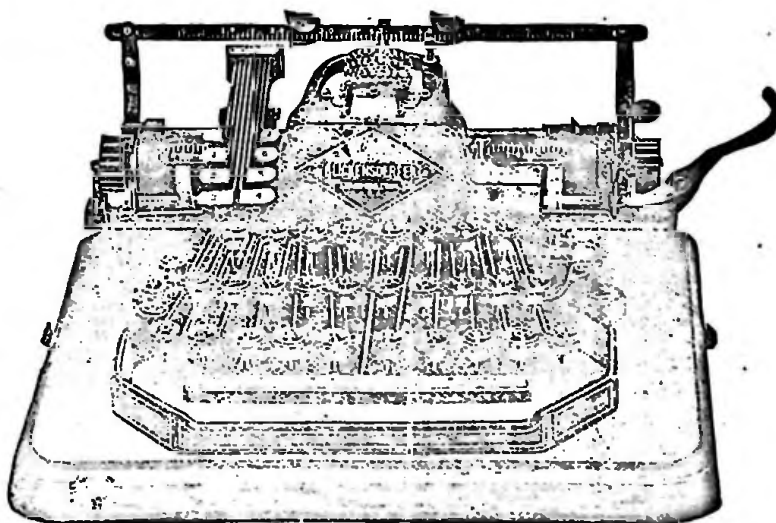
"Salvation" and "Resurrection," two tracts by the late J. L. Wince, are written in a way that can not fail to arouse the interest of both saint and sinner. They deal with questions more important to man than any others that can be named.

The author sleeps, dear brethren. His work is left for you to carry on. Let him speak through you. Single copy, 10 cents; \$1.00 per dozen. For sale by S. Roxana Wince, Pierceton, Ind.

No. 8 Model
\$60.00

No. 6 Model
\$50.00

Limited Number
of Rebuilts for
\$17.50



Write us today
for our special

Catalogue
No. 72

Special
discount to
ministers

BLICKENSDERFER TYPEWRITERS

265 THE ARCADE, CLEVELAND, OHIO

THE RESTITUTION PUBLICATIONS

Send for all of the following Books and Tracts to CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio

- THE DEATH OF CHRIST**—A sermon by the Editor of The Restitution. Strong, plain, convincing. One copy, 3 cents; two copies, 5 cents; twelve copies, 25 cents.
- WHO ARE LED BY THE SPIRIT?**—The best four-page double column booklet ever written on this subject. One dozen copies, 15c cents; one hundred copies, 75 cents.
- A LETTER TO A FRIEND**—32 pp.; 10 cents each, 12 for \$1.00.
- FUTURE PROBATION**—150 pp.; 10 cents each, 12 for \$1.00.

The following tracts by M. Joblin:

- | | |
|---|--|
| THE KINGDOM OF GOD | NO IMMORTALITY OUT OF CHRIST |
| OLD MOTHER EARTH TO BE BORN AGAIN. | WHAT SHALL WE DO TO BE SAVED? |
| VAIN WORSHIP. | GOD'S LOVE AND SOLICITUDE FOR MANKIND |
| THE FOOLISHNESS OF PREACHING | SALVATION, WHAT IS IT? |
- All the above are 16-page tracts; 100 for \$1.50; any assortment.

THE PATERNITY OF JESUS—By M. Joblin. 122 pp.; each 10 cents. A work that proves Jesus was the Son of God and not the natural son of Joseph.

THE SCRIPTURE SEARCHER'S ASSISTANT—By M. Joblin. Each 6 cents. A valuable aid to the study of the Scriptures. Contains 400 references.

A WRONG DEFINITION OF LIFE AND DEATH—A six-page tract, a most excellent book. 10 copies, 15 cents; 50 copies, 35 cents; 100 copies, 60 cents.

THE DEVIL: WHAT, WHERE AND WHY?—A 24-page tracts; 5 cents a copy.

SIGNS OF CHARACTER, OR HOW TO READ CHARACTER AT SIGHT, and HEALTH THROUGH NATURE'S LAWS

Two books by Dr. A. Wallace Mason. One is a study of character and how we may read it by the face and head. Bro. Mason has made a very close study of this subject for years, and the information given in this book will prove interesting and instructive. Price 25 cents; 73 pp. The other is a work which tells how to gain and keep health, as its title says, "through nature's laws." Every family should have a copy. Price 10 cents.

SALVATION: WHAT IS IT?—A sermon in German, translated by Henri Jerguensen. Price, 10 copies, 15 cents; 50 copies, 35 cents; 100 copies, 60 cents.

FOUR PAGE TRACTS

CAN YOU BELIVE?—10 for 10 cents, 50 for 25 cents.

STATE OF MAN IN DEATH—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

LIFE AND DEATH—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

AGE TO COME NOT A HERESY—10 for 10 cents, 50 for 25 cents, 100 for 40 cents.

TWO PAGE TRACTS

BIBLE PEARLS SUITABLE FOR WIDE DISTRIBUTION—(1) The Gospel. (2) Coming and Kingdom of Christ by 20,000 Baptists in 1660. (3) Immateriality. (4) Kingdom of God. (5) Nature of Man and Thoughts for Thinkers. (6) Two Advents. (7) What is Religion?. (8) Restitution Age. (9) Destiny of the Wicked. (10) Baptism. 10 copies for 5 cents, or assortment of packages of 100 for 20 cents.

WORKS BY ROBT. G. HUGGINS

THE DEATH OF CHRIST.....3c each, or 12 for 25c
A doctrinal sermon, setting forth the reality of Christ's death.

PARADISE LOST; PARADISE REGAINED.....5c each, or 12 for 40c
A sermon in which every text in the Bible where paradise occurs, either in the English or original tongue, is explained.

THE BIBLE: ITS PRINCIPLES AND TEXTS.....\$1.10 each, or 2 for \$2.00
As indicated by its title, this book is divided into three sections. The first consists of a disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a homiletic manner particular "Texts." As an Editor the Author has untied many knotty questions submitted to him by readers; more than a hundred and fifteen are considered in this volume.

ROBT. G. HUGGINS, - 10623 Lee Avenue, - CLEVELAND, OHIO

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21. As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 16.

AKRON, O., APRIL 7, 1914

NUMBER 10

THE COMING KING

No. 1

The heavens received the risen Christ,
According to the plan
Conceived of centuries ago
Before the world began.

But he left the precious promise,
"Behold, I come once more,
And signs and sights shall tell the world
The time is nearly o'er."

The many signs he mentioned
Are happening day by day;
He shakes the earth at various times—
The waters o'er it play.

As tidal waves like mountains high,
In fury fierce and strong,
Proclaim in accents loud and clear:
The time will not be long.

"Distress of Nations." Look around
And see on every shore,
The hearts of all the people
Are failing more and more.
Selected by SISTER M. L. CURRY.

PRAYER

O Lord, our gracious and merciful Father, we come to thee through him whom thine and his infinite loving-kindness permits us to call our Brother. And we thank thee for that Apostle and High Priest of our profession, and pray that our hearts may ever turn anew to him with lowly trust, with loyal love, and our lives be consecrated to him in humble obedience. We bless thee for all his gracious light, for the pattern of trust in thee which he has given us, for our assurance that in all our temptations he has been tempted. And we pray that we may more and more have in our own hearts the peace and the strength, the consolation and the power of conquest which come from remembering Jesus Christ, who was faithful to thee in all things; and may we tread in his footsteps. Amen.

A LETTER TO A BAPTIST MINISTER

No. 1

B. F. Smith

Mr. B.: I write you the following lines in refutation of the theory of the eternal torment of the wicked. Let us be like a wise man who built his house upon a rock. Let us lay the foundation deep that when the storms come, and the winds blow and beat upon our house, it will fall not.

Let us notice, in the first place, the emphasis that Jesus and the apostles put upon the word of God. I will give a few testimonies: "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 into all good works" (2 Tim. 3:16). "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets" (Heb. 1:1). "If he called them gods unto whom the word of God came, and the scripture can not be broken" (John 10:35; 1 Cor. 2:13; 2 Peter 1:21; 1 Cor. 14:37; John 6:45; Neh. 9:30). "To the law and to the testimony, if they speak out according to this word it is because there is no light in them" (Isa. 8:20; 1 John 4:6).

Now, let us think for a moment upon the nature of man. You know that it is the belief of the religious world that man is an immortal soul, and that when death takes place the real man does not die—he simply forsakes his body and continues to live without a body: if he has been a good man he goes to heaven to live in happiness; if he has been a bad man he goes to hell (supposed to be a place of torment), to live in misery. Now, just think for a moment. The Bible says there is to be a day of judgment. "I said in mine heart, God shall judge the righteous and the wicked" (Eccl. 3:17). "For we must all appear before the table gladdening of the heart. They give light judgment seat of Christ, that everyone may receive the things in body according to that he hath done, whether good or bad" (2 Cor. 5:10).

This judgment, you must know, is not at of finding joy everywhere and leaving it behind death, but at the second coming of Christ. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1). "When the Son of Man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another as a shepherd divided his sheep from the goats." Here is proof that the judgment of good and bad is to take place when Christ comes back to the earth. If it be true that the good go to happiness when they die (and have to die to get there), and the bad go to misery when they die, what is the judgment for? Mr. B., can you believe that God will reward and punish good and bad men for thousands of years, and then call them to judgment? Do you not think there is something wrong with a theory that represents God as arranging in his plan for a day of judgment in which he will reward every man according as his work shall be (Rev. 22:12), and yet is rewarding some for hundreds of years before that day of judgment arrives?

Now, the Bible will help us out of this difficulty. Man is mortal, a creature of the dust (1 Cor. 15:47; Gen. 2:7; 3:19; Job 23:6; Gen. 3:

23, 23; 18:27; Job 4:17; 10:9; Ps. 103:14). Now notice these passages carefully and see if there is any intimation of two men, one inside of the other.

Man, who is mortal, dies, and is dead after he has died (Job 30:23; 7:1; Ps. 89:48; Eccl. 3:19, 20; Isa. 40:6).

In death man is unconscious (Eccl. 9:10; Ps. 6:5; Eccl. 9:5; Ps. 146:3, 4; Isa. 38:18, 19).

Now, you see, the Bible having taught us that, instead of death being a continuation of life somewhere off the earth, it is the cessation of life; and instead of men going to happiness or misery when they die they go to the grave, we are helped out of the absurdity of believing that good and bad are rewarded and punished before they are judged. It is clear now that, instead of the faithful dead having gone to heaven to continue to live, "These all died in the faith, not having received the promise" (Heb. 11:13). Paul argued with the Corinthians that the dead were dead, and proved that if there was no resurrection even those who had died in Christ had perished (1 Cor. 15:18), had gone forever—an impossibility if they had gone to a heaven of happiness.

Resurrection is the means of a future life for the dead (Job 14:4; 19:25, 26; Ps. 49:15; Isa. 26:19; Dan. 12:2; Phil. 3:10, 11; 1 Cor. 15:16, 18).

While it is clear from the testimonies given that man is mortal, and absolutely destitute of immortality, and that in death he is dead and therefore unconscious, our hope of immortality must be through the resurrection, and immortality is therefore a matter of hope for the righteous only, and not an inherent possession of saint and sinner alike.

Immortality is God's nature. He is "the King eternal, immortal, invisible" (1 Tim. 1:17), "who only hath immortality" (1 Tim. 6:16). It is therefore a holy nature befitting righteous beings only, for God would surely not impart his own holy nature to wicked and depraved beings. To bring forth all the testimony that could be produced from the Bible in regard to the destiny of the righteous and wicked would take quite a large volume. Eternal life is not a present actual possession, but is promised to the righteous only (1 John 2:25; 2 Tim. 1:1; Tit. 1:2; 3:7; Rom. 2:7; Col. 3:4; John 5:28, 29; Gal. 6:8; Luke 20:35, 36).

There are a few texts quoted to prove that man has eternal life as a present possession. I have had John 3:36 quoted to me to prove this. You will notice that the latter part of the verse states: "And he that believeth not the Son shall not see life, but the wrath of God abideth on him;" so also in 1 John 5:12. Now if these verses prove that the righteous have eternal life now, they also prove exactly the opposite for the wicked. Eternal life, therefore, whenever it is possessed, is possessed by the righteous only.

Now if you will compare scripture with scripture you will see what is meant by the words, "hath life." Think of this text: "He that believeth on the Son hath the witnesses (not the thing witnessed) in himself. He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life, and this life is in his Son" (1 John 5: 10,

11), not in us. We have it in the Son so long as we have him in our minds and hearts, but the time when we shall have it in ourselves is seen in the words: "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). Now you see according to the theology that the life of the wicked is as long as that of the righteous; the only difference is in the place and state where they live. A house absolutely fireproof, situated in a city swept by raging flames, remains unharmed; everything within is secure. Theology has constituted the wicked absolutely fireproof; no harm can come to them; they would very likely be happier in their class than anywhere else. So you see this position is a denial of the gospel of eternal life, which says: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life" (John 3:16). There is a "strait gate" and a "narrow way" that leadeth to life—life is at the farther end, not at this end, in us; and there is a "broad gate" and a "wide way" that leadeth to destruction—not to life in misery (Matt. 7:13, 14).

Notice the following texts: "But of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die" (Ezek. 18:4); "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23); "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned" (Rom. 5:12; Heb. 10:26-28); "Then when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death" (James 1:15); "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him" (1 John 3:15). If no murderer hath eternal life abiding in him, how can he exist in flames forever?

FEED THE CHURCH OF GOD

"Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

The Restitution of March 3rd contains a letter, with a request also for something helpful in restoring a sister who asks, "How may I arouse my interest?"

The experience of our sister is one which, no doubt, has been experienced by the most of us at some time in our Christian life. Just how to meet and overcome these discouraged, despondent and repugnant feelings is a problem which concerns us all. It is evident that the ill women are subject to have much to do with the state of mind we find ourselves in many times. Our needs are peculiar and are often overlooked by the man of the family. However, there is one Physician who knows and has a remedy for all our ills. He says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29).

The point of view from which we look upon the

church of God has much to do with our attitude toward it. Some people are disgusted with the church because it falls short of their ideal of what the church ought to be. Let us remember that the most of us are weak, erring men and women, honestly seeking to get spiritual health and vigor. Though we fall short of our ideal, yet we are in a much better condition than those who don't want to be cured of sin. A business man makes mistakes sometimes, as we all do. So we should not be surprised if, in the Christian life, since we are human creatures, we sometimes blunder. But don't let us give up when we feel our weakness, and fear lest we fall. Underneath us is the everlasting arm of the Almighty, and the love of Jesus, who purchased us with his own blood, will cover all our sin if we seek his help in our need.

The way we study the word of God has much to do with our spiritual growth. Some people eat so much food they have acute attacks of indigestion, while others assimilate so little food that they actually starve to death. Food that is required for a strong man would kill a babe. Likewise, in going to the Bible for spiritual food, we must think of our needs. Many fail to grow spiritually by attempting to digest some things hard to understand before they assimilate the first principles of the gospel of Christ. Some seem to think they must settle all the hard questions, in order to be saved. They deem it necessary to carefully analyze every subject that even those who have studied for years fail to agree upon. Is it any wonder that in trying to harmonize the theories of men with the word of God we often spread such a veil over the word that nothing but blindness and loss of spirituality results?

The effects of "Higher Criticism" are also extremely grave, for it has dethroned the Bible in many homes and left nothing but a pestilential brood of doubts and human reasonings to feed upon. No wonder many have developed a state of mental depression. Neither can the mind be kept in peace that is "stayed" upon material and perishable things. The state of society and the impending dangers with which we are daily brought in contact, are apt to bring on "nervous prostration," from which develops a settled state of melancholia.

What you need, dear sister, and what we all need, is faith in the Lord Jesus Christ. To have faith in a physician means putting ourselves into his hands and doing what he tells us to do. If you do not trust him enough to take the medicine he prescribes, then the case, humanly speaking, is hopeless. If you really want to be cured, Jesus Christ is the only trustworthy person to whom we may go and be renewed in mind and cured of the leprosy of sin.

To those who best know God, man's extremity is God's opportunity, and human helpfulness becomes not a reason for silence in despair, but the argument for praying in faith. It is God's way of kindling the flame of love and service and connecting us with the power above. It makes God real in our lives and touches the heart of Christ with the sorrow and gladness which pours forth from our own hearts. We sometimes think of the ingratitude of people for whom we have done much, and not even received a "thank you" for it. Are we

so ungrateful that we are not willing to thank our heavenly Father for the blessings we receive day by day? Through prayer God's power is imparted to us, and nothing else can take its place. Absolute weakness results from neglect of secret communion with God.

You are looking for peace, and wondering why you are so dissatisfied with your religion. Is it not because you are not asserting yourself in a definite way for the Lord? Is it not because you are thinking of self and of your mental condition instead of taking his "yoke" and becoming a laborer in Christ's great harvest field?

"Let me glean and gather after the reapers among the sheaves," are the words of Ruth, who sought to show her love by service. Let us go forth and gather some grain in the Lord's field to show our love and appreciation of what he has done for us. Let us be so busy doing the Lord's work that we will have no time to worry about ourselves. Not a spasmodic service, but one that consecrates a whole life to Jesus Christ and his work, and then we shall rejoice in service and in overcoming self.

"Heaven's gate is closed to him who comes alone;
Save thou a soul, and it shall save thine own."

Sow some seed of the divine word of God into hearts torn by sorrow or filled with doubt. When the icy sneers and chilling frown of a pleasure-loving world freeze the ardor of our devotion, let us remember our Redeemer, who labored on earth among men, was "despised and rejected of men," but exalted by God to his own right hand.

Jesus said: "He that overcometh shall inherit all things." His promises are to those that "hear the word and keep it; and bring forth fruit with patience." With patience continue hearing, reading, pondering and practicing what the word of God teaches, and a harvest of righteousness will, in due time, be reaped. He is a wise person who takes warning from the parable of the sower (Matt. 13; Luke 8).

Christ has given orders to preach the gospel to every creature. God's people must learn that they are all to be personal evangelists, now and every day in the year, till Christ shall come to reward every man for his labor. The person who neglects his duty here and now will not grow in spiritual strength, moral vigor, nor be an overcomer. The best way to arouse our interest in spiritual matters is to enter actively into the service of Christ and keep everlastingly at it. Trusting ourselves entirely to Christ's care and keeping, and by prayer keep in communion with him. His greatness, his grace, his saving power and eternal love is sufficient for all our needs.

Yours in the comforting hope.

HARRIET E. BOICE.

THE TIME OF DUTY

Let us do our duty, and pray that we may do our duty here, now, today—not in dreamy sweetness, but in active energy; not in the green oasis of the future, but in the dusty desert of the present; not in the imaginations of elsewhere, but in the realities of now.—F. W. Farrar.

THE ARK

About 1,556 years after God created Adam, we come down to the days of Noah the tenth in descent from Adam. Now we have no record of Noah in the Bible until he is 500 years old. Adam had been dead about 625 years. Noah begat Shem, Ham and Japhet; he was a righteous man and perfect in his generations. Like Enoch, he "walked with God". Peter calls him a preacher of righteousness (2 Pet. 2:5). How did he preach? He was upright, and found grace in the eyes of the Lord, and God said unto Noah: "The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth" (Gen. 6:13).

Now, "mark you"; God has pronounced judgment on the inhabitants of the earth, and as Noah was the most perfect man at the time, he makes a saving plan for Noah: "Make thee an ark of gopher wood". It was three stories high, divided into rooms, with a door and a window. Taking 21 inches for the cubit, the ark was 525 feet in length, 87 feet 6 inches in breadth, and 52 feet 6 inches in height. It had neither mast, sail, nor rudder, neither were oars provided. This structure was like an immense floating house. Two objects only were aimed at in its construction: one was to have ample storage; the other that it should keep steady upon the water. Noah did according unto all that the Lord commanded him (Gen. 6:22; 7:5). He was 100 years in building the ark, and that is how Noah preached. He had faith in God, and believed that he would destroy all flesh, and the only way for him to be saved, was by "God's plan"; and by following this plan he condemned the world, and became heir of the righteousness which is by faith (Heb. 11:7). The longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein eight souls were saved by water (1 Pet. 3:30). Talk about the patience of "Job;" we consider the patience of Noah as great as Job's. Noah worked 100 years on one building, and built it exactly according to the plan. What if he had changed the plan, would he have been saved? No! Why? Because, man can not be saved but by God's plan. God always exacts obedience. He told Lot: "Escape for thy life: look not behind thee." Lot's wife looked back, and she became a pillar of salt (Gen. 19: 17, 26).

God gave a command that the people should not touch any holy thing, lest they die. The "ark of God" was holy. When David was moving the ark of God, the oxen shook it, and Uzzah put forth his hand to steady it, and God smote him there and he died (Num. 4:15; 1 Chron. 13:9, 10). Now if the people living on the earth at that time, had followed Noah's plan and built themselves arks, would they have been saved? No. Why? Because God did not command them to build arks, and had declared they should be destroyed, so there was no hope for them. If some one at that time, had built a much nicer ark than Noah's, and invited Noah to come with him, and Noah had gone, would he have been saved? No; there was no way but by doing as God commanded.

But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and

drinking, marrying, and giving in marriage, until the day that Noe entered the Ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of Man be". We are not commanded today to build an ark to save us; but we are commanded to believe the gospel and be baptized, and if we do so, and remain all the days of our life a firm believer and doer of the gospel, we will be saved. But as Noah could not have been saved in any other ark, neither can we be saved in any other gospel, and we cannot make any changes in that gospel, and be saved, no more than Noe could have changed the ark and have been saved. And this gospel must be the gospel that Paul preached, for whoever preaches a different gospel shall be accursed. No man-made gospel will save anyone. There must be no compromising with a man-made gospel. If we have the true gospel we will all speak the same thing. Paul says: "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." Where is the church today that follows Paul's exhortation? They are very few, for the spirit of compromise is abroad in the church, and also a spirit of division, many inventing a different gospel, so they can be a leader of the new idea. God made a plan for Noah to be saved, and he worked at it 100 years faithfully and was saved. Nearly 2,000 years ago God made a plan of saving people through faith and obedience, and he has never made any changes in it. Man cannot change it, and be saved.

O sinners, the heralds of mercy implore,

They cry like the patriarch come:

The Ark of Salvation is moored to your shore,

Oh, enter while yet there is room!

The storm-cloud of Justice rolls dark overhead,

And when by its fury you're tossed,

Alas, of your perishing souls 'twill be said,

"They heard, they refused—and we're lost!"

E. W. KNAPP.

"I AM THE GOD OF ABRAHAM."

No. 2.

S. ROXANA WINCE.

All through the Bible life and death are set before men; life for the righteous and death for the wicked. If the wicked man turn from his wickedness, and do that which is lawful and right, God says "he shall live". But if the righteous man, trusting in his own righteousness, turns again to a sinful course, his righteousness will not be remembered, "he shall die".—death in the one case meaning utter extinction of being, and life in the other case, the re-living beyond death. There will be a resurrection of the unjust, but when remanded back to the tomb they will "remain in the congregation of the dead".

No loop-hole of escape for the wicked man. He has not made the Lord his God by faith and obedience, as Abraham did nor accepted the Christ as his Savior, and though released from death, no robe of righteousness is his, and he cannot enter into "the rest that remaineth for the people of God".

Immortality not taught in the Old Testament? Why then Moses, did you "refuse to be called the son of Pharaoh's daughter?" Why did you "choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season"? Why did you "forsake Egypt, not fearing the wrath of the king"? Why did you "keep the Passover and the sprinkling of blood"?

Because you, with a mighty host of God's "pilgrims and strangers on earth" were looking forward to "that better, that heavenly country". The same everlasting inheritance, with all its accompanying royalties and glory and endless life that had been promised to Abraham had also been promised to you, and you "had respect unto the recompense of reward."

You "esteemed the reproach of Christ greater riches than the treasures of Egypt." Ever before you, you saw by faith, your as yet invisible Messiah. He was coming, and your hope and confidence was in him. For his sake you endured the "chidings," the accusings, the rebellions, the idolatries, and the judging of that "evil congregation". Looking away unto him, you "walked the desert road with dauntless feet. Though condemned to lie down on Nebo's lonely mountain, he would redeem you from death. The waters that gushed from the smitten rock spoke to you of life through a smitten One. The lamb—made an offering for sin—was continually on your altars, pointing by its shed blood, to the death of that Messiah—that other Lamb—who was to "put away sin by the sacrifice of himself."

God had showed you at the bush that the dead of your father, the God of Abraham, the God of Isaac and the God of Jacob." As the bush went through the fire and was not consumed, so would God's faithful, believing ones go through the fiery furnace of persecution and death and come out of it,—living, green, immortal—to enter upon an inheritance "as enduring as the days of heaven" For Jesus said of those who "are accounted worthy to obtain that world and the resurrection of the dead": "Neither can they die any more, for they are equal unto the angels, being the children of the resurrection", and, deathlessness is immortality.

Immortality not taught in the Old Testament? Ah Job, what did you mean then when you said—"For I know that my Redeemer liveth and that he shall stand in the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold, and not another, though my veins be consumed within me?" Surely you meant that, just as we hope to be raised to immortal life and glory, so you hoped to be raised. You did not expect to look upon God and then die again, but to live on and on into the long stretches of eternity when a normal human life will measure but a day on the dial-plate of the years.

And you David? How often you said that God was your God, and that your trust was in him! So you too knew about the resurrection. You foresaw the mockings, the death, the burial of your coming Messiah, and knew that God "would not suffer his Holy one to see corruption,"

and that therefore "your flesh would rest in hope"; you would not be left in the grave but would be satisfied when you awakened in "his likeness."

You "foresaw him always before your face," raised from the dead to sit on your throne—the gates lifted up for his entrance, the kings of earth bowing to his rule, the poor delivered from the oppressor, the cry of the needy heard, his bride associated with him in clothing of wrought gold, the wicked destroyed, the heathen given to him for his inheritance, the uttermost parts of the earth his possession", the captivity of God's people ended, the city of God established forever, Mount Zion rejoicing and the daughters of Judah made glad, the everlasting covenant made with Abraham's remembered, and Canaan, beautiful Canaan, again in the hands of the twelve tribes to be no more taken away. Not a tithe can I tell of your glorious visions of the resurrection, of the joy of the saved, of the glory that will fill the earth, and of the praises that will fill the mouths of everything that breathes.

(To be Continued.)

FEBRUARY REPORT

Sermons

Kennard	1
St. Paul	1
Palmer	7
Total.....	9

Money Received

Cushing	\$5.00
Palmer	3.00
Total.....	\$8.00

Expense

Palmer to Omaha.....	\$2.98
Omaha to Cushing.....	2.98
Palmer to Holbrook.....	3.26
Dinner25
Lunch20
Total.....	\$9.67
Salary	70.00

Due.....\$79.67

To be endorsed on the order \$8.00.

The first part of the month we started for the western part of the State, and got as far as Holbrook, where we encountered a blizzard, the first I had seen during the present winter. The roads were so blocked we were unable to do anything in the way of holding meetings, so returned to look after a debate that was pending but which up to the present time has not materialized. While at St. Paul to conduct a funeral we ran over to hypocrisy" and commit many crimes under the Palmer and preached for a few evenings to our newly found brethren, which we enjoyed very much. It is a pleasure to see young members start out so enthusiastically. We pray God to keep them in the truth.

ALMUS ADAMS.

THE RESTITUTION

Issued Weekly By

Entered as Second-Class Matter February 6, 1913, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.
 ROBERT G. HUGGINS.....Editor
 BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

THE RESTITUTION PUBLISHING COMPANY

Burton H. Lang	Harry Pott
Chas. A. Goss	Robt. G. Pate
Buell W. Nutt	Robt. G. Huggins

W. S. Tomlinson

SPECIAL CONTRIBUTORS

S. Roxana Wince, Pierceton, Ind.
 Dr. Chas. A. Goss, 10513 Lee Ave., Cleveland, O.
 Almus Adams, 3944 Hartman Ave., Ames Station, Omaha, Neb.
 Flora A. Wood, Chico, Cal.
 George Francis, Albany, Wis.
 J. J. Heckman, Ames, Neb.
 Geo. B. Aldridge, 11320 Knowlton Ave., Cleveland, O.
 S. H. Thomas, Proctor, Mont.
 E. W. Knapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., P. O. Box 222, Akron, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

CONTENDING FOR THE FAITH

No. 6

Now as immortality was never offered to Adam or to anyone before Christ's resurrection (Rom. 2:7), how say you that all saved ones will get it in the final resurrection? No covenant made by God prior to the one made by Christ, which was enforced by his death (Heb. 9:16, 17), of which we have any record that he was the mediator of, ever promised immortality to any being. Nevertheless, Abraham and all the righteous ones from Abel to Christ's resurrection, be they Jew or Gentile, will, when Christ comes, be brought up in the second resurrection, have the same body and life that Adam had before he sinned, which will entitle them to eat of the tree of life, as Adam could before his transgression, by which they can endlessly perpetuate their life (Rev. 22:1-5).

Surely we have come "to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:22, 23). Then there is something greater and better under Christ's

covenant than any former covenant, is there not?
 A BROTHER.

Editorial Remarks

We are told again that immortality was not offered in the Old Testament, in fact to "no one before the resurrection of Christ." As if this statement were not emphatic enough it is added that no covenant prior to Christ "promised immortality to any being." Now these statements are not true, and they sound strangely coming from one who says in The Restitution of January 3, 1914, that Paul is talking about "(immortalized) flesh and bones" in Eph. 5:30, which is merely a quotation from Moses in Gen. 2:24. Here he admits (unconsciously, doubtless) that the word "immortalized" is in the Old Testament. Thus we prove by our correspondent himself that the word immortality is in Genesis, the first book in the Bible, even in the second chapter of the first book.

However, he is correct that the word "immortality" is not in the Old Testament. But does it follow from this concession that immortality was not promised to anyone "before the resurrection of Christ?" Must "no being" have a deathless nature because one particular word in a list of synonyms was not used to express it? If no one is to obtain immortality until that word was used, results of a most disastrous kind must follow. The fact is Paul is the only writer in the Bible who makes use of the words "immortal" and "immortality," and he used neither before A. D. 59. Now let those who are over-squeamish about words consider that if no one is to get immortality before that word was used, that no covenant prior to "the resurrection of Christ" promised "immortality to any being," then Christ himself is defrauded out of immortality! As our friend is in for "magnifying Christ," he will surely be horrified when he discovers that his theory degrades Christ to be an associate servant with Abraham.

We wish to admit again that the word "immortality" is not in the Old Testament. What is more, the word "resurrection" is not there. If immortality was not promised until the word was used, neither was resurrection. Does the Old Testament teach the doctrine of resurrection? Certainly; our brother believes it does. The resurrection is expressly taught in Moses and the prophets, although they do not once use the word. How, then, did they teach it? By using other words that were its equivalents. Rabbi Eliezer the Great paraphrases Hosea 14:8 thus: "As I live, saith Jehovah, I will raise you up in the time to come, in the resurrection of the dead, and will gather you with all Israel" (Capitula, chapter 34). Rabbi Gamaliel, the preceptor of Paul, was asked by the Sadducees whence he could prove that God would raise the dead. He silenced them by quoting Deut. 11:21: "Which land moreover the Lord swore to give to your fathers." The Rabbi argued, as Abraham, Isaac and Jacob had it not, and God can not lie, therefore they must rise from the dead to inherit it (Brooks on Prophecy, p. 33). When Ex. 6:4 asserts, "And I have established my covenant with them to give them the land of Canaan," etc., the doctrine of resurrec-

tion is taught in the most emphatic manner possible; for it is not said "to you," but "to them." Our Lord says that the words uttered at the burning bush in Ex. 3 showed that "the dead are raised" (Luke 20:37). Thus upon the authority of God's own Son we aver that the resurrection of the dead is taught in the Old Testament, although the word is not found there. The doctrine and the idea are there, represented and expressed in other words.

In the same way immortality is taught in the ancient Oracles. The triumph of the seed of the woman over the seed of the serpent, the crushing of his head in the exaltation of Christ, are prophetic utterances which clearly indicate the immortality of the Messiah at least (Gen. 3:15). "The path of life," the non-corruption of the Holy One (Ps. 16:10, 11), the giving to him "life, even length of days forever and ever" (Ps. 21:4), are statements which teach at least that our Lord would be immortalized. We know our writer differentiates between "life" and immortality; but this fastidiousness only serves to belittle Christ again by giving him "life" while depriving him of immortality. Our brother, while admitting the immortality of Christ, logically denies it. From his premises the Bible reveals no immortality until the resurrection of Christ; no covenant existed that promised immortality to "any being." Christ was certainly a "being;" how, then, did it come to pass that Christ was immortalized without any promise, covenant, or offer of immortality? If he realized immortality without promise, covenant or offer, why may not all saints of past dispensations? But we remind you that if "life, even length of days forever and ever," does not mean immortality, then "alive forevermore" (Rev. 1:18) fails to express it; yet our risen Savior used this form of New Testament words to mean that he was immortal. Isa. 25:8 says: "I will swallow up death in victory;" Hos. 13:14 declares: "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." These declarations from the Almighty sound good to us, dear reader; we think we can catch the strains of immortality in them. If the word of God did not forbid "adding to the words of prophecy" (Rev. 22:18), we would inject the word "immortalized" into these texts in parenthesis, like our brother did in Eph. 5:30. Nothing less than immortality can be "victory" over death; the destruction of death can be nothing less than deathlessness. "But," our hypercritical friend may protest and say, "the word 'immortality' is not in these texts." But it is! It is there, not written into them in parenthesis, not injected by the faulty, erring hand of a mortal man; inspiration itself writes the word "immortality" in letters of gold. "Death is swallowed up in victory," is quoted from Isa. 25:8 in 1 Cor. 15:54. "O death, where is thy sting? O grave, where is thy victory?" is quoted from Hos. 13:14 in 1 Cor. 15:55. Without guessing or parenthesis Paul says in his comments on these scriptures: "When this corruptible shall have put on incorruption, and this mortal shall have put on IMMORTALITY, then shall be brought to pass the saying"—and then he quotes the texts already cited from Isaiah and

Hosea. Paul found immortality in the Old Testament; and he found it by the inspiration of God.

Hebrews 12:22, 23 is quoted, and we are asked if there is not "something better under Christ's covenant than any former covenant." The sophistry in this question is seen when it is remembered that the new covenant which Christ ratified was a "former covenant." There is something better in the new than was in the old covenant, which is made plain by Paul's comparisons in Heb. 12th chapter; but when advantage is taken of his words, and his contrasts between the first and second covenants are ignored, and he is represented as saying that the new covenant has something better than "any former covenant," his comparisons and reasonings are entirely wrested. The gospel was preached to Abraham (Gal. 3:8) and also to the Israelites (Heb. 4:2). Nothing can be better than the gospel! The Abrahamic covenant promised "an eternal inheritance;" the death of Christ ratified this covenant and redeemed the "transgressions under the first covenant" (Heb. 9:15). The Abrahamic heirship of the world was not promised through the law, but "through the righteousness of faith" (Rom. 4:13). Hence all believers under the law who had "the righteousness of faith" enjoyed the same gospel which Abraham enjoyed, and which, as "heirs with him of the same promise" (Heb. 11:9), we enjoy. They are to be saved "even as we" (Acts 15:11); saved by the same covenant, mediator and Savior. That the Abrahamic covenant, which is the new covenant, was available to believers under the law who enjoyed the "righteousness of faith," Paul explicitly affirms in Rom. 4:16: "It is of faith, that it might be by grace, to the end the promise might be sure to all the seed, NOT TO THAT ONLY WHICH IS OF THE LAW, but to that which is of the faith of Abraham, who is the father of us all." Thus the Abrahamic covenant is made "sure to all the seed," before the law, during the law, and after the law was abolished in the death of Christ. "The general assembly and church of the first-born," in Heb. 12:22, 23, then, embraces "the church in the wilderness," to which Moses belonged (Acts 7:38). "Israel is my son, even my first born" (Ex. 4:22). "The church of the first born" easily and necessarily embraces Moses, Israel, God's first born son, and all others who had the "righteousness of the faith" in past ages. "The general assembly" is made up of God's whole family. Regardless of the age in which they lived, their names have been enrolled in the book which God has written, despite the efforts of some to do what God refused to do, although implored to do it by Moses himself, namely: "Blot me, I pray thee, out of the book which thou hast written" (Ex. 32:32). Those who deny that Moses belongs to the "church of the first born" have also to deny that his name is "written in heaven;" thus they are trying to blot out a name which God refused to blot out! Even in the apostate times of Malachi a few names were then written in God's book of remembrance, "jewels" which the Lord says he will "spare" like a father spares his only son—his first born son—that serves him (Mal. 3:16, 17). Our brother thinks that no one belongs to the church of the firstborn but believers of this dispensation; he blots all out that lived

in former ages—he does not “spare” one! The “names written in heaven,” however, of which Paul speaks, were enrolled before the world began (Rev. 13:8; 17:8), so there was ample time in writing it to enter the name of Moses and others. When we come to Zion, all names not blotted out on account of sin will be in the “general assembly” (Ex. 32:33). Speaking of all the names which are not blotted out, our Lord says: “I will confess his name before my Father, and before his angels” (Rev. 3:5). All saints of whatever age will be perfected together (Heb. 11:40), and then they will be the “just men made perfect” (Heb. 12:23). To this august church of the firstborn will be added “an innumerable company of angels,” “God the judge of all,” and Jesus, the mediator of the new covenant, whose blood was the “blood of the new covenant” (Heb. 13:20). Truly it speaks better things than the blood of Abel; for, while his blood spoke of murder, our Lord’s blood speaks of sacrifice for sin and the ratification of the new covenant which he mediates. If this reasonable and scriptural explanation of Heb. 12:22, 23 is rejected we ask the objector to answer the following questions:

1. If people from Adam to the resurrection of Christ were saved without the new covenant, what covenant effected their salvation? Book, chapter and verse, please.

2. Christ was never mediator of any but the new covenant. Were people saved anywhere at any time without the mediation of Christ? Give us a “Thus saith the Lord,” please.

3. If a covenant other than the new saved people before Christ; if a mediator other than Christ saved them under the law, why does Paul say that the “transgressions under the first covenant” were redeemed by means of Christ’s death (Heb. 9:15)? Come on with your scriptures, please.

4. Salvation without the Savior! When, how, by whom? Nothing but good, plain scriptures wanted, remember.

(Concluded)

COMMUNICATIONS

Bro. Huggins: Please allow me space in our good paper to say a few words of commendation of Bro. Alldridge’s exposition on this topic, a subject that has been hid from the eyes of those that never dived down in the deep things of God.

Our brother has surely studied his lesson well, and anyone not converted previous to this article, if they are not prejudiced against the truth and honest in wanting to know the truth, can not help seeing the harmony and force so grandly displayed in this man of God—using reason and Bible proof for his authority.

Let us all improve the time in studying all the subjects of God’s word, and thus fulfill the admonition, namely: “Prove all things, and hold fast that which is good.” J. T. AULD.

REPLY TO SISTER DAVIS

In The Restitution of March 8, 1914, a sister has asked three questions. I will try and answer them.

1. Yes, the Jews were God’s chosen people through the faith of Abraham, which was pleas-

ing to God; and he bore long with them for Abraham’s sake. In the fullness of time he sent his Son to them, but they received him not. They clamored for his life, and said: “Let his blood be on us and on our children forever.” On account of their disobedience God turned to the Gentiles to “take out of them a people for his name.” These will form part of the bride, and will be joint rulers with Christ in the kingdom of God. The Jews were the first called, but it is true of them, as it is of the Gentiles, that “few are chosen.” Today this “call” is still extended to both Jews and Gentiles; the door of salvation is not yet closed to either. The set time to favor Zion draws near; the nations are ready for the conflict; but the bride has not made herself ready, as many have fallen by the way. The spirit admonishes us: “Let no man take thy crown.” Many have turned again to the weak and beggarly elements of the world, and someone else had to be called to take their place and crown. Thus it takes time to fill up the complete number before Christ comes.

2. Jesus said: “A new commandment I give unto you.” We have to keep his “new commandments,” but not those given by Moses to the Jews; Christ nailed them to the cross. He said: “If you love me, keep my commandments.”

3. Yes; before we knew the truth we were Gentiles, being the children of Adam, under sentence of death, being but children of God by creation. In the fullness of time God sent his Son, made of a woman, who developed a character most pleasing to God, was accepted by God, and became not only the shepherd, but also the door of the sheepfold. Thus as “the good shepherd he laid down his life for the sheep.” He then extended the offer of life to “other sheep not of this (Jewish) fold.” To all who come out from the world he says: “I will receive you, and you shall be my sons and daughters.” This plainly teaches we are to be a separate people. “The times past sufficed us to work the will of the Gentiles.” Now in Christ Jesus we have become new creatures. Because we take no pleasure in former things “they think it strange that we run not with them” in their race of gratifying their lusts. Let us make our calling and election sure, that we may win the prize, even eternal life. God bless the household of faith, is the prayer of your brother in Christ,
GEO. DOWLE.

SOME RUSSELLITE DOCTRINES EXPLAINED

My Dear Brother Huggins:

I have been very much interested while reading the series of articles appearing in the columns of “The Restitution,” under the caption of “Contending for the Faith.” At first, I thought the writer was giving extracts from the writings of “Pastor” Russell, but, learning that the articles were written by a beloved and esteemed brother who is very much opposed to the doctrines taught and advocated by “Pastor” Russell, I have selected from his writings a few references which to my mind agree exactly with the views expressed and position taken by our brother. I shall not attempt to answer the brother’s arguments, for you have so ably and scripturally done so, and anything along this line I may say will not make it any clearer.

Article one of January 13th deals with the question of limiting immortality to Christ and his saints who have been baptized into his death and who have put on his all-saving name, since he ascended into heaven. "Pastor" Russell on page 136, volume 1, Scripture Studies, says: "Nowhere in the scriptures is it stated that angels are immortal. On the contrary, immortality is ascribed only to the divine nature—originally to Jehovah only; subsequently to our Lord Jesus in his present highly exalted condition, and finally by promise to the church, the body of Christ when glorified with him (1 Tim. 6:16; John 5:26; 2 Pet. 1:4; 2 Cor. 15:53-54). Not only have we evidence that immortality pertains only to the divine nature, but we have proof that angels are mortal, in the fact that Satan, who was once a chief of their number, is to be destroyed (Heb. 2:14). The fact that he can be destroyed proves that angels as a class are mortal."

On page 225 we read: "During the Gospel Age God has made a special offer to justified human beings, telling them that on certain conditions they may experience a change of nature; that they may cease to be earthly human beings and become heavenly, spiritual beings, like Christ, their Redeemer," etc.

On page 402, volume 5, he says: "But there is no suggestion anywhere that immortality, the divine nature, will ever be offered or granted to any except the 'elect' church of the gospel age—'The Little Flock,' 'The Bride,' 'The Lamb's Wife.' For the others of Adam's race the offer will be 'restitution' (Acts 3:19-21) to life and health and perfection of human nature—the same that Adam possessed as the earthly image of God before his fall from grace into sin and death, and when at the close of the millennial age all the obedient of mankind shall have attained all that was lost in Adam and redeemed by Christ."

On page 388, we are informed that there is a distinction and a difference between immortality and eternal life: "But now, having examined the hope of immortality from the ordinary understanding of that word (everlasting life), and having found that everlasting life is God's provision for all those of Adam's race who will accept it in 'due time' under the terms of the new covenant, we are prepared to go a step further and to note that everlasting life and immortality are not synonymous terms, as people in general suppose. The word immortal means more than power to live everlastingly, and, according to the scriptures, millions may ultimately enjoy everlasting life, but only a very limited 'little flock' will be made immortal. Immortality is an element or quality of the divine nature, but not of human or angelic or any other nature than the divine. And it is because Christ and his 'little flock,' his 'bride,' are to be partakers of the divine nature that they will be exceptions to all other creatures, either in heaven or on earth" (1 Pet. 1:4).

Almost the last thought expressed in these books agrees with the above quotations, for we read on page 727, volume 6: "It does not amaze us that the plan of God should be thus liberal towards our dear Redeemer, but it surely does astonish us that this quality of the divine nature, given to none other than our Master, should be

promised to the members of his body, who walk in his footsteps and are seeking for glory, honor and immortality" (2 Pet. 1:4; Rom. 2:7).

Article 2, January 20th, deals with the covenant God made with Abraham. On page 83, "Zion's Watch Tower" for the year 1897, we read: "According to the original divine plan, a multitudinous 'seed' was contemplated from the beginning (Gal. 3:29; Eph. 1:4), the fullness, power and authority of which should always reside in Christ Jesus, our Lord and Redeemer. The next step in the divine plan has been the selection from among men of this special class, called the Church of Christ, of which Jesus is the Lord and head (1 Cor. 12:27), called also his brethren (Heb. 2:11), called also the "royal priesthood" under him as the high priest or chief priest, and sharer of his glory, honor and immortality, and joint heirs in his kingdom and in his inheritance in the Abrahamic covenant as the 'seed' to whom belongs the promise" (Rev. 20:4; Gal. 3:29).

On page 84 he states that "Incidentally, Abraham, Isaac and Jacob and the holy prophets faithful before the new covenant will receive a special blessing, and be associated as earthly or human representatives of the spiritual kingdom of God in blessing the world; but their part of service will be under the direction of the church, God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:40; Luke 16:16).

Article 3, January 27th, treats on the identity of "The Seed." Our dead brother and Pastor Russell seem to have a mutual understanding to agree on this question, for in Vol. 1, page 292, we are instructed that "It is through these two phases of the kingdom that the promise to Abraham is to be verified." "In thee and in thy seed shall all the families of the earth be blessed." "Thy seed shall be as the sands of the sea and as the stars of heaven," an earthly and a heavenly seed, both God's instruments of blessing the world. Both phases of the promises were clearly seen and intended by God from the beginning, but only the earthly was seen by Abraham, and although God selected from the natural seed the chief of the spiritual class (the apostles and others), and proffered the chief blessing, the spiritual to all that nation living in the due time for that heavenly call, this was just so much beyond what Abraham saw in the covenant favor upon favor."

After reading Article 4, February 3rd, it seemed to my mind that the brother was just trying to see how closely he could quote Pastor Russell without being guilty of plagiarism. I do not for one moment believe that our dear brother's judgment or thoughts are influenced by the teachings of Pastor Russell, but the similarity of their views and doctrine is what arrests my attention. In Vol. 4, page 619, Pastor Russell says: "These Abraham, Isaac and Jacob, and all the prophets and ancient worthies referred to by our Lord and by the apostles (Matt. 8:11; Heb. 11:4-40), having passed their trial, will be awakened from death perfect, fully restored to human perfection, and will not require a resurrection by judgment a thousand years long, as will the residue of mankind. And this perfection will enable

them to communicate with the spiritual kings and priests direct, without need that the spirit beings assume fleshly bodies for the purpose of communicating the laws, etc., for the world, just as Adam, while perfect before his transgression, could commune direct with the heavenly powers, when restored to the same state of perfection."

Beloved, let us be careful and hew close to the line of the truth, the things concerning the Kingdom of God and the name of Jesus Christ; the glorious gospel that was preached to Abraham, who saw the Lord's Day and was glad. Let us lay aside the teachings and doctrines of "a larger or broader hope," "a fair chance," etc.; these teachings are playing havoc and making shipwreck of the faith once delivered to the saints. Let us be on our guard and preach the gospel which the Apostle Paul was not ashamed of. For it is the power of God unto salvation to everyone that believeth; to the Jews first, and also to the Greek. All who, both in the past and the present, believe and have obeyed his commands can have this glorious hope of having a part in that glorious kingdom that the God of heaven will set up in his own due time.

Your own loving brother in this inspiring and glorious hope,
GEO. B. ALLDRIDGE.

BEREAN STUDY

What is a kingdom? A region or territory subject to a king.

What is the meaning of political? Relating to the science of government.

What do we understand by a dominion? Sovereign authority.

1. Where will the Kingdom of God be established? Dan. 2:44.

2. How long will it be established? Dan. 7:14; Isa. 32:1; Rev. 11:15.

3. Wherein will this Kingdom differ from all other kingdoms? Isa. 11:9.

4. How do we know that these things are true? Has God revealed them to us? Amos 3:7.

5. What design had God in view in forming the earth? Isa. 45:18.

6. By whom was it inhabited? Gen. 1:26.

7. To whom did God give the earth? Psa. 115:16.

8. By what kind of men did God design should inhabit the earth? Eccl. 7:29.

9. Could man forfeit this dominion? Gen. 2:17.

10. Did he forfeit it? Gen. 3:16.

11. How much of this dominion was given to man? Heb. 2:7-8.

12. Is the first dominion yet under man? Heb. 2:8.

13. Will Christ come in person, or will he send a representative? Acts 3:20, 21.

14. To what part of the world will he come? Ps. 102:16-21.

15. Who will he judge when he comes? 2 Tim. 4:1.

16. Will he demand an accounting with his servants? Luke 19:12-16.

17. Will it be the same Jesus that was here upon earth? Acts 1:9-11.

18. Who did Daniel see in a vision? Dan. 7:13.

19. Did this Kingdom ever exist before? Ezek. 21:25-27.

20. What will Christ destroy? 1 John 3:8.

21. What land was bequeathed or promised to Abraham? Gen. 17:7, 8; Gen. 22:15-17.

22. What dominion is to be restored? Micah 4:6-8.

23. Will God return Israel to their own land? Amos 9:11-15; Ezek. 37:21, 22.

24. Does this mean all of Israel, past and present? Jer. 23:3-8.

25. Who is Abraham's seed? Gen. 13:14-17; Heb. 11:8, 9; Gal. 3:16.

26. Did God show mercy to Israel because of the covenant he made with Abraham? Jer. 26:42; Micah 7:20.

27. What is meant by a metropolis? The chief city of a country.

28. What is an ensign? A standard or banner. For what purpose is it used? To proclaim the principles which a nation advocates or exists for. Will God raise up an ensign? Isa. 11:12; Jer. 31:10; Zech. 8:7, 8.

29. Will God build up or restore all the desert or waste places? Ezek. 36:34-36; Isa. 51:3; Isa. 62:4.

30. Where will be the world's metropolis? Jer. 3:17, 18; Joel 3:17; Isa. 24:23.

31. Who will reign with Christ? Dan. 12:2; Luke 13:28; Rev. 11:18; 1 Thess. 4:15-17.

32. Who will be resurrected? John 5:28, 29; John 6:39, 40; Luke 14:14.

33. Who will inherit the Kingdom? Matt. 25:34-36.

34. Who will be King? Zech. 14:9.

35. Did man have work to do in Eden? Gen. 2:15.

36. Will he have work to do after the restoration? Isa. 65:21-22.

37. Upon what condition may we all become citizens of God's everlasting Kingdom? 1 John 1:19; Rev. 22:14.

38. What petition will then be answered? Matt. 6:10. **GEORGE B. ALLDRIDGE.**

ADD TO HUMAN HAPPINESS

Every generous nature desires to make the earning of an honest living but a means to the higher of adding to the sum total of human goodness and human happiness.—Frances E. Willard.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WILLIAM G. ROTHE, American Agt.,
1301 Park Place, Brooklyn, N. Y.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Bro. and Sister R. G. Pate..... 1.00
Mrs. Frank Lee..... 1.00

The Strong, Kennard & Nutt Co.
WHOLESALE OPTICIANS

We make a specialty of high grade prescription work and carry a full line of all kinds of Optical Goods.

All orders filled same day as received.

"S. K. N." SERVICE

Means prompt returns, careful work, moderate prices.
Goods shipped to all parts of the country.

The Strong, Kennard & Nutt Co.

513 Schofield Bldg. 200 Nantucket Bldg.
CLEVELAND, OHIO AKRON, OHIO

REMARKABLE BOOK OFFER. Read it!

IS THE WORLD GROWING BETTER?

By L. S. Bronson. Do not miss reading this booklet. 1 copy, 5c.

LAW OR GOSPEL

By M. Joblin. 1 copy, 10c.

WORDS OF THE KINGDOM

418 pages. 1 copy, \$1.00.

FUTURE PROBATION

1 copy, 10c.

GLAD TIDINGS OF GREAT JOY

15 copies, 10c.

WHERE ARE THE DEAD?

1 copy, 5c.

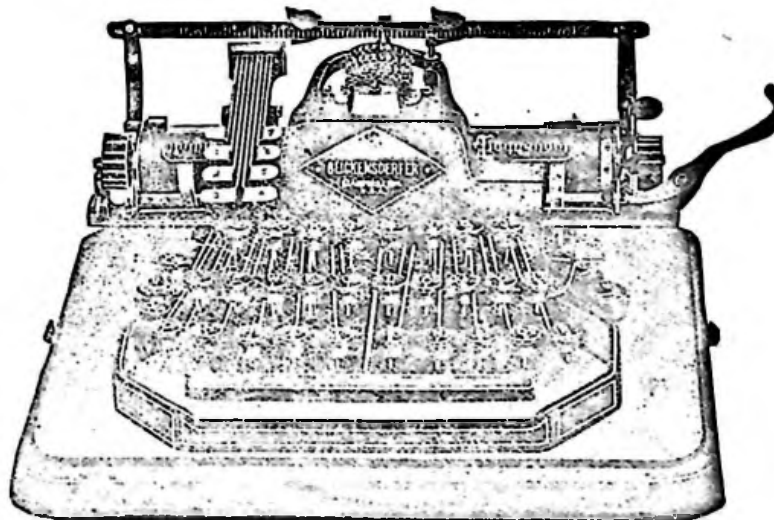
One copy of each of above works, all for only \$1.25. Send us your order today.

Address CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio.

TWO TRACTS

"Salvation" and "Resurrection," two tracts by the late J. L. Wince, are written in a way that can not fail to arouse the interest of both saint and sinner. They deal with questions more important to man than any others that can be named.

The author sleeps, dear brethren. His work is left for you to carry on. Let him speak through you. Single copy, 10 cents; \$1.00 per dozen. For sale by S. Roxana Wince, Pierceton, Ind.



No. 8 Model
\$60.00

No. 6 Model
\$50.00

Limited Number
of Rebuilts for
\$17.50

Write us today
for our special

Catalogue
No. 72

Special
discount to
ministers

BLICKENSDERFER TYPEWRITERS

265 THE ARCADE, CLEVELAND, OHIO

The Restitution Publications

SEND FOR ALL OF THE FOLLOWING BOOKS AND TRACTS TO

CHARLES A. GOSS

10513 Lee Avenue, Cleveland, Ohio

Oregon Bible College
Oregon, Alaska

FOUR-PAGE TRACTS

- Can You Believe?**
State of Man in Death
Life and Death
Age to Come Not a Heresy
10 for 10 cents, 50 for 25 cents.
- A Sermon in German.
Salvation: What Is It?
10 copies, 15 cents.
- House of Many Mansions**
By Dr. L. C. Thomas. 15 cents.

TWO-PAGE TRACTS

BIBLE PEARLS

1. The Gospel
2. Coming and Kingdom of Christ by 20,000 Baptists in 1660
3. Immateriality
4. Kingdom of God
5. The Nature of Man and Thoughts for Thinkers
6. Two Advents
7. What is Religion?

8. Restitution Age

9. Destiny of the Wicked

10. Baptism

10 copies for 5 cents, 100 for 20 cents.

SUITABLE FOR WIDE DISTRIBUTION

A Letter to a Friend
32 pp.; 10 cents each. One of the best and most popular tracts we have ever sold.

THE FOLLOWING TRACTS BY

M. JOBLIN

The Paternity of Jesus
122 pp.; each, 10 cents. A work that proves Jesus was the Son of God, and not the natural son of Joseph.

The Scripture Searchers' Assistant
Each, 6 cents. A valuable aid to the study of the scriptures. Contains 400 references.

The Kingdom of God
No Immortality Out of Christ
Old Mother Earth to Be Born Again

Vain Worship

What Shall We Do to Be Saved?

God's Love and Solitude for Mankind

Salvation: What Is It?
All of the above are 16-page tracts. 100 for \$1.00, any assortment.

A Wrong Definition of Life and Death
A six-page tract, a most excellent book. 10 copies, 15 cents; 50 copies, 25 cents; 100 copies, 60 cents.

The Devil: What, Where and Why?
A 24-page tract; 5 cents a copy

The Death of Christ
A sermon by the Editor of The Restitution. Strong, plain, convincing. One copy, 3 cents; two copies, 5 cents; twelve copies, 25 cents.

Who Are Led by the Spirit?

The best four-page double-column booklet ever written on this subject. One dozen copies, 15 cents; one hundred copies, 75 cents.

The New Birth: or How One is Born of Water and of the Spirit

By J. H. Thomas, M. D. 5 cents per copy, as long as they last. A few copies of this splendid tract were recently discovered in the aged author's possession, somewhat discolored by age but perfectly good.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21. As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in, the gospel (Rom. 1:16), repentance (Luke 18:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 16.

AKRON, O., APRIL 7, 1914

NUMBER 46

THE COMING KING

No. 2

As pestilence, in fearful plagues,
Abounds in many lands,
And famine gaunt and terrible
Holds out her longing hands,

We read of wars and rumors of war
On almost every side;
The people crushed in misery,
While despots o'er them ride.

The Gospel of the Kingdom
Has been preached from sea to sea;
And then, our blessed Master said,
The end will surely be.

Our loved and lost, for whom we mourn
With aching hearts and sore,
We soon shall find to never lose—
To never lose any more.

Their voices, joined with ours,
Shall in his welcome ring
With shouts of Hallelujah!
Hallelujah to our King.
—Selected by Sister M. L. Curry.

GOD, THE CREATOR

Genesis 1—No. 1

We have related in the first book of Genesis the story of creation. The chapter includes the work of the six creative days, as well as that of the preparatory creation, which is related in the first verse of this chapter, which reads as follows: "In the beginning God created the heaven and the earth." This was the preparatory creation in which God prepared for the work of the six creative days.

There are two meanings of the word "create;" one meaning is to bring into being, to form out of nothing, to cause to exist. This was the work of the preparatory creation; the bringing into existence of something out of nothing. The second meaning of the word "create" is to invest with new form—that is, the creation of something already existing, but after creation, possessing a new form. This was the work of the six creative days, inasmuch as previous to this was the creation of heaven and earth, or the universe; so God had this material with which to work.

"And the earth was (signifying that it already existed before the six days began) without form and void (nothing more than chaotic darkness and confusion), and darkness was upon the face of the waters" (Gen. 1:2).

There are many theories regarding the creation and as to what time is represented by the "day" spoken of. One, however, which is most commonly adopted by scientists, and may be so,

inasmuch as it does not conflict with scripture, is, "that the days spoken of in Genesis, especially the first chapter, are periods embracing thousands of years."

The First Day

"Let There Be Light"

Over the formless and chaotic earth darkness reigned, and the "spirit of God moved upon the face of the waters," bringing order out of confusion, light out of darkness, and this beautiful earth into a fit condition for the residence of man and the subsistence of animal and vegetable life. The Almighty Architect said: "Let there be light, and there was light." With respect to this expression, Longinius, a great judge of the beautiful and sublime, says: "It is the most noble and lofty example of sublimity that imagination can conceive; it commands things into existence, speaks with the voice of supernatural authority, and is the language of God."

At God's command the constituent (necessary, essential) atoms of the earth were created by a power or force not inherent in matter, and came into being as simple elements, all at the same time, forming a shapeless mass. But a mixture of newly-born elements will not long remain quiescent. They are endowed with physical and chemical affinities promoting motion and combination. Many of the elements combine, perhaps rapidly and explosively, giving rise to light and heat. At the same time the universal law of gravitation would affect the mass, it would begin to revolve upon an axis. The heat produced by this combustion would not allow the particles to remain solid, but would expand the whole into a vaporous condition. Hence the period was one of vaporous diffusion. The world was a nebula.

The effect of intense heat upon compound bodies is to resolve them into their original elements; hence, when the heat of the nebulous period had somewhat subsided by its radiation into space, the gases would become sufficiently cooled to unite into compounds and take on the form of liquid. The earth at this time was in a state of fluidity. When all the elements capable of this fiery condensation had become united, the world was like a mass of melted iron, or lava, giving out light and heat as a sun.

But the spirit of God was hovering over the face of the waters, and he spake, saying: "Let there be light," and light came, evidently something different from that of the sun (for God did not place the sun in its orbit till the fourth day), but explicable by the chemical light produced by

the union of the primitive elements (perhaps electrical light).

The Second Day

The Waters Divided by a Firmament

The earth now is in a state of fluidity. God said: "Let there be a firmament (an expanse of atmosphere) in the midst of (between) the waters, and let it divide the waters from the waters."

The earth is now covered by a crust formed by the refrigeration (cooling) of the surface of this ball of fire. The heat is continually radiating, causing the solid part to augment (increase) in bulk. The steam, however, would condense into drops and fall to the earth in the form of rain. With rain commenced the work of denudation. Wherever water fell, currents and streams would form, more or less powerful, according to the inequalities of the surface, and begin to wear away the earth.

The water would also dissolve whatever soluble bases might be met with, and pools would collect, in which the acids from the air might combine with these terrestrial bases, and form the salt now in the ocean. "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."

The Third Day

Dry Land Appears, and Waters Gather Unto One Place

"And God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so."

The gradual refrigeration of the crust of the earth caused it to shrink, so that great ridges and furrows were formed. There were changes of level in the crust, and the water collected in the depressions, leaving the ridges, so that dry land and seas began to exist. The waters fled into deep valleys and recesses of the earth, the lofty mountains raised their towering heads, and the lesser hills displayed their pleasing summits. "And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good."

Next, life is introduced. God says: "Let the earth bring forth grass, the herb yielding seed, and the fruit trees yielding fruit after his kind, whose seed is in itself, and upon the earth; and it was so."

On this soil, enriched from above by the overflow of tepid waters, from beneath by the near presence of red-hot granite, and sown thick with seed from the granary of God, sprang up dense and gigantic growths. But while the moist, warm soil and sunless days grew forests, no strength was in the trunks, the leaves hung colorless upon the branches, and not a single flower opened its petals in all the wide earth. Perpetual shade darkened every foot of ground, and the winds moaned drearily through the tops of the world's first florn. Thus many times were lifted, vegetated and sunk vast continents forming the exhaustless coal measures that warm the fireside of the present age. "And the evening and the morning were the third day."

VIOLA GAZELEY.

WHAT MUST I DO TO BE SAVED?

In the great controversy between the servants of God and satan, to be saved is the paramount issue with those who are seeking to rid themselves of the bondage of the wicked one. Webster tells us that to be saved means to be rescued. Then, in order for us to be saved or rescued, there must be some great calamity—some imminent danger, some impending doom—which we wish to avoid or be saved from.

Away back yonder in the dawn of creation, our first parents, through the subtlety of satan, were deceived and found themselves forced to take issue in this great struggle which mankind has been contending with from that time until the present, and which will continue, and with more subtle force, until the "Great Conqueror" comes and "breaks in pieces" the force of the wicked one "binds him in the bottomless pit."

It must have seemed an almost hopeless conflict for them, as it sometimes does to us, seeing that they were arrayed against such a wily foe, with all the cunning and deceitfulness of his power, when even God cursed the ground for their sake, drove them out of their beautiful Eden home and compelled them to toil in sorrow; to suffer amid sin, sickness and death. Having the sentence of death pronounced upon them, how much they needed to be saved from everlasting death! And listen! Through the gloom and darkness comes the promise of a Savior. Satan was very wise and cunning, but here is One who is all powerful and who will yet wrest the power from satan and set the captives free. Genesis 3:15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Here is the beginning of the golden thread of promise which comes on down through the ages until it ends in a complete victory, a rescue, a redemption from sin in an entrance into the New Jerusalem.

This is a warfare in which the human race is contending with the power of the evil one. We want to be saved or rescued from the doom which we know awaits him and all his followers. In modern warfare they have a leader or captain, who directs his soldiers just what and how to do, and they obey his orders. We must take Jesus for our captain and obey him. As soldiers in a battle are lost and undone without their leader, so we are lost without Jesus; for "there is no other name whereby we may be saved." Then first, in order for us to be saved, we must realize our lost condition, our hopeless struggle alone. "We are like sheep that have gone astray," and are as "sheep having no shepherd." We are like the keeper of the prison in Acts 16. Please read Acts 16:25-34, inclusive. The jailer realized his lost condition and said: "What must I do to be saved?" What did Paul tell him to do in order to be saved? Listen: "Believe on the Lord Jesus Christ." To show his faith by works he was baptized, and the record tells us that he rejoiced in the hope of salvation. Again, in Acts 2:37, after hearing that wonderful discourse by Peter, they said: What shall we do? What did Peter tell them to do? His answer is very plain: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sin, and ye shall re-

ceive the gift of the Holy Spirit." Please read Acts 2:37-39.

Again, in the eighth chapter we read of Philip and the eunuch. The eunuch was earnestly seeking the way to be saved, and he believed that Jesus Christ was the Son of God, so Philip baptized him. As to the mode of the baptism, the word says they "came up out of the water," so they "went down into the water." "Faith without works is dead, being alone." We must have the faith, and then we must do what God requires of us. It was by faith that Abraham offered his only son as a sacrifice to God. When he had proved his faith in God by not withholding his son, God provided another sacrifice. Oh, if we only had more of Abraham's faith! Please read the following quotations: Psalms 34:18; 44:3; Isaiah 45:22; 59:1; 1 Peter 3:20.

"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). After fully realizing our need to be saved, and we believe God, we should obey the requirements laid down for us in his word. Then we should daily walk in a new life. Please read all of Romans, sixth chapter.

As we start out in our new life we should add to our faith the Christian graces, and grow in the knowledge of our Lord Jesus Christ. Thus we find the way to be saved. Those who have believed God and have taken him at his word have washed their robes and made them white; they have cried to God, "Father, save us;" and he says, "they shall be mine in the day that I make my jewels." Dear old Brother John, away out there on the desolate island of Patmos, says: "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away" (Revelation 21:1). In the fourth verse he says: "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." Blessed thought! Please read Revelation 21:1-8; also 1 Corinthians 15:51-55.

What a consolation to know that, while we are called upon to go through these times of trouble, sorrow, sickness, pain and death, that when we lay our loved ones away from our sight, victims of the grim destroyer, that his power to destroy is short. "The trumpet shall sound and the dead shall be raised." "O death, where is thy sting? O grave, where is thy victory?" Please read with me the third, fourth and fifth verses of Revelation 22: "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 forever." Thus we see a complete victory. "He which testifieth these things saith, Surely I come quickly, Amen even so come Lord Jesus."

Your sister in hope.

ELLA DEFFENBAUGH.

WHAT WILL CHRIST DO WHEN HE RETURNS TO THE EARTH?

No. 3

In our second article, according to Enoch's prophecy, we see Jesus and his saints leaving their chambers and his place which evidently are the same—his resurrected saints were to be ever with the Lord. Moses, the leader of Israel, whom Paul said was faithful as a servant in his house, spoke to the children of Israel (Deuteronomy 33) and said: "This is the blessing wherewith Moses the man of God blessed the children of Israel before his death. And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them, or a fire of law for them."

The above prophecy is proof of the place of his judgment seat. This verse gives the blessing upon Christ and his saints. They have gone forth to render judgment upon the nations. In this chapter is found a special blessing pronounced upon each of the tribes of Israel. The prophet concludes with these words: "There is none like unto the God of Jeshurun. The eternal God is thy refuge and underneath are the everlasting arms. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel, who is like unto thee, O people, saved by the Lord, the shield of thy help and who is the sword of thy excellency." This blessing is to Israel when the Lord has saved them in their land.

In reference to the prophet Habakkuk (Chapter 3), we have the same prophetic vision. God came from Teman (the south), and the Holy One from Mount Paran. His glory covered the heavens and the earth was full of his praise. And his brightness was at the light; he had horns (bright beams out of his sides, etc.), coming out of his hands: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting." What a view we have here of the glory and power of the coming of the Mighty One! He it is whom Jehovah has made strong for himself.

Dear brother and sister, think of yourself as one of these whom the Lord has made strong that you may assist in the great work of the future. John, the beloved disciple said: "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is." As we see him in this vision given to Habakkuk, his brightness was as the light, and bright beams came out of his sides. Let Jehovah be praised for this beautiful vision. The prophet Isaiah no doubt quotes from this scripture, or the vision was given to him. In the 63rd Chapter we read these words: "Who is this that cometh from Edom, with dyed garments from Bozrah?" "This that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine vat.

I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." This all speaks strongly of war. The Mighty One has met an army on his way from Edom to Bozrah and has dyed his garments in blood. The power that destroys are the bright beams that issue from his sides. The burning coals (discases, marg.) that go from his feet. Pestilence destroys the enemy.

Thus far we have traced Christ and his saints from Sinai to Bozrah.

The next vision that is given of their victorious army may be found in Psa. 24. The question is asked and answered: "Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully". This scene is near the hill of the Lord, his holy place. The inference is very strong in this language, that Christ and his army of saints have arrived before Jerusalem, which is surrounded with an army of the nations. The command comes from the King of Glory. "Lift up your heart. O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in". The question is asked, "Who is this King of Glory"? The answer is, "The Lord, strong and mighty, the Lord mighty in battle". The demand is repeated and the same questions repeated. So the Lord of glory and his saints take possession of the city of Zion. "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 toward the south". This is the time spoken of as "Jacob's trouble". Christ will save Judah first. The following paper will deal with Israel's redemption.

D. C. ROBISON.

SUNDRY QUESTIONS ANSWERED

The question has been asked us: Did Enoch die? We answer: We do not know. No one can be wise above what is written. It seems to us that something is affirmed of Enoch that is not said of the other patriarchs spoken of in Genesis, fifth chapter. Of them it is said: "They died." Of Enoch it is recorded: "And Enoch walked with God: and he was not; for God took him" (Gen. 5:24). If nothing else was written we might say: Yes, Enoch died, for other scriptures speak of those dead in the same manner—"They are not." But we have these words of Paul: "By faith Enoch was translated that he should not see death" (Heb. 11:5). This looks like a plain statement that he did not die. Now, in Rev. 22:8, we find the messenger of Christ saying this: "I

am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book." Is there any place in God's word in which the angels are called our "brethren"? Are they ever called "prophets," or are they said to be of those who "keep the sayings" of the book of Revelation?

Read the first three verses of the first chapter of Revelations. It would seem from them that it is the brethren of Christ who keep the "sayings of this book." One thing we know and can say to the enquirer: Enoch is not made immortal, for we read that "Jesus is the first born from the dead;" and that all who will receive eternal life from Adam to the end of the Gentile age, will be glorified together.

Another has asked us: "What will become of all the vast number of dead since Adam to the Lord's second coming?" We answer again: We do not know. God has revealed to us the sure way by which we may obtain eternal life. Namely, through faith and obedience. He has assured us that the judge of all the earth will do right, and we feel willing to leave all these things with him to whom they belong.

Several have asked what we think is the teaching contained in Matthew, 25th chapter, from 31st verse to the end of the chapter. It is with humility and a sense of the wisdom of those who have written on this chapter that we approach this question.

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: And he shall separate them one from another, as a shepherd divideth his sheep from the goats." When our Lord returns for his brethren, does he come in his glory? We read in the first chapter of Acts that when Jesus was about to ascend into heaven that he led his disciples out to the Mount of Olives, and that he was taken up and a cloud received him out of their sight. "While they looked steadfastly toward heaven, as he went up, two men stood by them in white apparel." They said: "This same Jesus * * * shall come in like manner as ye have seen him go into heaven." Did he go in glory in the sight of the nations? From the record we know he went from the earth alone and unattended by any glorious manifestation. When he comes for the saints the Word tells us he will come in the same manner.

Jesus tells us that when he comes he will send the angels and gather his elect out from among the nations. Elect, one chosen or set apart. In Isaiah 42:1 we hear God calling his Son Jesus "Mine Elect." In 1 Pet. 1:2, we find the spirit calling the saints the elect. We conclude, therefore, that the elect of God are Jesus and his brethren.

Now, the point we wish to make is this: Jesus was called out from the nations unseen by them—without pomp or display before the world—to receive glory and honor at the Father's right hand. In the same manner, coming quietly and unknown to the world, does he call the elect saints to himself to receive glory, honor and eternal life. Then when he is manifested to the world, sitting upon the throne of his glory, the saints are mani-

fested in light before the world, sharing his glory. In 1 Thess. 4:16-17 Paul says: "For the Lord himself shall descend from heaven * * * and the dead in Christ shall rise first. Then we which are alive * * * shall be caught up together with them in the clouds to meet the Lord in the air: And so shall we even be with the Lord." No goats are there at that meeting; only those who have been judged worthy to ever be with the Lord. See again 1 Cor. 15:42-44. "It is raised in incorruption * * * It is raised in glory * * * It is raised a spiritual body." Nothing is spoken of goats; only the sheep who hear the voice of the shepherd and follow him to the "throne of his glory."

Now, the strong point here is this: These glorified ones must have had judgment before resurrection. This being the case, there is no more judgment to come to them. Now go back again to the 31st verse of Matt. 25. "When the Son of Man shall come in his glory * * * Then shall he sit upon the throne of his glory." We ask: Where are the saints when Christ sits upon the throne of his glory? Let Jesus answer: "To him that overcometh will I grant to sit with me in my throne" (Rev. 3:21). Where are the saints when Christ sits on the throne of his glory? Why, they are with the Lord. They are on the throne, not before it. So we conclude they cannot be the "all nations" before him when he is manifested in glory.

"And he shall separate them one from another." Can any one think this separation will take place in one literal day of twenty-four hours, or a great number of such days? We believe from what the scriptures teach, that this separation will take a thousand years. Isaiah 65:20 reads thus: "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 accused." That this is when Christ sits upon the throne of his glory, read from the seventeenth verse to the end of the chapter. In the time of the new heaven and the new earth there will be no premature birth, no death in infancy, but all will live their allotted time, a hundred years. One may ask: Who is the child? Our Lord says: "Except ye become as a little child, ye shall not enter the kingdom of heaven." So we conclude "the child" is the righteous man, as the other is the sinner.

Again, I hear some one say: "I thought there would be no unrighteous men in the kingdom of God." There will be no manifestation of sin, but that there will be sinners, the word plainly says. Do you remember what our Lord said of adultery and of murder, that although outwardly a man may appear pure and innocent, if evil desire is in his heart, he is guilty of sin. To our mind, the people of the nations are dividing themselves during the millennial reign, and at the close, just before Christ delivers up the kingdom to God, this division is made manifest; the judgment is enforced, and sinners are forever destroyed.

In conclusion, will say: To believe in Christ as judge, both of his own household and the world, is one of the first principles which we all believe. That we cannot all see alike in some of

the details does not divide us as brethren. It may cause us to dig deeper in the well of truth that what is hidden in its depths may be brought to view. If any see error in this article, we ask them to turn the searchlight of truth upon it, and show by the word of God what is the truth. To us it would be a terrible thing to lead any into error, even unwittingly. Our daily prayer is that God would give us all wisdom to understand his word.

FLORA A. WOOD.

JEWISH ESTIMATE OF BILLY SUNDAY

Philadelphia, March 22.—Criticism of the "Billy" Sunday revival methods were voiced by Rabbi Isaac Landman in a discourse delivered before the Congregation Keneseth Israel. Rabbi Landman's topic was "Emotionalism in Religion."

"If religion is to teach one thing more than another," said Rabbi Landman, "it is the power of self-control. The same self-control that we need to govern our passions we must exercise to govern our emotions. The man who can be worked into a spiritual frenzy that will lead him 'to hit the sawdust trail' is just as likely to be whipped into a physical fury that will cause him to lose all control of his passions.

"Nowadays, we never dream of spending an hour in meditation on the mystery of life or in contemplation on our spiritual selves. Frenzied finance in commerce and frenzied legislation in government are on a par with frenzied revivals in religion.

"That a picturesque revivalist, with a splendid press agent staff, who calls preachers a 'bunch of stiffs' to their faces, who coins striking peppery phrases, who leaps and jumps and contorts himself like a dervish, who dispenses hell fire to the rich and mighty, can attract great crowds is no miracle to any one who understands mob psychology. That he succeeds in working on the emotions of men, women and girls until they rush 'to be saved' is no proof of sincere conversion to purer living, higher thinking and closer attachment to God.

"The inexplicable thing is that Christian preachers will voluntarily offer themselves and their churches to be degraded. No wonder they are powerless to effect the spirituality and intellect of their flocks and that their churches are disintegrating as forces to compel men and influence their lives.

"What we need is not more frenzy and fury in religion, but more regular and purposeful detachment from the frenzy and fury of the stress of our work-a-day lives. What we need is not religious revivals that temporarily unbalance our emotions, but spiritual quickening that will strengthen our faith permanently and bring to our lives a lasting sanctification."—The Jewish Independent, March 27, 1914.

THE RESTITUTION

Issued Weekly By

Entered as Second-Class Matter February 6, 1913, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.
 ROBERT G. HUGGINS.....Editor
 BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

THE RESTITUTION PUBLISHING COMPANY

Burton H. Laug	Harry Pott
Chas. A. Goss	Robt. G. Pate
Buell W. Nutt	Robt. G. Huggins

W. S. Tomlinson

SPECIAL CONTRIBUTORS

S. Roxana Wince, Pierceton, Ind.
 Dr. Chas. A. Goss, 10513 Lee Ave., Cleveland, O.
 Almus Adams, 3944 Hartman Ave., Ames Station, Omaha, Neb.
 Flora A. Wood, Chico, Cal.
 George Francis, Albany, Wis.
 J. J. Heckman, Ames, Neb.
 Geo. B. Alldridge, 11320 Knowlton Ave., Cleveland, O.
 S. H. Thomas, Proctor, Mont.
 E. W. Knapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., P. O. Box 222, Akron, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.



EDITORIAL

We kindly ask our contributors not to send us copy which they have sent to exchanges. We want to make The Restitution fresh and original, which cannot be done if you send us MSS which exchanges have already printed.

Brother Adams sends a new subscriber and says: "I baptized two at Kennard the 15th, and on the 22nd four more. The latter are all of Omaha. I am to begin a debate at Kennard April 4th with Elder B. L. House, a Seventh Day Adventist."

Thanks to Brother Cronkhite, of Canada, and many other readers for newspaper clippings on different subjects. We may not be able always to use them, but we are always glad to have brethren send us matter which they think will be of interest to our readers and helpful to us as editor.

Sunday morning, April 12, after the usual Sunday morning exhortation had been given, Mr. George D. Watt, formerly an Episcopalian, was baptized into Christ. Now that Brother Watt has learned and obeyed the gospel, he anxiously awaits the return of Mrs. Watt from a visit to England, so that he may try and teach her the truth "as it is in Jesus." The finger of God's Providence can

be distinctly traced in the details which led our brother out of darkness into the light of the glorious gospel. Now that he has been blessed, like Abraham of old, may he become an instrument of blessing others, particularly in the case of his wife, that both husband and wife may be "heirs together of the grace of life, that their prayers be not hindered" (1 Pet. 3:7).

We have not forgotten our desire heretofore expressed to give our readers a sermon in The Restitution occasionally. Our writers have been doing noble work lately, and their contributions are so numerous and timely that we are holding out our sermons to make room for their articles. We have a sermon now ready for the press, but contributions from our writers are given first place. Copy is slower in the summer; perhaps then sermons can appear more regularly.

Our readers who use our tracts will doubtless be pleased to notice several changes and new items in our advertisement on last page. We are very fortunate in having secured the last few copies of that well known tract, "The House of Many Mansions," by Dr. L. C. Thomas, now deceased. At the same time, while in correspondence with his brother, Dr. J. H. Thomas, in reference to the above, we learned of the existence of a few copies of his own tract, "The New Birth," and lost no time in securing all there were. This dear old brother is now 85 years of age, and has been a great sufferer from physical ills for some time past.

Both of these brethren have been noble defenders of the Truth in years gone by, and we would be glad if we were able to give something like an authentic sketch of their life work. Such not being the case at present, we can only mention that we have just two copies of "The Law, the Covenants and the Sabbath," and three copies of "Paternity, Nature and Character of Jesus Christ"—both by Dr. L. C. Thomas. The former may be had for sixty cents each, and the latter for thirty cents each.

While on the subject of books, let us not forget that volume so long popular with the brethren, "The Word of the Kingdom," by John O. Woodruff. We also secured the last of these—only about twenty of them—so those who want them will have to be quick about ordering. It will only be sold with the tracts as mentioned on page 11 of this paper.

"CRUCIFY HIM!"

The Fickleness of the Populace

"And they cried out again, crucify him" (Mark 15:13).

When Napoleon was returning from his successful wars in Austria and Italy, amid the huzzas of the people, Bourrienne remarked to him that "it must be delightful to be greeted with such demonstrations of enthusiastic admiration." "Bah!" replied Napoleon, "this same unthinking crowd, under a slight change of circumstances, would follow me just as eagerly to the scaffold."

TRANSLATION

If a question is propounded to you, brethren and sisters, and you have to confess, "We do not know," then please do not try to preach upon that theme, or write an article to explain what you have confessed you do not "know." If some one asks you if Enoch died, and you say you do not know; if a friend asks you what is to become of all the dead, and you do not know; then let these questions alone, and devote your attention and time to expounding such subjects as you do know, and are competent to explain.

We once knew a person who said, when asked if Enoch died, "We do not know," and then immediately said: " 'By faith Enoch was translated that he should not see death' (Heb. 11:5). This looks like a plain statement that he did not die." The writer does not know whether he died or not, yet finds "a plain statement" that he did not die! What has caused all this confusion? We believe it is owing to a lack of understanding the meaning of the word "translation."

We assume that this word means exemption from death. Does the Bible ever so use the word? Never! Abar is a Hebrew word that is rendered "translate" in 2 Sam. 3:10: "To translate the kingdom," etc. The word means "to cause to pass over." Metathesis is rendered "translation" in Heb. 11:5: "Before his translation he had this testimony." The word means "a putting over, translation." Metatithemi, "translated," occurs also in Heb. 11:5: "Enoch was translated that he should not see death." The meaning is "to transpose, translate." Methistemi, meaning to "put over," occurs in Col. 1:13: "Translated us into the kingdom." But this translation did not make the Colosians immune from death. In no instance does "translation" mean exemption from death or immortalization. Not once!

Translation, translatio, Webster defined as follows: "The act of translating, removing, transferring; removal; as, the translation of a bishop, and the like." When a bishop is "translated" from one section of country to another, is he death-proof? "The state of being translated or removed. The act of translating, or rendering into another language; interpretation. That which is translated; a version; as, a translation of the scriptures; or of the poems of Homer. A transfer of meaning in a word or phrase; a metaphor; a translation. Motion in which all the points of the moving body have the same velocity or move in parallel straight lines; opposed to rotation. A change in the seat of a disease; metastasis."

Now, reader, ponder all these meanings of the word "translation" and see if there is a hint that the word means exemption from death, or immortalization. We may, for the instruction of some and the amusement of others, give this definition from Webster under the word "translate:" "To change to another condition, position, or office; to transfer; to transform; hence, to remove as by death. 'By faith Enoch was translated that he should not see death' (Heb. 11:5)."

COMMUNICATIONS

Brother Allard has just concluded a twelve-days' meeting at this place, beginning March 11th. His first sermon was a discourse on the nature of God—as to whether he had parts, substance, etc. He then gave four illustrated lectures on the second chapter of Daniel. After this he spoke on the "universal" kingdom of Christ, showing it to be as real as the four preceding kingdoms of gold, silver, brass and iron; that the words spoken to Christ were almost identical with those spoken to Nebuchadnezzar. He instructed us as to the things of the name of Christ and the kingdom of God, showing the nature of baptism, what it does for us and who are fit subjects for immersion.

On the tenth day of his work among us we repaired to a place made beautiful by a carpet of green and shaded by trees just putting forth their leaves, and where there was much water, and six were buried with Christ into death, rising, we hope, to walk in newness of life henceforth until they receive the call to a life which shall never end.

During Brother Allard's stay with us, he spoke thirteen times publicly and visited from house to house instructing us all in the Word of God. Brother Allard labored among us without money and without price. We appreciate his labor of love, and pray God that he may make his calling and election sure, that he may receive an abundant entrance into the kingdom of God and shine as the stars for ever and ever.

MRS. FLORA A. WOOD.

Dear Brother Huggins;

I hardly know where or how to begin my letter. I am writing you for help. There is no one in this part of the country of our faith, that I know of, except my husband and myself. I have not had the privilege of hearing but very few sermons by our preachers, and the most of my knowledge I have gained by studying the Bible, with the aid of the Diaglott and The Restitution. There are many things that are not clear to my mind yet, and I know of no one so able to help me as you are, if you have the time. You may be poor in worldly goods, but you certainly are rich in knowledge and understanding of the scriptures, which, I think, is one of the greatest blessings one can have in this life. There is scarcely a week goes by that The Restitution does not bring me some article that sheds light on some subject that I have been studying. Thanks to our able writers. I would be glad, indeed, if I were able to write as well as Sister Flora A. Wood and many others; and I have hesitated to fill the space that might be used by some one more able to write than I.

These are some of the things I would like to have explained: Matt. 3:2; 5:3; 8:11-12. Are "the kingdom of heaven," "the kingdom of God" and "Christ's kingdom" identical? If so, why did John the Baptist, and also Christ, say, "The kingdom of heaven is at hand" at that time? If not, why did Christ say, "For theirs is the kingdom of heaven?" The Christian church believes that the kingdom was established on the day of Pentecost, and takes Matt. 16:18; 16:28 as proof. Also, what did Paul mean in 1 Cor. 15:31? How prove

that Eccl. 12:7 means "breath" where "spirit" is used?

There is a young man who preaches at our school house once a month; he belongs to the Christian church and has just lately begun to preach. He is a good speaker and I believe he is honest in every respect; I am confident if we can convince him of the truth that he will accept it. He believes in eternal punishment for the wicked and thinks the spirit leaves the body of the righteous at death and goes to a place of happiness, but will not say where that place is. He thinks Christ is now reigning on his throne, over spiritual beings, or the spirits of dead saints. He does not take the "rich man and Lazarus" as a parable.

If you think this letter will be of interest to others, and you have room, you may print it.

Your sister in faith,

MRS. CORA REED.

A JEW ANSWERS SISTER DAVIS' QUESTION

The Restitution, a weekly paper supposed to be a champion of one branch of the Christian faith, should be in better business than to permit one of its contributors to ask this fool question:

"Why is it that the Jews are God's chosen people, and we (the Gentiles) are only joint-heirs of the kingdom, when the Jews are looked down upon and despised? They prevaricate, steal, indulge in every worldly pleasure, and yet they will be chosen along with us who try not to do anything displeasing in the sight of our Master."

Inasmuch as The Restitution failed to answer this contemptible query, we will.

The Jews were chosen by God as his people when all the world, including the contributor's ancestors, was steeped in darkness and idolatry.

The Jews are not "looked down upon and despised," except by such narrow bigots as the person who asks the question.

And if the writer really meant to be fair she would first investigate before she spoke and she would then find, probably much to her surprise, that the percentage of her people in prisons, figured on the basis of population, is so much larger than the percentage of Jews, figured on the same basis, that it would make her pious head dizzier than it seems to be at present.

—The Jewish Independent, March 27, 1914.

WHAT IS THE CHURCH?

Written to a popular-Baptist minister who held some germs of truth with all his error, and who might have become a great power for God and truth in the community.

In New York City there is a morgue about as large as a city lot, constantly filled with bodies of suicides from childhood to old age. Poverty prevents their friends from claiming them. All that sustains me while beholding such a picture of unutterable anguish is to be continually in an attitude of expectancy (Titus 2:13) and prayer (Mark 13:32-37). Otherwise, my heart would faint and die from this crushing iniquity (Matt. 24:12); besides, to realize that there are none to offer the bread which sustains and strengthens poor, weak,

perishing mortals. Jesus said, "Feed my sheep, feed my lambs."

When a young man decides to follow the ministry, what does he do? He takes a theological course. His studies are a treatise upon ecclesiastical dogmas in harmony with the particular sect which he intends to represent. He is instructed by men of "corrupt minds," destitute of truth and reprobate concerning the faith (2 Tim. 3:8). He is taught to handle the Word of God deceitfully (2 Cor. 4:2), and to wrest the scriptures (2 Pet. 3:16). Every text which cannot be interpreted or spiritualized (2 Pet. 1:20) to harmonize with their creeds, is rejected; any text which does not harmonize with their scientific notions (1 Tim. 6:20) or established dogmas, is condemned. Is this declaring all the counsel of God? (Acts 20:27-28).

He comes forth equipped with a sword of their own manufacture, a nondescript affair, so bent and twisted it could not cut off a dog's ear, much less discern the thoughts and intents of the heart (Heb. 4:12). He goes forth to convert sinners, while he himself is chief. What is the church? It is the pillar and stay of the truth (1 Tim. 3:15), built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone (Eph. 2:20). He gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot or blemish, or any such thing, but that it should be holy and without wrinkle (Eph. 5:25-26). Compare this with the modern structure. It is the pillar and stay of error, falsehood and heresies (opinions). The foundation is ecclesiastical sand. Their apostles (2 Cor. 11:13) and prophets are false doctors of divinity (2 Pet. 2:1; Acts 20:29-30; 1 John 4:1; Matt. 24:11). Antichrist is the chief cornerstone. This applies with few exceptions, from debauched Roman Catholicism down to Adam God. It has shipwrecked thousands, and is at it still. Never was Jesus of Nazareth persecuted more than he is today by these ecclesiastical teachers and preachers. Simplicity is the main handicap of the gospel (1 Cor. 1:23). It is imperative to become a fool (Luke 18:17). "Not many wise men after the flesh, nor mighty, nor noble, are called" (1 Cor. 1:26).

How easy it would be for you to call yourselves _____ church, to become a city set on a hill (Matt. 5:14). Would you? No. Why? Because you are hidebound by the conventionalism of an evil world and its antichristian religion. How plainly I can see the result if the "Word of the Kingdom" was sown (Matt. 13:19). Satan (Mark 4:14-15) would immediately appear and there would be a closing of eyes and ears, a supine smile, and a remark like this: "It does not make any difference what you believe, if you are only sincere." Of all the wiles of the adversary, this is the most deceiving. It is a travesty on sincerity. Sincerity is active and alert. It is never found hobnobbing with falsehood and deceit, not even when found in heavenly places (Eph. 6:12). Monstrous conceit is the ruling characteristic of this age. The race has exalted itself even to the heaven of heavens (Psl. 45:16), while every mother's son and daughter is nothing but a handful of dust,

animated by an enormous amount of vanity and a very little breath (Psa. 104:29; 146:3-5; Eccles. 3:19-20). God has long since ceased to wink at ignorance upon these questions (Acts 17:30; Eph. 4:18; Rev. 3:18; Matt. 10:16).

A SISTER.

GOD IN HIS GLORY

The word "glory" means that which gives renown or occasion of praise, so whatever God does which generates and draws out praise to himself from his creatures, constitutes his glory. His actions or his works (always for the good of mankind) are the basis for all the glory he receives.

In nature we find his most manifest works for mankind, and no one can even be a casual observer of nature and yet not offer praise and admiration to the one Being capable of accomplishing and controlling all nature.

It is in his dealings with the minds and hearts of mankind that it is hardest to see his works calling for praise, for, either by our stubbornness or our weakness of the flesh, we do not always let the good motives and thoughts generated in us by his word become manifest through our actions. If the good he generates in us is not manifest, others will not see and therefore they withhold the praise due him. Only One has permitted the thoughts given him by God to be so fully manifested by his actions that God became fully glorified by means of him, and this one is Christ. In John 17:1 he says: "Father, the hour is come; glorify thy Son that thy Son may glorify thee." Christ's hour of death was nearing and, by submission to death, he was made glorious, worthy of praise, through the resurrection, and his glory redounded to the glory or praiseworthiness of the Father, for by the resurrection God manifested to the world for the first time his ability to restore life to the dead. Is there not ground for praise to God in this action of Christ?

In verse four Christ says: "I have glorified thee on the earth; I have finished the work which thou gavest me to do." If we begin with the last thought expressed in this verse, we have this connection: "Thou gavest me a work to do." Here is the thought: "God's intentions transferred from his to Christ's mind. 'I have finished the work.'" Here is the action—the carrying out and manifesting to the world those intentions: "I have glorified thee on earth." Here is the result of the work accomplished by Christ: God's works worthy of praise made manifest among men.

It is in the comparatively near future when God will be fully glorified by the lives of all men and by all nature. Every deed performed, every word uttered and every event will show forth God's power and goodness and call for praise and glory. In Isah. 6:3 we read: "And one cried to another and said, holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." Ps. 72:19: "And blessed be his glorious name forever, and let the whole earth be filled with his glory. Amen and amen."

But to us, who have the truth, is given the privilege of manifesting, during the present time by our pure lives, the power for good which God can exercise over the lives of men by his word, if man permits. If we let this power be manifest by

right living, there would not be so much room for the world to scorn Christianity as it does now, but many would see that the remedy, prescribed by Christ for wrong-doing and consequent unhappiness, is effective. They would find grounds for praising and glorifying God and would seek the same source of happiness—his word. Are we neglecting to bring glory to God? Christ did not, and, if we are his followers, we must not.

ALTA KING.

BEREAN DEPARTMENT

Dear Bereans:

Are we steadfast, rooted and grounded in the faith? Are we able to stand the storms of life, to be shaken by the mighty temptations? Are we sure we are a tree planted by the Heavenly Father? "For every plant which my heavenly Father hath not planted shall be rooted up" (Matt. 15:13). "Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2).

Let us, therefore, be kept clean through the word of the Lord, and abide in the vine that we may bring forth fruit unto the Lord. In the present condition of things, it is easy to be taken up with too many worldly things. But, Bereans, the time is too short to give up. We must continue steadfast unto the end if we would gain the great reward. The night of sorrow and darkness is far spent; already we see signs of the coming day. Oh, that it may be a day of light and peace to us, that we may be brought together with all the goodness and purity of Christ and his kingdom. Let us strive, dear brethren, to meet the coming king in peace. May the dawning of the morning bring us peace and joy.

Yours in Christian love,

BENJAMIN CARPENTER.

When I read the Bible now, I cannot see how any one can read it and believe it as I once did. Now when I read 1 Cor. 15:24-25, "Then cometh the end, when he shall have delivered up the kingdom to God even the Father: when he shall have put down all rule, and all authority and power. For he must reign until he hath put all enemies under his feet," I can plainly see God's plan of the restoration of the kingdom with Christ as our ruler.

I once believed that we were received into the kingdom at death, but Christ says, John 13:33: "Whither I go ye cannot come." John 14:2-3: "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."

These verses fully explain the second coming of Christ, the restoration of the kingdom and the rewarding of the saints at that time, instead of rewarding them at death. May we be prepared for his second coming, when he shall rule justly. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The

Prince of Peace. Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this" (Isa. 9:6-7).

JOHN E. MILLER.

The Tie That Binds

Matt. 12:17-50

Every corporation, every company, every fraternal organization, every union, every nation, every home, and, in fact, the whole civilized world, is bound by a tie or covenant of some kind. But we, beloved Bereans, and all who love the faith once delivered to the saints, are bound by a tie stronger than any covenant that man can make; stronger than orthodox creeds, contracts or treaties.

Who is able to enter such a covenant? Listen: "Whosoever doeth the will of my Father which is in heaven, the same is my mother, my brother and my sister" (Matt. 12:50).

In what way are we bound?

1. Socially (Eccl. 4:9-10; John 15:1-8);
2. Legally (Matt. 18:18-19), and
3. Commercially (Deut. 23:19-20; Psa. 15:5; Luke 6:38).

Of what does it consist?

1. Jesus, in whom we trust for strength to be overcomers (John 17:11).
2. Jesus, who lived among us and first overcame (John 16:33), and
3. Jesus, who gave himself a ransom for us (John 3:16).

How are we bound?

1. By faith (Heb. 11:1).
2. Virtue (2 Tim. 2:4-5).
3. Knowledge (Heb. 2:14).
4. Temperance (1 Cor. 9:27),
5. Patience (Rom. 5:3-4),
6. Godliness (1 Tim. 4:8).
7. Brotherly kindness (Matt. 7:12) and
8. Love (Luke 10:30-37).

The more we study these things, the more we realize the power of God, who, through his Son, has bound us with his love; not for a few short years; not for an age, but for eternity, for we are his children.

"Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as a new born babe, desire the sincere milk of the word, that ye may grow thereby; if so, be ye that have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. 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" (1 Pet. 2:1-5).

Your brother,

LEO E. ROCK.

TO THE CHURCHES OF INDIANA

"Lest we forget" the resolution adopted at our annual state conference two years ago in regard

to finances, we wish to remind each church of this matter. This is of great importance.

First, because it is a plan or rule recommended and adopted by us, the members of the various churches, for the advancement of our work; therefore, we should be interested enough in it to see that it is carried out. Laws are of no avail unless enforced.

Second, the condition of our treasury demands it. On account of a few of the churches not responding to the call last year, our funds are now almost gone.

So let me urge each church and its secretary to respond to this work at once, so that we may have ample funds to meet conference expenses this year.

The resolution is that a "free will offering of 50 cents from each brother and 25 cents from each sister be paid annually for the purpose of defraying the expenses of the conference. The secretary of each local church is to receive such funds and turn them over to the state treasurer and report the amount to the state secretary. These funds to be in the hands of the state treasurer on or before April 1 of each year."

The time is at hand now for this work to be finished, so let us hasten.

FLORA H. PRIOR, Sec., Rensselaer, Ind.
EZRA RAILSBACK, Treas., South Bend, Ind., 411 E. South St.

OBITUARY

A. M. Skeels

Anna Mabel Skeels was born May 24, 1864, in Illinois. When twenty years old she came to Oregon, and at the age of twenty-three became a member of the Church of God at Scholls. She was always a worker for the cause and an influence for good in the community in which she lived. At the age of twenty-eight she was married to H. B. Hathaway, making her home until death at Filida, Wash.

Sister Hathaway died suddenly in Vancouver, Wash., of cerebro-meningitis, leaving a husband, two daughters, four sons and a host of friends. We laid her to rest until Jesus comes in the Sacramento north of Filida, Wash. The writer spoke of the resurrection as the hope of life in the world to come, directing attention to 1 Thess. 4:13-18; John 11:21-25, as the words of comfort from the Savior.

A. W. DARBY.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WILLIAM G. ROTHE, American Agt.,
1301 Park Place, Brooklyn, N. Y.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

F. V. Blyth	2.50
N. E. Nelson	3.00
R. V. Gardiner50
Mrs. Allen Thompson.....	5.00

The Strong, Kennard & Nutt Co.
WHOLESALE OPTICIANS

We make a specialty of high grade prescription work and carry a full line of all kinds of Optical Goods.

All orders filled same day as received.

"S. K. N." SERVICE

Means prompt returns, careful work, moderate prices.
 Goods shipped to all parts of the country.

The Strong, Kennard & Nutt Co.

513 Schofield Bldg.
 CLEVELAND, OHIO

200 Nantucket Bldg.
 AKRON, OHIO

REMARKABLE BOOK OFFER. Read it!

IS THE WORLD GROWING BETTER?

By L. S. Bronson. Do not miss reading this booklet. 1 copy, 5c.

LAW OR GOSPEL

By M. Joblin. 1 copy, 10c.

WORDS OF THE KINGDOM

418 pages. 1 copy, \$1.00.

FUTURE PROBATION

1 copy, 10c.

GLAD TIDINGS OF GREAT JOY

15 copies, 10c.

WHERE ARE THE DEAD?

1 copy, 5c.

One copy of each of above works, all for only \$1.25. Send us your order today.

Address CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio.

TWO TRACTS

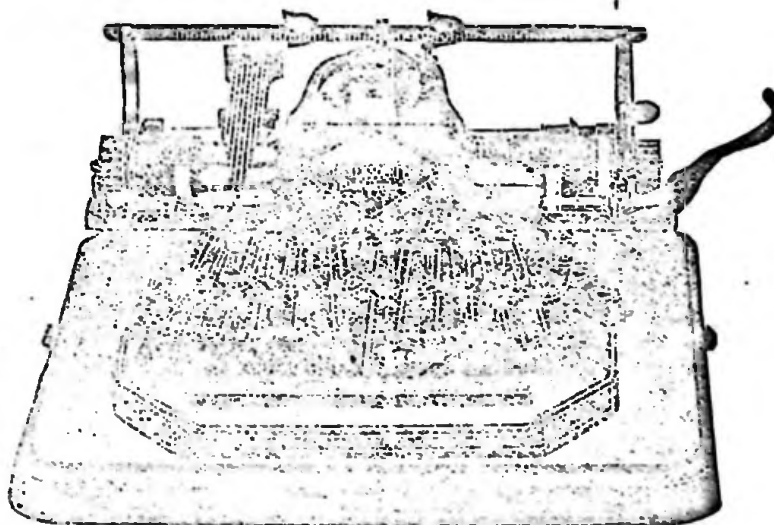
"Salvation" and "Resurrection," two tracts by the late J. L. Wince, are written in a way that can not fail to arouse the interest of both saint and sinner. They deal with questions more important to man than any others that can be named.

The author sleeps, dear brethren. His work is left for you to carry on. Let him speak through you. Single copy, 10 cents; \$1.00 per dozen. For sale by S. Roxana Wince, Pierceton, Ind.

No. 8 Model
 \$60.00

No. 6 Model
 \$50.00

Limited Number
 of Rebuilts for
 \$17.50



Write us today
 for our special

Catalogue
 No. 72

Special
 discount to
 ministers

BLICKENSDERFER TYPEWRITERS

265 THE ARCADE, CLEVELAND, OHIO

The Restitution Publications

SEND FOR ALL OF THE FOLLOWING BOOKS AND TRACTS TO

CHARLES A. GOSS

10513 Lee Avenue, Cleveland, Ohio

FOUR-PAGE TRACTS

- Can You Believe?**
State of Man in Death
Life and Death
Age to Come Not a Heresy
 10 for 10 cents, 50 for 25 cents.
- A Sermon in German.**
Salvation: What Is It?
 10 copies, 15 cents.
- House of Many Mansions**
 By Dr. L. C. Thomas. 15 cents.

TWO-PAGE TRACTS

BIBLE PEARLS

1. The Gospel
2. Coming and Kingdom of Christ by 20,000 Baptists in 1660
3. Immateriality
4. Kingdom of God
5. The Nature of Man and Thoughts for Thinkers
6. Two Advents
7. What is Religion?

8. Restitution Age

9. Destiny of the Wicked

10. Baptism

10 copies for 5 cents, 100 for 20 cents.

SUITABLE FOR WIDE DISTRIBUTION

A Letter to a Friend
 32 pp.; 10 cents each. One of the best and most popular tracts we have ever sold.

THE FOLLOWING TRACTS BY

M. JOBLIN

The Paternity of Jesus
 122 pp.; each, 10 cents. A work that proves Jesus was the Son of God, and not the natural son of Joseph.

The Scripture Searchers' Assistant
 Each, 6 cents. A valuable aid to the study of the scriptures. Contains 400 references.

The Kingdom of God
No Immortality Out of Christ
Old Mother Earth to Be Born Again

Vain Worship

What Shall We Do to Be Saved?

God's Love and Solitude for Mankind

Salvation: What Is It?

All of the above are 16-page tracts. 100 for \$1.00, any assortment.

A Wrong Definition of Life and Death

A six-page tract, a most excellent book. 10 copies, 15 cents; 50 copies, 25 cents; 100 copies, 60 cents.

The Devil: What, Where and Why?

A 24-page tract; 5 cents a copy

The Death of Christ

A sermon by the Editor of The Restitution. Strong, plain, convincing. One copy, 3 cents; two copies, 5 cents; twelve copies, 25 cents.

Who Are Led by the Spirit?

The best four-page double-column booklet ever written on this subject. One dozen copies, 15 cents; one hundred copies, 75 cents.

The New Birth: or How One is Born of Water and of the Spirit

By J. H. Thomas, M. D. 5 cents per copy, as long as they last. A few copies of this splendid tract were recently discovered in the aged author's possession, somewhat discolored by age but perfectly good.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21. As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (1 Sa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:15); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

VOLUME 16.

AKRON, O., APRIL 14, 1914

NUMBER 10

CHRIST OUR HOPE

No. 1

ALICE B. CURTIS

We read, when Jesus taught of old,
That "many walked no more with him;"
His sayings were too hard for them
When he the gospel message told.

He asked of his disciples then,
"And will ye also go away?"
That question asked of us today
Would bring their answer o'er again.

If we should go away, dear Lord,
In whom but thee could we confide?
Earth has not hope for us beside;
Thou only hast the living word.

LOVE OF THE BRETHREN

A Sermon by Robt. G. Huggins, Delivered in Cleveland, Ohio, Feb. 8, 1914, and Stenographically Reported for The Restitution.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. But whosoever hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him because we keep his commandments, and do things that are pleasing in his sight. And 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. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us" (1 John 3:14-24).

The limited time at our disposal forbids us to undertake the exposition of our text in a seriatum way, nor can we hope to learn all the rich lessons John brings to our attention in this scripture.

However, let us call attention to four conspicuous points in the message which he brings to us:

1. He inculcates a general love to mankind;
2. A peculiar love to the household of faith;
3. Manifestations of love expressed in an anti-climax form; and
4. The divine assurance which love gives.

A General Love to Mankind

When a scribe asked Christ which is the first commandment of all, his reply, as reported in Mark 12:29-31, is: "Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." After our Lord had quoted these two commandments from the scriptures, one expressive of our duty to God, and the other of our duty to man, he makes this comment: "There is none other command greater than these." The reason why love to God and man is comprehensive of all our duties, is because the lesser is contained in the greater. When we have discharged our obligations and duties Godward and Manward, we have expressed in obedience all the duties of life. Upon the principle that the lesser is contained in the greater, John's first lesson to us this morning is, that we are to love mankind because, according to the flesh, we are all brethren.

In Genesis 1:26-28, we read: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." From this you see, beloved, we are to have a general love for mankind, because man is the highest work of God, made in resemblance to him. God has photographed his "image" and "likeness" upon man, and for the sake of God reflected in him, we ought to have a love for him. Because man is made in the image of God, murder is set down as a great crime. Gen. 9:6: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Man, then, is akin to God. He has stamped upon his being, God's likeness and image; and because

of this relationship to God, murder is a great crime.

But in the second place we should love mankind because the world is loved by God, the Father, hence should be loved by his children. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for his brethren." Now, since God loved the world (John 3:16), and since we are the children of God, fatherlike, we should also love the world. Paul the Apostle, a son of God, follows in the footsteps of his Father. In the ninth chapter of Romans, third verse, he says: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh." In Romans 10:1 he says: "My heart's desire and prayer to God for Israel is, that they might be saved." In the eleventh chapter and fourteenth verse he says: "If by any means I may provoke to emulation them which are my flesh, and might save some of them." In 1 Cor. 9:19-23, the apostle expresses himself in these words: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law: To them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law: To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake that I might be partaker thereof with you." Because man is the highest work of God, because he is made in resemblance to God, we ought to love mankind generally; and because the world has been loved by God, and God has made great sacrifices to save the world, we ought to love the world and make sacrifices to save the lost.

But coming now to John's direct teaching in our lesson, he says we ought to have

A Peculiar Love for the Household of Faith.

In Eph. 6:9-10, Paul says: "Let us do good to all men as we have the opportunity, but especially to those who are of the household of faith." Now, while we should love the whole world for the reasons we have given, when we come to the household of faith, the brotherhood of Christ, there are stronger reasons why we should love them more intensely. John, in setting forth these reasons, says in the first place, that hatred of the brethren proves that we have become criminals, and have fallen back into the condemnation of the world. I want to read First John, third chapter, verses 11, 14 and 15: "For this is the message that you heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one and slew his brother. And wherefore slew he him? Because his own works were evil and his brother's righteous. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

John's position is this: If we do not love our brethren as our own souls, we are wicked, we are

in darkness, we are in condemnation, we are murderers. In other words, we are in the very same position of disfavor that we were in when we were of the world. In setting forth our state before we were regenerated, in Titus 3:1-3, the apostle writes: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another."

I want you to notice, beloved, that all malice, envy and hating one another—that state of mind and that condition of life—is the same as the world's, consequently anybody in the church who takes on this form of life, scripturally and logically, assumes the very same state of disfavor and estrangement that he was in before his conversion. In Romans 13:12-13, Paul says: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly (decently, manly) as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." If one of our brethren lives in wickedness and drunkenness, should one of our members begin a life in chambering and wantonness, we would hold up our hands in holy horror at his crimes. But Paul says living in strife and envy is precisely a sin of the same kind; he catalogs this sin with rioting and drunkenness. You perceive, then, that if a man is in the world or in the church, if he lives in envy and strife, he is in darkness, he is of the night. Paul says he should "cast off the works of darkness."

Beloved, go back with me to the fourth chapter of Genesis. Cain and Abel were brothers, both in the flesh and spirit. The record says that God had respect unto Abel and his offering, but unto Cain and his offering he had not respect. His countenance fell, he got mad, went out into the field, conversed with Abel, and killed him. John says in our lesson that he that hates his brother is in darkness, he is in condemnation, he is a murderer. Sometimes we raise the question of whether all hatred is murder. As I see the proposition, it is like this: Powder that is explosive and powder that explodes is the same. Envy and hatred of a brother, that wishes him ill, that would destroy his happiness, is precisely the same hatred that later on, when it becomes strong enough, kills his brother. Gal. 5:19-20: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies." I repeat, beloved, that when we begin to hate and despise and envy our brethren, John says we demonstrate that we have fallen back in the same state of enmity, into the same spirit of estrangement, into the same condemnation, that we were under before we came into the truth.

Next, John enforces love of the brethren by the flaming, constraining example of God and Christ. In the sixteenth verse he says: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives

for the brethren." When I turn to Paul in Romans 8:31-32 and read his burning words, my interest, my concern, my anxiety is aroused about myself, and everyone professing the name of Christ. His language there is: "He that spared not his Son, but delivered him up for us all, shall he not with him freely give us all things?" Paul's argument is that God has given us all that he has, absolutely pledged himself to give us everything; with his Son there goes the pledge of "all things." It is written in the fifth chapter of Romans: "Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man, some would even dare to die. But God commended his love towards us, in that, while we were yet sinners, Christ died for us."

Now, because God has loved us, because he has given us his only begotten Son, and because he will freely give us all things, because he shed abroad his love in our hearts, by the gift of the Holy Spirit, because he has given us his Son to die for us while we were yet sinners, because God so loved us—here is the constraining, flaming example of God and his Son as an argument that we should have a peculiar love for the brotherhood.

(Continued)

THE PRESENT SITUATION IN PHILOSOPHY

"Beware lest any man spoil you thorough philosophy and vain deceit, after the traditions of men, after the rudiments of the world and not after Christ" (Col. 2:8).

In our day, even as in the past, the deference paid to philosophy is such that there are not many who are willing to warn their fellow-men of its dangers. The scripture given above does not express man's estimate of philosophy, for even at the present time it is considered an essential part of the education of a man preparing for the Christian ministry.

This warning from God, through Paul, having been disregarded, the situation in theological schools and in universities is as might have been expected. If these institutions of learning have become, as has been said, hotbeds of infidelity, what is the cause? What will be the effect upon the plastic minds of undergraduates? What great peril is impending if a reformation does not take place? These are questions that ought to stir us to a sense of our responsibility. Like watchmen of old, we should warn people of the dangers that threaten them. It is to young men and women who are likely to become the spoil of the "higher education" of our day that we need to give warning. "Beware lest any man spoil you through philosophy and vain deceit."

"Times are changing." It is evident that the older ones will have to readjust their theological spectacles and look at conditions as they are now and not as they were twenty-five or fifty years ago. We can not consider the avowed infidelity of such men as Ingersoll as the leading spirit of our times. It is more delusive than that. Let us consider Dr. Eliot's "Twentieth Century Religion" as an example. The ex-president of Harvard

advocates an up-to-date religion. There must be no miracles, dogmas or creeds in this "new religion." "Men of science," he says, "have no faith in magic or miracles." He says no thinking person can now accept the story of creation. The story of Jesus arising from the dead is another of the child-like conceptions having no basis in fact. These are what he would call "beautiful ideas that have grown up like Santa Claus. Of this we will have more to say later.

Paul was not ashamed to stand among the greatest men of his time, in Athens, and proclaim the teaching that Dr. Eliot rejects. Neither do we find him repeating what he learned in the school of Gamaliel. His teaching was not that of Pythagoras, Socrates, Plato or Aristotle. "Hath not God made foolish the wisdom of this world?" (1 Cor. 1:19-21). When the occupation of the philosopher is to devise my human reason an explanation of the universe, although God in his word of truth has revealed it, is it not foolish? The philosopher is bound, by the rules of his profession, to employ in his search only human wisdom, and it is written, "The world by wisdom knew not God."

In order to give a fair statement of the position of present-day philosophy I will give a brief review of a volume entitled "A Plural in the Universe," "Hilbert Lectures" of 1909, on "The Present Situation in Philosophy," delivered by Prof. Wm. James (now deceased), of Harvard University, at Manchester College, Oxford. Prof. James says:

"Many of us are profusely original, in that no man can understand us." We agree with that statement, but will endeavor to find at least one clear statement. When a philosopher of repute declares that philosophy has been "on a false scent ever since the days of Socrates and Plato," we believe that also; however, following "a false scent" for more than two thousands years is not a record to boast of. Twentieth century people ought to know this fact and turn from such folly to the word of God.

In order to be as brief as possible I will turn to "Conclusions." He says: "A conception of the world arises in you somehow, no matter how. Is it true or not, you ask. It might be true somewhere, you say, for it is not self-contradictory. It may be true, you continue, even here and now. It it ought to be true, you presently feel. It must be true, something persuasive in your whispers next; and then—as a final result—it shall be held for true, you decide; it shall be as if true, for you. And your acting thus may in certain special cases be a means of making it securely true in the end. Not one step in this step is logical, yet it is the way in which monists and pluralists alike espouse and hold fast to their visions" (p. 329).

The wonder is, where people know the purely mental process by which these theories are built, that any thoughtful, sane person should accept them as truth and reject divine revelation. The moment one accepts the scripture as God's revelation to man he can have no further use for human speculation.

Monism is that philosophic view of the world which holds that there is but one form of reality, whether it be material or spiritual. It is that va-

riety of pantheism which is in most favor at present. This system assumes as a basis of reality an "absolute" or "all-knower," a something which comprehends in its vast being all things and all their relations and activities. Monism asserts that there is but one entity. God has no existence apart from the universe, and never had. The latter is, therefore, eternal, and there has been no creation.

Prof. James, in his lectures at Manchester, treats the teaching of the Bible as being now utterly discredited and out of date. He says: "I will leave cynical materialism entirely out of our discussion, as not calling for treatment before this audience, and I shall ignore old-fashioned dualistic theism for the same reason" (p. 30).

Dualism is the name philosophers have bestowed upon those systems which maintain that God created the universe as an act of free will, and who has an existence distinct and apart from it. They are called "dualistic" because they count God as one entity and the universe or creation another entity, thus making two entities.

Here take note that Christian doctrines have been relegated to a position calling for a brief reference in a discussion of the present situation in philosophy at our universities. Do not fail to grasp the significance of the statement. Since Dualism embraces old-fashioned or Bible Christianity, it is of importance to note its present status in our universities. He says: "Dualistic theism is professed as firmly as ever at all Catholic seats of learning, whereas it has of late years tended to disappear at our British and American universities, and be replaced by a monistic pantheism more or less open or disguised. He says Hegel has done more to strengthen idealistic pantheism in thoughtful circles than all other influences put together.

"For Monism the world has no collection, but one all-inclusive fact, outside of which is nothing—nothing is its only alternative. When the monism is idealistic this all-enveloping fact is represented as an absolute mind that makes the partial facts by thinking them, just as we make objects in dreams by dreaming them" (p. 36). "The world and the all-thinker thus compenetrates and soak each other up without residuum. They are but two names for the same identical material" (p. 37). "The absolute makes us by thinking us." "The absolute and the world are one fact."

Prof. James advocates a theory which is called "pluralism." The principal difference between absolutism and pluralism is in form. Monism thinks that the all-form or collective unit form is the only form that is rational. "Pluralism lets things really exist in the each form or distributively." It says that "reality may exist in distributive form, in the shape not of an all, but of a set of eases." Where are the wise? (1 Cor. 1:18).

ABASEMENT AND EXALTLTION

Chas. A. Goss

In the second chapter of Philippians, the Apostle Paul presents to our view two phases of the life of our Lord Jesus Christ, whereby he seeks to impress upon our minds the lessons of Christ-likeness; and in striving to attain that end he admonishes his

hearers: Work out your own salvation with fear and trembling."

Prospectively speaking, he calls them "Sons of God," and compares them to "shining lights" in the world. Yet he found it expedient to warn them of the danger of self exaltation. Two opposite characteristics and conditions are compared—abasement and exaltation, and the apostle would have all clearly see that the great lesson taught by Jesus himself, both by example and precept, that "Whosoever exalteth himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12).

How faithful the Apostle Paul was in teaching the doctrine we learn by such words as we find in his epistle to the Colossians, chap. 3: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering." How well these earnest words accord with those of the Master himself in Matt. 11: 28-30: "I am meek and lowly in heart."

In Proverbs we read that "Pride goeth before destruction, and a haughty spirit before a fall;" and "Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud;" also it is said that "Before destruction the heart of man is haughty, and before honor is humility" (Prov. 16: 18, 19; 18:12).

The Prophet Hosea (13:1) addresses these impressive words to Israel to enforce the same lesson upon them: "When Ephriam spake trembling, he exalted himself in Israel: when he offended in Baal he died." He had ceased to fear God and went out of the way of life. Worshipful awe and reverence are due to God, hence the Psalmist sings: "The Lord reigneth; let the people tremble, he sitteth between the Cherubim: let the earth be moved. Exalt ye the Lord our God, and worship at his footstool, for he is holy" (Psalm 99). And the Prophet Isaiah wrote in the same spirit: "Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed" (66:5).

In the foregoing passages we find presented to our minds two opposite thoughts which taken together, form one harmonious idea. We have presented to our minds the absolute necessity of voluntary humility or meekness, and the same absolute need of ridding ourselves of any pride or haughty spirit, which is so natural and so persistently active in us, being the spirit of the world. But it was the Great Teacher, the Lord himself, who gave all who would follow him the unmistakable living example of this lesson.

In Luke, 22 chapter, he had occasion to reprove his own disciples for their strife as to which should be accounted greatest among them, and he said to them: "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."... "I am among you as he that serveth."

This presented to them, as it does to every follower of Jesus' example, the mind and spirit which was in Christ. Did we not read in the Philippian epistle, by Paul, these words: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Let this mind be in you, which was also in Christ Jesus."

Turning now to the 13th chapter of John's gospel, let us read of how he girded himself with a towel and washed their feet, just as though he was the

humble servant, the lowest menial of the household. This was the needed lesson for them at that time, as it is for us in our time. But mark what follows. After he had washed their feet, and had taken his garments and was set down again, he said unto them: "Know ye what I have done to you?" There is no answer recorded, and I fancy that they sat waiting, expectant, with bated breath and eyes intent upon him for the explanation of this strange proceeding. The question implies that there was something more in the transaction than that they were to wash one another's feet. They knew he had washed their feet, but was it done simply to inculcate the doctrine of feet washing, which certain ones have taken from it? If we grasp the thought of Paul as expressed in Romans 12: "Be kindly affectioned one to another with brotherly love; in honor preferring one another," and the kindred expression of Peter: "Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble; then we cannot be far from the true comprehension of the lesson Jesus taught them. He said to them: "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

This was "present truth" to them, and is just as truly applicable to our time as theirs, for we are as those coming in to labor in the vineyard at "the eleventh hour" (Matt. 20:12), and have even greater reason than they to rejoice at the thought expressed by Paul in Romans 13:11: "Now is our salvation nearer than when we believed."

Truly, now the time is short and the Master will soon rise up and shut the door and no more can enter. If we are not inside with him and his faithful servants, then it will be everlastingly too late for our salvation. Lamentations and regrets or weeping and gnashing of teeth will be the lot of all so situated (Luke 13:25).

But let us receive the Master's lesson with becoming humility and meekness as being of those who should say: "We are unprofitably servants; we have done that which was our duty to do" (Luke 17:10). Having thus taken to ourselves the lesson of present abasement, which Jesus gave his disciples in the washing of their feet, may we not also get all the blessed comfort and inspiration to serve faithfully to the end which he gave to them? Listen to his words as he sits with them in the humble guest-chamber—that "large upper room" where they had eaten the Passover for the last time, and the Lord had instructed them in the simple mysteries of the anti-typical Pascal Lamb (1 Cor. 5:7), whose body was broken and whose blood was shed for them and us (Isa. 53:7; 1 Pet. 1:19). He gives them the reverse side of the picture of present abasement and servitude by these words: "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). Shall we, brother and sister, Oh, shall we be there? Turn over to the 20th chapter of Revelations, verse 6, and

read with me: "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." As there is but "one faith, and one hope, and one gospel" taught in all God's book, so there is only one kingdom. Jesus taught his disciples to pray for the coming of that kingdom in the words: "Thy kingdom come, thy will be done on earth;" so when we read of the blessed company above referred to as destined to reign with him, we know they are the same blessed company who are spoken of in Dan. 7:27—the saints of the most high, whose kingdom is everlasting and whose dominion is over the whole habitable. Surely we have incentive to "endure all things without murmuring," seeing that of the Master it is written (Hebrew 12:2) that "For the joy that was set before him, he endured the cross, despising the shame, and is set down at the right hand of the throne of God." Seeing that he has said that if we suffer we shall also reign with him (2 Tim. 2:12), Paul fittingly closes the chapter wherein he spoke of the joy set before and the glory which followed, by this exhortation: "Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28).

THE ETHICS OF CRITICISM

According to Paul in Gal. 3:17, the law came 430 years after the covenant with Abraham. According to the radical critics, however, the law, or parts of it, came more than 1,000 years after the covenant. Then, too, if the Bible is to be believed, the law was received by the disposition of angels (Acts 7:53). On the other hand, if the critics are to be believed, the law was received by the disposition of rascally forgers. To be sure, the critics do not call themselves forgers. Oh, no! they excuse and defend such actions. But if a man isn't a rascally forger who will deliberately palm off a production of his own as being the work of some great and good man who preceded him by hundreds of years, then we neither know what is rascality nor what is forgery. And there must be a great blunting of the moral faculties before an intelligent and scholarly man can descend to the defense of the act of such a forger and call it right.—The World's Crisis.

THINKING AND DOING

Most of us think we could do bigger things than we are doing. Many a man thinks so much about those bigger things that he has not time or patience to do well the things which he has been set to do. As a consequence, he never gets the opportunity he longs for, to show what he might do. For it isn't the thing a man "could do" that counts; it's the thing he does. And the young man in business who neglects the trifling details of his everyday work because he is confident that his ability deserves a much more responsible position, is judged, after all, by those trifling details, and is passed by when promotion day comes.

The greatest guarantee of promotion is to forget all about promotion in one's absorbing attention to the thing in hand.—Sel.

THE RESTITUTION

Issued Weekly By

Entered as Second-Class Matter February 6, 1913, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.
ROBERT G. HUGGINS.....Editor
BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

THE RESTITUTION PUBLISHING COMPANY

Burton H. Lang	Harry Pott
Chas. A. Goss	Robt. G. Pate
Buell W. Nutt	Robt. G. Huggins

W. S. Tomlinson

SPECIAL CONTRIBUTORS

S. Roxana Wince, Pierceton, Ind.
 Dr. Chas. A. Goss, 10513 Lee Ave., Cleveland, O.
 Almus Adams, 3944 Hartman Ave., Ames Station, Omaha, Neb.
 Flora A. Wood, Chico, Cal.
 George Francis, Albany, Wis.
 J. J. Heckman, Ames, Neb.
 Geo. B. Alldridge, 11320 Knowlton Ave., Cleveland, O.
 S. H. Thomas, Proctor, Mont.
 E. W. Knapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., P. O. Box 222, Akron, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.



EDITORIAL

Thanks to Bro. Adams for two more new subscribers.

Be a "live" man in the service of the truth. Be a real man, glowing, fired with a passion for the salvation of others. Realize that you are bent on serious business, and that there is a deep quest in your work, a sleepless, and a deathless quest. Feel in your work the presence of "the hound of heaven," tracking the soul in all its secret ways, following it in the ministry of salvation, to win it from death to life, from life to "more abundant life," "from grace to grace," "from strength to strength," "from glory to glory."

"WE WOULD SEE JESUS"

A minister found one Sunday in his Bible a slip of paper, placed there by some members of his congregation, on which was written, "Sir, we would see Jesus." The pastor felt distressed, but was not offended. He set to examine himself humbly and sincerely. The result was that he made the sad but happy discovery that his brethren were justified in making the above request. He thereupon "went into a desert place" and within a short time he found in his pulpit another slip of paper with the following words: "Then were the disciples glad when they saw the Lord."

INCONSISTENCY OF HEAVEN GOING

Newell Dwight Hillis, the famous New York preacher and author, some years ago took charge of the First Presbyterian Church of Evanston, Ill. Shortly after going there he required the services of a physician, and on the advice of one of his parishioners called in a doctor noted for his ability to emphasize a good story, but who attended church very rarely. He proved very satisfactory to the young preacher, but for some reason could not be induced to render a bill. Finally Dr. Hillis, becoming alarmed at the inroads the bill might make in his modest stipend, went to the physician and said, "See here, doctor, I must know how much I owe you."

After some urging, the physician replied: "Well, I'll tell you what I'll do with you, Hillis. They say you're a pretty good preacher, and you seem to think I am a fair doctor, so I'll make this bargain with you. I'll do all I can to keep you out of heaven if you do all you can to keep me out of hell, and it won't cost either of us a cent. Is it a go?"

THE CONTENTIOUS

"They that live godly shall suffer persecution." "Woe unto you when all men shall speak well of you." "In the world ye shall have tribulation."

Texts like the above indicate to the child of God what to expect in this world. "There are that raise of strife and contention" (Heb. 1:3). Pride (Prov. 10:13), scorners (Prov. 22:10) and fools (Prov. 18:6) are the kind of people who cause contention. "As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife" (Prov. 26:21). "A contentious man" is a mischief-maker, pure and simple, and Paul says that "the contentious" are among the rejectors of the gospel, and that they will receive "wrath, tribulation and anguish" in the day of judgment (Rom. 2:8).

Before this day of righteous recompense comes, however, we have to endure "the hard speeches of ungodly sinners" (Jude 15). How to behave before God and man under their provocations is a great question. When "the wicked plot against the just, and gnash upon him with their teeth" (Ps. 37:12), what are we to do? Take it meekly, or fight back? "Give him as good as he sent," is the maxim of the world. But, brother, if you talk to him as "the wicked" talk, and if you treat him as badly as he treats you, you are as bad as he is! "Must I then," you ask, "return good for evil?" That is what your Master says. "Must I let people lie about me, and harm me, and destroy my character and say nothing—just endure it?" Certainly, there is nothing else you can do! You cannot stop your enemies from talking about you, try hard as you may. Nor can you make people stop telling lies on you. "People will talk." Besides, the harm such people do you is mostly imaginary. Nobody believes what your enemies say about you but your enemies. Some one has said: "Never explain; your friends do not need an explanation, and your enemies would not believe you anyhow." Take Moses for your example. When Miriam and Aaron "spoke against Moses"

(Numb. 12:1-3), he did not vindicate himself; God vindicated him. On the other hand, when Jehovah was challenged, Moses vindicated him in a most decided way (Ex. 32:18-29). He was bold as a lion in the cause of God, but mild as a lamb in his own cause. Better dwell in the wilderness alone than with the contentious (Prov. 21:19). "Avoid the contentious" is the mandate of Jehovah (Titus 3:9). Let them alone. Trust in the Lord. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

COMMON SENSE AND MONEY

It has gone the rounds of the press that David M. Arnold at his death gave The World's Crisis \$5,000.00. We notice in The Crisis, however, that Editor Piper says that while Mr. Arnold left that sum for the paper, the heirs thought they had been wronged because the will not "consider them." It would look bad for a religious journal to fight them in the courts, consequently The Crisis paid off the heirs, settled matters peaceably, and now have left of the \$5,000.00 about \$1,000.00 and a little farm on some barren mountaintop in Massachusetts. This case leads us to say a few words about "common sense and money."

If brethren who have money would give it to the cause of the gospel while they are alive it would look more like "charity" than to hold on to it till death takes it from them. In that case they would have the pleasure of seeing the money spent in the cause they want it spent, and they would actually know it was spent according to their wishes. Brother, you can spend your money better than anyone else can spend it for you. Give it yourself; do not wait until death forces it from your hands reluctantly. This is common sense. Again, the ties of the truth ought to be stronger than the ties of the flesh. We have known wealthy brethren to die and will all their money and property to their "natural heirs," and forget entirely the claims of the gospel and the stronger ties of the "spirit of life in Christ Jesus." We have known this to happen when all the family were enemies to God and his truth, and were merely children of the flesh. Bro. Nutt has spent more every year on The Restitution than his receipts. It has occurred to us that some might be glad to remember the claims of the gospel, and we give herewith a form of bequest for the use of any who may have a desire to use some of their means in sending out the gospel to dying men until Jesus comes.

Form of Bequest

I,, devise and bequeath to The Restitution Publishing Co., of Cleveland, O., a religious corporation organized and existing under and by virtue of the laws of the State of Ohio, Dollars (if property is bequeathed, describe the property), for the use and purpose of the corporation.

.....

 Witnesses.

Taking a bypath to avoid duty we are sure to meet our desserts.

A LESSON FROM NATURE

A Christian's glance is directed out of the window and lingers on a reed, or perhaps a stalk of wheat upon which a bird has alighted. This frail perch bends and yields beneath the bird's weight, or is swayed by the light breeze. It has no fear even though the outward support should give away, for it has wings, those supports which God has given.

The Christian's gaze may be withdrawn, but his thoughts picture faith as the gift of God which buoys up the soul, though all earthly aid be withdrawn. What delight for one soul to have trust in the fidelity of another! "It makes a pillow of softness for the cheek which is burning with tears and the touch of pain. It is a consoling voice that dwells as with an eternal echo on the ear; a dew of mercy falling on the bruised and troubled hearts of this world."

Thus did the hero-like Paul delight in the faithfulness of the Philippian church, for he wrote: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: For it is God which worketh in you both to will and to do of his good pleasure." Likewise was John glad when he said: "I have no greater joy than to hear that my children walk in the truth." Even so it is with those who, fearing for our future, have been instrumental in our becoming a child of God. How they must feel when their labor is lost and each individual does not strive to obtain that zeal to build up and keep himself in his most holy faith. It is our duty towards our teachers to grow in knowledge and grace so that their undertaking, on which they have spent so much labor and care, will be successful and prosperous. But what we owe our earthly teachers cannot be compared with what we owe to God, who chose us from the beginning and accounted us worthy of eternal life. Even the believer may, through self-satisfaction, forget to call upon God while he is near, and seek him while he may be found; but do not forget that a time will come when he will not recognize you as his child, and may turn a deaf ear to your pleadings.

Without faith there would be decay; life would be as a burning, sandy desert, with nothing but a dark surrounding horizon. Let us spread the pinions of faith and love and soar upward, singing praises to him who gave us our wings, not only to prevent our falling, but that we should mount joyfully into the cloudless blue. More than this, dear reader, do not fear, for in health and prosperity Christ is a companion and friend. In sickness and old age and adversity, he is staff and support; for he is all and in all to the pilgrim journeying across the continent of the years.

FRANCES H. RUSSELL.

COMMUNICATIONS

Dear Restitution: My neighbors have been carrying on a protracted meeting for some time. Their leader came to me one evening, told me the kingdom was set up on the day of Pentecost; then asked me what the gospel was. Seems he was at a loss to know what kind of good news (gospel) to proclaim. Well, as I did not know of such a

kingdom, could not tell him how to preach it, but I told him, seeing he professed to be a preacher, he ought to know himself. I said, if the kingdom is all ready set up I do not see how he could preach good news of its coming.

Then he said the kingdom was not meat and drink, but joy and peace in the Holy Ghost. I told him he did not read his Bible, or, if he did, he did not understand it. Then he said he had the spirit in him; said he was born of the spirit. Now, if this were true, he could do a good many things he cannot do. But they know; one cannot teach them. If the kingdom was set up at Pentecost, why did not they come from the east and west, and sit down with Abraham, Isaac and Jacob? Where are these old patriarchs? God told them they should possess the land forever; did God lie to them? If so, all of the prophets, Christ and the apostles lied, for they all testified to the same thing. Paul says they will not teach every man his neighbor, Know ye the Lord, for they shall all know the Lord in that day when the kingdom is set up. Then the world will have to go back, sit down and be still. Praise the Lord!

S. C. LEHMAN.

Dear Brother Huggins:

I want to tell you how much we are enjoying The Restitution. It really is fine. The last number, March 24, could hardly be better. It seems to be improving all the time.

We appreciate fully the Jewish news that is appearing, as well as the other fine articles. We are glad to see the names of some of the old familiar writers once more.

Yours in the Messiah,

MRS. C. W. RUSSELL.

Dear Restitution, Brethren and Sisters:

I am glad to see so many good pieces in the paper contending for the faith, the "one faith." If Jude had said, "Contend for a faith," he would have meant any faith. But by placing "the" before the word "faith," he gives us to understand that there is just one true, living faith. The definite article can mean nothing else.

Well, as there are many good writers for the paper, I will not write an article now, but I will tell you something of my two debates which I have had since I last wrote. I was called to Hickory to meet J. W. Crumley on three propositions: the nature of man, the kingdom of God and restitution. The debate lasted four days, two sessions per day. As we were wanting a debate badly within seven miles of where I live, I challenged Mr. Crumley to meet me at Meyaryle on the same propositions. He said he would be there in two weeks; but I have not heard from him yet. I will give you three written questions which I gave him on the restitution: 1. Is God now trying to convert the world? 2. If so, has he succeeded or failed? 3. Is the world converted? These questions put Mr. Crumley to the wall. I found he was a very good Bible scholar. I went almost three hundred miles to hold this debate.

Upon my return home I found a challenge for debate awaiting me here in my home town. I consider that my opponent in this instance was a brave man. It takes a brave man to fight you on

your own battle ground. I accepted the challenge. We discussed the nature of man and the kingdom of God. The debate was well attended, and was a success for the truth. Best wishes for The Restitution, and all in the one faith.

W. J. PECK.

Brother Huggins, and all the Brethren and Sisters:

I thank one and all for their good articles in The Restitution. May God bless all the writers, also the editor and his wife. I could hardly get along without the paper. When it comes I sit down and read it, and I feel as though some one had been talking to me. The Restitution is all the good spiritual meat I get except the Bible. As I said before, there is not another believer near me that I know of. There is lots of "go-to-heaven" religion here, but I do not want that kind. There is not one word in the Bible that says we are to go to heaven. I am trying to serve the Lord, but I find lots of trials in the way; the devil is always busy.

I was baptized when quite young. After a while I went back, and did not try to live a Christian life. Eight years ago I felt that I could not live in sin any longer, and gave myself to the Lord again. Now I am trying to do right in every thing. Do you think I should be baptized again? (Not "again," for there is only "one baptism." However, if you did not understand the gospel and believe it at the time of your immersion, it was not valid baptism. In that case you should be baptized, but not "again." For a scriptural instance of re-immersion, see Acts 19.—Editor.)

I love all the brethren and sisters who write for The Restitution. May the blessing of God rest upon them and the dear old paper. If dear old Father Abraham is not to be among the saved, I pity the rest of us. I did not understand what "restitution" meant until Brother Huggins gave an explanation of it. Why will not some people let the Bible explain itself? They seem to want to add or take away from the word of God. The Bible is good enough for me. I believe we shall soon see Christ coming in the clouds, as he says he will. I enclose a mite for the "Helping Fund." I wish it were \$50.00.

Your sister,

S. A. HOWARD.

Dear Brother Huggins:

I am sending some money to help with The Restitution. Brother Adams had a good article in one of the papers on investing what we could for the cause of truth in some way or other. The admonition was good, and I hope will be heeded. All the shares we take out in such stock will be sure to pay good dividends in the end. Sister Flora Wood also had a nice letter to the household, showing her appreciation of what was being done for the good of the paper. I think it is appreciated by us all. But it sounds good put into words sometimes. I used to clerk for a gentleman who thought praise spoiled people, but I do not agree with him. Sometimes we would make an extra effort to have the store look well; he would walk straight through and never say a word. I used to say to the girls: "I wish he would stop and scold a little, if nothing better,

and we would know he saw what we had been doing." Brother Huggins, I guess you have had a little of that, too, along with the praise, so I guess you will not get spoiled.

Mother Baker has been confined to her bed for over a year, but whenever she has been able she would be propped up and read *The Restitution*. One day she called me and said: "I wish you would read this; it is not what we believe." I thought it was pretty good for her to be able to detect error from truth at her age, and in her condition. She will be eighty-three the seventeenth of this month. I hope we all keep as close to the truth to the end of life's journey as she has done. She is failing very fast; don't think we can have her with us much longer.

MARY KNOWLES.

Editor of *The Restitution*, Sir:

I desire to call your attention to a recent statement of yours in which you refer to the doctrine of the non-resurrection of the wicked dead as giving aid and comfort to said wicked. I desire to preface what I have to say by commending you for your zeal in promulgating a great deal of truth, and in a spirit of brotherly love to extend to you fellowship in Christ and Godspeed in your growth in grace and in the knowledge of the truth. We agree on many things; we disagree on a few. I have never found that the doctrine you seem to think is productive of evil, is so in fact. The exact words you use are continually used by believers in the eternal torture of the wicked to discredit all conditionalists. When we say the wages of sin are death, just that and literally nothing more, they howl, "You are giving aid and comfort to the wicked." That is a Babylonish garment, and it doesn't look well on any conditionalist. To raise the wicked dead and immediately kill them, adds very little to the terror of the Lord. But if that really is God's plan, I have no objection. I desire to be taught of God.

But there is one doctrine that certainly is not producing results for immediate decision, and that is your argument that probation does not end at the second coming of Jesus Christ. I believe that people may be led to accept Christ by preaching the end of the world, the end of opportunity to repent and be saved when he comes. I was saved that way, and I did not know whether the preacher believed in one, two, three or four resurrections. The great father of the Adventist movement was William Miller. He held many errors, immortal-soulism for one, but his wonderful results were produced by preaching the soon-coming of Jesus Christ. There is no question about that. If you introduce a probation after that great event you throw the door wide open to Russellism and second chance. Preachers of a thousand years in the future, from Seventh Day Adventists down, have been paving the way for future probation for all, and it doesn't look logical for them to object to the legitimate outcome of their own reasoning. There is one blessed thing about the doctrine of the non-resurrection of the wicked dead; it makes those who want life come to Jesus for it now, for he is the only source of life, and those who do not want it will never get it. Jesus said so.

Now there is another spirit that you exhibit

that is contrary to the spirit of Christ. If people do not see eye-to-eye with you on these points of disputed doctrine, you arbitrarily place them in "the broad way that leads to destruction." This is Popery. If we understand all mysteries and have not divine love, we are not saved. If we have love we are saved, even if we do not understand everything. I have no reason to doubt that you are a child of God. The fact that you do not agree with me in everything does not change it. Neither you nor I have any commission to make a long creed which people must all accept as a condition of salvation. We are to believe in Jesus as our Savior, and be baptized into his death, and then grow in grace and knowledge of the truth. Jesus has compassion on the ignorant, and if I am one, I plead his love and ask his compassion, for I am walking in all the light I can find in the word.

In conclusion, allow me to say that I have received much light from some of your articles, and regard your editorial page as ably conducted. You have some excellent contributed articles. I do not usually go out of my way to reply to attacks upon our position, but in this case I trust it will lead to a better understanding.

Your brother in Christ,

N. D. WEBBER.

Corresponding Editor, *Herald of Life*.

("Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful" (Prov. 27:5-6). Sister Mary Knowles' letter (which please read) illustrates this text admirably. She admits she had rather her employer had "scolded" her a little than to hold in "secret" his good opinion of her services. His "open rebuke" would at least have shown that he had noticed her efforts to serve him faithfully. Precisely for the same reason we thank our fellow-editor for both his words of commendation and "open rebuke." We had rather be "wounded" by a friend any day than be kissed by an enemy. While editor Webber has misunderstood our position on some subjects, we gladly give his letter room in our columns without strictures, and ask our contributors to desist from criticisms of it.—Editor.)

Archbishop Leighton, on returning home one morning, was asked by his sister, "Have you been hearing a sermon?" "I've met a sermon," was the answer. The sermon he had met was a corpse on its way to the grave; the preacher was Death. Great street preacher! No laws nor penalties can silence him. No tramp of horses, nor rattling of carriages, nor rush and din of crowded streets can drown his voice. In heathen, pagan and Protestant countries, monarchies and free states, in town and country, the solemn pomp of his discourse is going on.—Sel.

When we want light in our rooms we unbar the shutters and let in the sunshine; dark rooms are unwholesome. In like manner, every Christian who wants to be happy—and happy also under all circumstances—should keep his heart windows wide open towards heaven. Let the warm rays of Christ's countenance shine in. It will scatter the chilling mists of doubt; it will turn tears into rainbows.—Theodore L. Cuyler.

SUNDAY MORNING ADDRESS

W. S. Tomlinson.

Read Before the Church in Salem, Ohio,
March 29, 1914

"Grace be to you and peace from God our Father, and from the Lord Jesus Christ."

Beloved in the Lord: One of the things "most surely believed among us" is that a holy life is essential to salvation, after a belief in the things concerning the kingdom of God and the name of Jesus Christ. To this end we find many exhortations in the word. A very striking one is given us by the apostle Paul in the first verse of the twelfth chapter of 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." The expression, "I beseech you therefore," makes known to us the fact that the writer had given some reasons why we should present our bodies a living sacrifice: and looking back in the previous chapter we find that in times past they had not believed God, but now had obtained mercy. As the gifts and calling of God are without repentance, we know that God will not change his relationship toward us if we remain faithful. Therefore, if God condescends to do so much for us, we ought to present our bodies a living sacrifice in his service. Such a service is not at all out of proportion with the favor God bestows upon us. We must ever remember that God was in no wise compelled to make known his favor toward us. The apostle realized this fact when he wrote: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us unto a lively (or living) hope by the resurrection of Jesus Christ." In Ephesians the first chapter we read: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavens in Christ, according as he hath chosen us in him * * * that we should be holy and without blame before him; in love having predestinated us unto the adoption of children by Jesus Christ himself, according to the good pleasure of his will."

The first result of this service is that it makes us holy. "Holy" means separate, set apart. By belief of the gospel we are separated from the world and its false doctrines. We are then made free from sin and become the servants of God, and bring forth fruit unto holiness. That is why believers are styled "holy brethren:" also because they were called with a "holy calling." "And every man that hath this hope, purifieth himself." There is good reason for doing so, for the Savior himself has said: "Blessed are the pure in heart for they shall see God." Then comes the exhortation to follow peace with all men, and "holiness, without which no man shall see the Lord" (Heb. 12:24). These holy brethren in the aggregate form a holy priesthood to offer up spiritual sacrifices acceptable to God, by Jesus Christ. "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).

Such is the service and sacrifice God has al-

ways desired; for we learn from the 50th Psalm that the offering of animals in sacrifice was not acceptable to him, unless accompanied with the offer of thanksgiving and the paying of vows unto the Most High. I wonder if we realize, as we should, brethren, that the praise of our lips and the giving of thanks to God is a part of our service? If that is a part of the service that makes us holy, are we not unholy to be unthankful? Let us then, thank God for the knowledge of the truth; thank him for the word of truth; thank him because of the holy brethren we can meet with; thank him for the word spoken and the exhortation given, that we may be steadfast, unmovable, always abounding in the work of the Lord. If all would keep in that frame of mind there would not be much falling away from the truth.

Brethren, let us be renewed in the spirit of our minds, and put on the new man, which, "after God, is created in righteousness and true holiness." Then we shall be holy and unblameable and irreprovable in his sight. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. Amen."

I was walking along one winter's night hurrying towards home, with my little maiden at my side. Said she, "Father, I am going to count the stars." "Very well," I said, "go on." By and by I heard her counting. "Two hundred and twenty-three, two hundred and twenty-five. "Oh, dear," she said, "I had no idea there were so many." Ah, dear friend, I sometimes say in my soul, "Now, Master, I am going to count the benefits." Soon my heart sighs, not with sorrow, but burdened with such goodness, and I say to myself, "I had no idea there were so many."—Mark Guy Pearse.

It is right that we should rejoice in the triumphs of the cross, but the average successful worker needs to guard against making too much of his own agency in helping to bring it about. Now and then one talks of the victories of the church as though it is succeeding because he has championed its cause. He is the type of man who tries the editor's soul by sending in reports something like this: "Since I came, the church has taken on new life, audiences doubled, offerings increased, Sabbath school revived," etc. My friend, God wins his grandest conquests, not because of human agencies, but in spite of them.—Sel.

NOTICE

Our subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WILLIAM G. ROTHE, American Agt.,
1301 Park Place, Brooklyn, N. Y.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Mrs. Mary A. Russell.....\$.50
 S. A. Howard50
 Mary Knowles 5.00

The Strong, Kennard & Nutt Co.

WHOLESALE OPTICIANS

We make a specialty of high grade prescription work and carry a full line of all kinds of Optical Goods.

All orders filled same day as received.

"S. K. N." SERVICE

Means prompt returns, careful work, moderate prices.
 Goods shipped to all parts of the country.

The Strong, Kennard & Nutt Co.

513 Schofield Bldg.
 CLEVELAND, OHIO

200 Nantucket Bldg.
 AKRON, OHIO

REMARKABLE BOOK OFFER. Read it!

IS THE WORLD GROWING BETTER?

By L. S. Bronson. Do not miss reading this booklet. 1 copy, 5c.

LAW OR GOSPEL

By M. Joblin. 1 copy, 10c.

WORDS OF THE KINGDOM

418 pages. 1 copy, \$1.00.

FUTURE PROBATION

1 copy, 10c.

GLAD TIDINGS OF GREAT JOY

15 copies, 10c.

WHERE ARE THE DEAD?

1 copy, 5c.

One copy of each of above works, all for only \$1.25. Send us your order today.

Address CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio.

TWO TRACTS

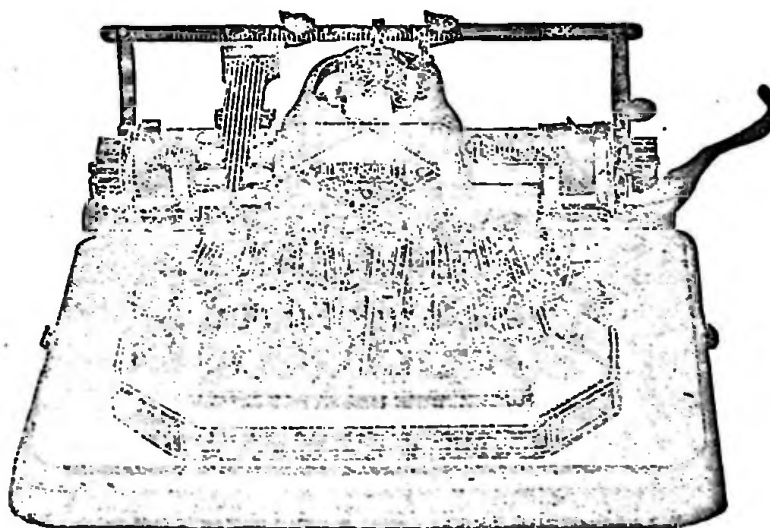
"Salvation" and "Resurrection," two tracts by the late J. L. Winee, are written in a way that can not fail to arouse the interest of both saint and sinner. They deal with questions more important to man than any others that can be named.

The author sleeps, dear brethren. His work is left for you to carry on. Let him speak through you. Single copy, 10 cents; \$1.00 per dozen. For sale by S. Roxana Wince, Pierceton, Ind.

No. 8 Model
 \$60.00

No. 6 Model
 \$50.00

Limited Number
 of Rebuilts for
 \$17.50



Write us today
 for our special

Catalogue
 No. 72

Special
 discount to
 ministers

BLICKENSDERFER TYPEWRITERS

265 THE ARCADE, CLEVELAND, OHIO

Oregon Bible Castings
Oregon, U.S.A.

The Restitution Publications

SEND FOR ALL OF THE FOLLOWING BOOKS AND TRACTS TO

CHARLES A. GOSS, 10513 Lee Ave. Cleveland, Ohio.

- | | | |
|---|---|---|
| <p>FOUR-PAGE TRACTS</p> <p>Can You Believe?
State of Man in Death
Life and Death
Age to Come Not a Heresy
10 for 10 cents, 50 for 25 cents.</p> <p>—————</p> <p>TWO-PAGE TRACTS</p> <p>BIBLE PEARLS</p> <ol style="list-style-type: none"> 1. The Gospel 2. Coming and Kingdom of Christ by 20,000 Baptists in 1660 3. Immateriality 4. Kingdom of God 5. The Nature of Man and Thoughts for Thinkers 6. Two Advents 7. What is Religion? 8. Restitution Age 9. Destiny of the Wicked 10. Baptism
10 copies for 5 cents, 100 for 20 cents. | <p>SUITABLE FOR WIDE DISTRIBUTION</p> <p>A Letter to a Friend
32 pp.; 10 cents each. One of the best and most popular tracts we have ever sold.</p> <p>A Sermon in German.
Salvation: What Is It?
10 copies, 15 cents.</p> <p>House of Many Mansions
By Dr. L. C. Thomas. 15 cents.</p> <p>—————</p> <p>A Wrong Definition of Life and Death
A six-page tract, a most excellent book. 10 copies, 15 cents; 50 copies, 25 cents; 100 copies, 60 cents.</p> <p>The Devil: What, Where and Why?
A 24-page tract; 5 cents a copy</p> | <p>The Death of Christ
A sermon by the Editor of The Restitution. Strong, plain, convincing. One copy, 3 cents; two copies, 5 cents; twelve copies, 25 cents.</p> <p>Who Are Led by the Spirit?
The best four-page double-column booklet ever written on this subject. One dozen copies, 15 cents; one hundred copies, 75 cents.</p> <p>The New Birth: or How One is Born of Water and of the Spirit
By J. H. Thomas, M. D. 5 cents per copy, as long as they last. A few copies of this splendid tract were recently discovered in the aged author's possession, somewhat discolored by age but perfectly good.</p> |
|---|---|---|

The following Tracts by M. JOBLIN

- | | | |
|--|---|---|
| <p>The Paternity of Jesus
122 pp.; each, 10 cents. A work that proves Jesus was the Son of God, and not the natural son of Joseph.</p> <p>The Scripture Searchers' Assistant
Each, 6 cents. A valuable</p> | <p>aid to the study of the scriptures. Contains 400 references.</p> <p>The Kingdom of God
No Immortality Out of Christ
Old Mother Earth to Be Born Again</p> | <p>Vain Worship
What Shall We Do to Be Saved?
God's Love and Solitude for Mankind
Salvation: What Is It?
All of the above are 16-page tracts. 100 for \$1.00, any assortment.</p> |
|--|---|---|

WORKS BY ROBT. G. HUGGINS

- | | | |
|--|--|--|
| <p>The Death of Christ
A doctrinal sermon, setting forth the reality of Christ's death. 3 cents each, or 12 for 25 cents.</p> <p>Paradise Lost; Paradise Regained
A sermon in which every text in the Bible where paradise occurs, either in the</p> | <p>English or original tongue, is explained. 5 cents each, or 12 for 40 cents.</p> <p>The Bible: Its Principles and Texts
As indicated by its title, this book is divided into three sections. The first consists of a disquisition on "The Bible;" the second simplifies</p> | <p>its "Principles" in formulated propositions; and the third expounds in a homiletic manner particular "Texts." As an Editor, the Author has untied many knotty questions submitted to him by readers; more than a hundred and fifteen are considered in this volume.</p> |
|--|--|--|

ROBT. G. HUGGINS,

10623 Lee Avenue,

CLEVELAND, O.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21. As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18), and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 16.

AKRON, O., APRIL 26, 1914

NUMBER 13.

WHERE'S THE BLAME?

PART I.

What's wrong with the church in our day?
It's a lame institution, I hear you say.
Perhaps you're right.

Since there's a reason for everything
As well as the seasons, autumn and spring,
And birds in flight.

The church is what the people make it,
Its success depends on how they take it—
As business or play.

An engine won't work minus water and wood,
The church won't prosper, be it understood,
In any other way.

You can't devote seven days to pleasure,
And accumulate the heavenly treasure—
No, indeed!

Nor devote to business every day,
Neglect to worship and to pray,
And succeed.

—Selected by BRO. KNAPP.

LOVE OF THE BRETHREN

A Sermon by Robt. G. Huggins, Delivered in
Cleveland, Ohio, February 8, 1914, and
Stenographically Reported for
"The Restitution"

John now passes to the third point, and shows there must be manifestations of our love in an anti-climax form.

A disease is only known by its symptoms; so love is only known to exist by its manifestations. As a physician judges that if the symptoms cease, the disease does not exist, so when manifestations of love cease, we know infallibly that love has also ceased. John says that if love exists, there must be manifestations of it. He asks us to travel down a declivity of an anti-climax. He begins with God and the manifestations of his love, and then he bids us to love, and shows its manifestations down to the lowest form. How do we know that God loves us? In the 16th verse John says: "Hereby perceive we the love of God, because he laid down his life for us." We "perceive" it because it is manifested. "Hereby perceive we the love of God because he laid down his life for us." There is an evidence, there is a manifestation, by which we can "perceive" or apprehend that God has loved us. It is written in 1 John 4:8-21: "He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the

world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God, loveth his brother also."

"No man has seen God at any time." Well then, if no man has seen God at any time, we only know that there is a God by his works, by his revelations, by his manifestations. God, whom we have never seen, has loved us and has manifested his love in a thousand ways; John says "we perceive it." After pointing to complex manifestations of God's love to us, John passes to the brethren and says we should be willing to suffer the loss of eternal life ourselves if, by so doing, we can save our brethren. "We ought to lay down our lives for the brethren." Beloved, when the love of God gets hold of us to this extent, it will soon crop out, soon manifest itself. You will not have to ask whether your brother or sister loves you. Paul sets the example in Romans 9:3: "I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh." I could wish myself lost, if by this means I could save any of my brethren. Moses also expresses the same solicitude for his brethren in Ex. 32:30-33: "And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin;

and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." Phil. 2:14,15: "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. If I am offered as a sacrifice on the altar of your faith, I will make the sacrifice," he says, "with rejoicing." Acts 15:25: "It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabus and Paul, men who have hazarded their lives for the name of the Lord Jesus Christ." Of Aquila and Priscilla it is written in Romans 16:4 that they laid down their necks for the sake of Paul. He says the Galatians would have plucked out their eyes and have given them to him if it had been possible, so strong was their attachment to him. Therefore, beloved, if we have the love of God in us, a high form of its manifestation is a willingness to suffer the loss of salvation and eternal life in order to further the salvation of those whom we love.

But John indicates another manifestation of it, and that is, we should be compassionate and communicative to the necessities of the brethren. He says in the 17th verse of our lesson: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" In such a case the love of God is wanting. Were it in the heart it would manifest itself in the communication of the things necessary. 2 Cor. 8:7: "Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Hebrew 6:10: "God is not ungrateful to forget your labor of love and service, in that you have ministered to the saints and do minister. In the great day of accounts, in Matthew 25:40 the Judge says: "Because you have ministered unto the least of these, my brethren, you have ministered unto me." Then we must be communicative. The love of God in us is to express itself in these high forms of manifestation.

But we continue to go down the declivity of John's anti-climax. We stand at the foot of the ladder. He says the very lowest form in which love can manifest itself is, according to the eighteenth verse, "in word and tongue." If we cannot express love in its higher and highest forms, he says the very lowest conception, the most insignificant form in which love can be manifested is in word and tongue.

In 1 Cor. 12:13 Paul says: "For by one spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." When we are baptised into the body of Christ, we all become officers and, by the way, we do not have to be elected to an office, for the apostle says if you are an eye, a foot, or a head, you are filling some kind of an office. And listen to his reasons, beginning at verse 23: "And those members of the body, which we think to be less honourable, upon these we bestow more abundant

honour; and our uncomely parts have more abundant comeliness. If one member be honored, all the others are honored with it. You are members of the body of Christ in particular."

Beloved, when sorrow and sadness meet us on the pathway of life, we mingle our tears with those who are bereaved, but when a wave of prosperity overflows a brother, when he begins to flourish financially, do we rejoice with him? When a brother is honored, do we participate in his honor, or does his honor give us the headache? Does it give us joy or pain? If we are baptised by the spirit into one body, and are members of that body, we share alike the sorrow and the honor of those who are in it. In Romans 12:10 we find it written: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Are we kindly affectioned toward one another, or are we kindly affectioned toward ourselves? Do we honor one another and prefer one another, or are we honoring ourselves and preferring ourselves? James 5:8 says: "Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren." In the margin for "grudge not" it says "groan or grieve not." "Grudge not one against another, brethren." Is there any danger? Have you noticed that many people abound in groans and pains? I call their affliction religious rheumatism, ecclesiastical la-grippe. Be patient, "grudge not, groan not one against the other, lest you be condemned. Behold the Judge stands at the door." Oh, what a sin it is for brethren to grudge and groan with religious rheumatism when Jesus Christ is standing at the door, liable to come in any minute! If there is any love of God in us, there will be manifestations of it. High forms of manifestations, like giving up our own salvation for the salvation of our brethren, being liberal and communicative for the necessity of the brethren—if we cannot have manifestations of love of this high order, then we can at least love in "word and tongue," yet how stingy we are even about even loving in word; many of us seem afraid to come right out and say to the brethren, "I love you."

In conclusion, I wish to notice how explicit John is in the fourth place, in saying that love of the brethren gives divine assurance. Our relation to God hangs upon this proposition. John says: "By this we know that we are the children of God, because we love God and keep his commandments. We know that we have passed from death into life because we love the brethren." John says that is the reason that we know. Beloved, if that evidence is wanting, you will be hard pressed for proof that you are a child of God. In Peter 1:22 inspiration says: "Seeing ye have purified your souls in obeying the truth, through the spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." What does "unfeigned love" mean? Well, the word "feign" means disguised, so "unfeigned" means undisguised. Peter says you have purified your souls in obeying the truth "unto undisguised love of the brethren." You must not disguise it; you must come right out and admit it. After making our love undisguised,

he charges us to love one another" with a pure heart fervently, (hotly), being born again." Brethren, all life germinates, grows and matures through heat. Nothing grows in the cold. When we obey the truth, we acknowledge in an undisguised form that we love the brethren; loving them fervently, we are born again. Thus it is possible for us to "examine ourselves," and to know that we are not reprobates (2 Cor. 13:5,6). If Christ is not in us we are reprobates. But how is Christ in us? From Paul in Rom. 8 we learn that he is in us by his spirit. Now the works of the flesh are manifest (Gal. 5:19,20), and the works of the spirit are just as evident. To the Galatians Paul says: "I stand in doubt of you" (4:20). Why? Because "ye bite and devour one another" (5:15), and were doing other works of the flesh. They failed to express love to each other, and this led the apostle to "doubt" their standing before God. God help us to "examine ourselves," to manifest love towards our brethren exuberantly, to abound in the works of the spirit, and to stand completely in his favor as his children, and be joint-heirs with Christ when he comes to claim the earth for his inheritance.

A LETTER TO A BAPTIST MINISTER

No. 2.

B. F. Smith

Read the law of Moses and you will see that the penalty for disobedience was stoning to death. Notice the following passages: Ex. 21:12; 22:19, 20; 31:14, 15; 35:2; Lev. 20:2. "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment; he shall perish forever like his own dung; they which have seen him shall say, Where is he? He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night." (Job 20:5, 8). "But the transgressors shall be destroyed together, the end of the wicked shall be cut off" (Psa. 37:38). "For yet a little while and the wicked shall not be; thou shalt diligently consider his place, and it shall not be" (Psa. 37:10). "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away" (Psa. 37:20).

"The Lord preserveth all them that love him, but all the wicked will be destroyed" (Psa. 145:20). "Let the sinner be consumed out of the earth, and let the wicked be no more" (Psa. 104:35). "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption" (2 Peter 2:12). "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." The word "destroy" in these passages means the same as in Gen. 7:23.

Hell, as employed in the Bible, does not mean a place of eternal torture, but the grave and gehenna. The use the inspired writers make of the Hebrew and Greek words rendered in our translation "hell" must be allowed to determine what they mean by these words. You must remember that in the Greek there are two words in the original scripture—hades and gehenna—that are

translated by the one word "hell." In the Old Testament the Hebrew word answering to hades is sheol. Now this word is often rendered "grave," and its use in such cases shows that the prophets never understood it to mean a place of torment for "disembodied spirits." Sheol, grave, or state of the dead (Gen. 37:35; 42:38; 1 Sam. 2:6; Job. 14:13; 17:13; Psa. 30:3; 49:14; Hosea 13:14; Eccl. 9:10; Psa. 31:17; Ezck. 32:27). "They shall not lie with the mighty that are fallen of the uncircumcised which are gone down to hell (sheol) with their weapons of war; and they have laid their swords under their heads." Hell here is shown to be the grave, by the fact that the mighty lie there with their swords under their heads, it being a custom to bury warriors with their swords under their heads.

From these testimonies it is clear that the inspired writers had no idea of a place of eternal torment being represented by the word sheol. Just substitute "the place of eternal torment" for the word sheol in these texts, and you will see how absurd is the theory of modern theology. Now if you keep in view that the final end of the wicked is to be punished with eternal death, to be cast into the darkness of death and the grave, then you will easily understand the use of the word sheol when the translators have rendered it "hell;" such, for instance, as "The wicked shall be turned into hell (sheol), and all nations that forget God" (Psa. 9:17).

The word that the writers of the New Testament used as meaning the same as sheol is hades. The Septuagint (the Greek translation of the Old Testament) uses the word hades as the equivalent of sheol. Therefore the texts quoted above apply to the use of the word hades in the Greek in the same way as they do to sheol in the Hebrew. The word hades only occurs eleven times in the New Testament. As to its meaning and whether or not it is properly translated by the word "hell," we submit the following:

"The Hebrew word sheol is translated 'hell,' properly as a general thing, if intended to mean the same as the old Saxon word hell, the covered receptacle of the dead, where the good and bad repose together in a state of unconsciousness; but very improperly and very shamefully if intended to be a symbol of the orthodox and traditionary hell as a place of conscious torment for the wicked only. But we, without the slightest reservation, condemn the translators, for they have evidently endeavored to obscure the true sense of the word sheol, and to uphold the traditionary meaning of hell at the expense of truth and uniformity. Had sheol been uniformly translated 'nit' or 'grave,' or 'the state of the dead,' or even 'mansions of the dead,' no such absurd idea as that of a place of conscious torment could ever have been associated with it" (Bible versus Tradition, page 188).

"Hades means literally that which is darkness. A careful examination will lead to the conclusion that no sanction to the intermediate state is afforded by these passages where hades occurs; but they denote the grave, both of the righteous and wicked" (Dr. Kitto, Cyclopaedia).

"The gates of hades may always be allusive to the form of the Jewish sepulchres, which were large caves with a narrow mouth or entrance,

many of which are found in Judea" (Parkhurst's Lexicon).

Following are the passages where the word "hades" occurs in the New Testament: "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell (hades) (Matt. 11:23). Upon this Dr. Adam Clark says: "This prediction of our Lord was literally fulfilled; for in the wars with the Romans and the Jews these cities were totally destroyed, so that no traces are found of Bethsadia, Corazin or Capernaum" (Commentary). To be "brought down to hell," the grave, was therefore to be destroyed.

"And I say unto thee, Thou art Peter, and upon this rock I will build my church; and the gates of hell (hades, the grave) shall not prevail against it." The gates of the grave will not prevail, because the church will be delivered, and exclaim: "O grave (hades), where is thy victory?" (1 Cor. 15:55). Luke 10:15, same as already referred to in Matt. 11:23.

"And in hell (hades) he lifted up his eyes" (Luke 16:23). This text is most always used by those believing in the immortality of the soul or spirit to prove the eternal torment theory, but this text can not be used by them literally without getting into difficulty. They believe in immateriality, and the text speaks of persons having material parts, such as eyes, bosom, finger, tongue, which is very conflicting to their ideas. But I will not discuss this text further at present.

The following passages where the word hell (hades) occurs will all be plain to you to mean nothing less than the grave: Acts 2:27, 31; 1 Cor. 15:55; Rev. 1:18; 6:8; 20:13, 14.

Gehenna, the other word translated "hell" in the New Testament, has an entirely different meaning from hades, and never ought to have been translated by the word "hell." The following from the Emphatic Diaglott is a good explanation: "Gehenna, the Greek word translated 'hell' in the Common Version, occurs twelve times. It is the mode of spelling the Hebrew words which are translated 'the Valley of Hinnom.' This valley was also called Tophet, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were kept to consume these. Sennacherib's army of 185,000 men were slain here in one night. Here children were burned to death in sacrifice to Moloch. Gehenna, then, as occurring in the New Testament, symbolizes death and utter destruction, but in no place symbolizes a place of eternal torment."

The Jews having come to look upon Gehenna as a place of horror, it was associated by our Lord with the destiny which awaits those who shall be the victims of the wrath of God in the day of just retribution. The testimonies in which the word is used indicate that not only was gehenna a place of judicial punishment in the past, but in that same place will the righteous judgments of God be poured upon the transgressors. The worms that preyed upon the carcasses in the past have long since devoured them; the unquenchable fire that burned has devoured its victims; so when the worms shall again prey upon the bodies of the

wicked and the fire burn destruction will be the inevitable result. You will see, dear reader, that the meaning of the words, "The worm dieth not, and the fire is not quenched," is not that the bodies upon which the worms preyed are preserved alive—not that they will burn, and yet never burn. The fact that worms are represented as preying is proof that their victims have been put to death, and that to be totally devoured is the certain end; and the fact that the fire is not quenched is proof, not that its victims will be preserved, but that they will be devoured.

Following are the passages where the word "hell" in the Common Version is from gehenna: Matt. 5:22; 5:29; 10:28; 18:9; 23:15; 23:33; Mark 9:43, 45, 47; Luke 12:5; James 3:6.

Now you will see from these testimonies that no support is given by them to the theory of eternal preservation in "hell fire," as popularly believed. The Jews knew that to be "in danger of gehenna" was to be in danger of an ignoble death, a devouring of worms, or a consuming of fire in the detested valley of Gehenna. Instead of after death being allowed a burial, they were assured that God would destroy the wicked, both soul and body, in gehenna; and that it was better for them to enter into life maimed than to suffer death and the destruction of gehenna. If you notice the use of the word "life" in some of the quotations you will see that it is not a question of their going to live in a place of happiness on the one hand and to live in a place of misery on the other; it is a question of "entering into life," or of being destroyed. Dr. Parkhurst remarks on Mark 9:43: "Our Lord seems to allude to the worms which continually prey on dead carcasses that were cast into the valley of Hinnom (gehenna), and to the perpetual fire kept up to consume them; a place of abominable filthiness and pollution" (Greek Lexicon). To make out that gehenna means eternal torment would be to break the scripture (which Christ said could not be done), and to destroy the meaning of the word.

(Concluded.)

PRE-EXISTENCE OF CHRIST

No. 5

We have observed that those who believe and teach that Christ personally pre-existed adopted this mode of interpretation in proving their doctrine from the scripture; viz., the quotations of a single text, entirely ignoring its relation to the context or to the analogy of other portions of the scriptures. The writer always endeavors to adopt the wiser or more rational mode by comparing a text with its context, and to the analogy it bears to other parts of scripture, comparing scripture with scripture, taking note of the general tone and spirit of the various writers. By the former mode any doctrine may be established; and unfortunately, owing to the prevalent use of this method by religious teachers, accounts for the broad differences among Christians and of the exceedingly wide departure from "the simplicity that is in Christ."

A scripture text that is often quoted by those who teach the pre-existence doctrine is: "Before Abraham was, I am" (John 8:58). These words are part of a conversation between our dear Lord

and the Jews. You will notice it was invariably his custom when answering the questions propounded to him by the leaders of the Pharisees that his answers were of ambiguous character. You remember that upon one occasion his disciples came and said unto him: "Why speakest thou unto them in parables?" He answered and said unto them: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; let at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." In Matt. 13:34, 35, we read: "All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them, that it might be fulfilled which was spoken by the prophets, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." If you will continue reading the next few verses you will learn that Jesus sent the multitude to their homes, after which he explained the parable to his disciples.

Now, dear brethren, let us consider this question: "Before Abraham was, I am." In the twelfth verse of the eighth chapter of John Jesus told the Pharisees that he was the light of the world, and he that followed him should not walk in darkness, but should have the light of life. The Pharisees immediately retorted with this statement: "Thou bearest record of thyself; thy record is not true." Jesus answered them by pointing out that God was his father, and that God sent him into the world to bear witness to this fact. In verse 25 the question is asked: "Who art thou?" And Jesus said unto them: "Even the same that I said unto you from the beginning. I have many things to say and to judge of you; but he that sent me is true; and I speak to the world those things which I have heard of him." Now notice: "They understood not that he spake to them of the Father." Then said Jesus unto them: "When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father has taught me, speak these things."

Now, beloved, how was he taught of this Father? Exactly the same way as he instructed his disciples. "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. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day."

Now read the 51st verse in the eighth chapter of John and notice its ambiguity: "Verily, verily, I say unto you, If a man keep my saying he shall never see death." Now see how the Jews accepted this saying: "Then said the Jews unto him: Now we know thou hast a devil; Abraham is dead, and the prophets, and thou sayest, If a man keep my sayings he shall never taste of death. Art

thou greater than our father Abraham, which is dead? and the prophets, which are dead? Whom makest thou thyself?"

Now, beloved, mark well our dear Lord's answer. Jesus answered: "If I honor myself my honor is nothing; it is my Father that honoreth me, of whom you say that he is your God, yet ye have not known him; but I know him, and if I should say I know him not I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it and was glad."

Now turn back with me for a moment while we read together Gen. 22:13, 14: "And Abraham lifted up his eyes, and behold, behind him a ram caught in a thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah—Jireh; as it is said to this day, In the mount of the Lord it shall be seen." What would be seen in the mount of the Lord? Why, the offering of the real sacrificial lamb, which John declared to be "the Lamb of God, which taketh away the sins of the world."

This is what Abraham saw; this is what God typifies—a shadow pointing to the good things to come, when his beloved Son would be born into the world, was continually for centuries calling the world's attention to. This is what Paul had in mind writing to the Galatians when he declared that the scriptures, foreseeing that God would justify the heathens (the Gentiles) through faith, preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed." Now notice, with this explanation in mind, how wilfully the Jews misunderstood our Lord: "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?"

GEO. B. ALLDRIDGE.

FELLOW-SERVANT

REV. 22:8, 9

The angel who showed to John these things was a fellow-servant of John. The word "fellow-servant" was not repeated, because it was not necessary to do so, being understood. If the ellipsis was filled out the passage would read: "I am thy fellow-servant, and the fellow-servant of thy brethren the prophets, and the fellow-servant of them who keep the sayings of this book: worship God."

S. T. BLESSING.

IMPORTANCE OF THE RESURRECTION

Testimony of Adam Clark

"One remark I can not help making; the doctrine of the resurrection appears to have been thought of much more importance among the primitive Christians that it is now! How is this? The apostles were continually insisting on it and exciting the followers of God to diligence, obedience and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine of the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect" (Dr. Adam Clark's notes on 1 Cor. 15th chapter).

THE RESTITUTION

Issued Weekly By

Entered as Second-Class Matter February 6, 1913, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.

ROBERT G. HUGGINS.....Editor
BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

THE RESTITUTION PUBLISHING COMPANY

Burton H. Lang Harry Fott
Chas. A. Goss Robt. G. Fate
Buell W. Nutt Robt. G. Huggins

W. S. Tomlinson

SPECIAL CONTRIBUTORS

S. Roxana Wince, Mercectou, Ind.
Dr. Chas. A. Goss, 10513 Lee Ave., Cleveland, O.
Almus Adams, 3944 Hartman Ave., Ames Station, Omaha, Neb.
Flora A. Wood, Chico, Cal.
George Francis, Albany, Wis.
J. J. Heckman, Ames, Neb.
Geo. B. Aldridge, 11320 Knowlton Ave., Cleveland, O.
S. H. Thomas, Proctor, Mont.
E. W. Knapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., P. O. Box 222, Akron, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exigencies of particular texts in the writings of contributors.

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

25

EDITORIAL

God's blessings do not go begging. If you disregard his appeals, and ignore the opportunities he gives you, someone else will profit by the blessing that was meant for you.

Arrogance exalts no one. The brother who looks on his brethren and sisters as so much rubbish to be shoved and elbowed out of the way, gives promise of making a speedy wreck of the faith.

The braggadocio is always underestimated by his friends, if indeed he have any. The more one brags of his achievements, the less confidence in his ability is felt by his acquaintances. Nothing is truer than that all the world is in league to humble whoever exalts himself.

Worldliness brands holiness as "narrow-mindedness," and the avoidance of worldly ways it calls "n-a-r-r-e-ew," giving the word a ripsaw twang in pronouncing it. When it preaches this doctrine in the garb of saintliness, it captivates the shallow, who find themselves at least in the ditch of deep pollution. There is no safety for a believer but in "keeping himself unspotted from the world."

With our army pitched in Mexico, Japan hun-

gry for our island possessions, "General Kelly" armies, numbering 500,000 strong, marching through our land, Catholic aggressiveness, strikes, etc., one can easily see enough evils at work to demolish our great government, were God to speak the word. The kingdoms of this world are doomed, our government included. Seeing we know and look for such national calamities, what manner of persons ought we to be in our conversation and deportment before God!

INTERESTING CASES OF OBEDIENCE

Sister Wood under "Communications" this week reports the "obedience of faith" of Sister McNee. She loaned her The Restitution; her interest was awakened; she asked for more reading matter; Sister Wood supplied her wants; and she soon grasped, believed, and obeyed the gospel of the kingdom of God.

We also have the pleasure of reporting three unusually interesting cases of obedience to the faith of the gospel in this city on Sunday, April 19th. After the sermon in the evening, the following were inducted into Christ, having previously made "the good confession" before witnesses: Mr. G. A. Tabor, formerly of England, and an Episcopalian; Mr. Martin Pavella, formerly of Austria, and a Roman Catholic; and Mrs. Erma Pavella, his wife, also formerly of Austria, also a Roman Catholic. Brother Tabor is the husband of Sister Tabor, one of our most devoted and loved sisters. Mr. Tabor began to attend our meetings about two years ago, and has been a regular attendant ever since. His reticence and tardiness in taking hold of the gospel has been due to the strong hold which the traditions and ceremonies of Episcopalianism have had upon him. To use his own words, the sermons he heard in explication of the truth were "too plain" for him to evade or resist any longer. So he broke the cobwebs of tradition which were holding him in captivity, overcame the barriers of Episcopalianism, cast in his lot with the people of God, and is now happy in his possession of the "pearl of great price." Sister Tabor now has a joy which the world knows not of, which it cannot give, and which it is powerless to take away.

Brother and Sister Pavella were led in a most pronounced and distinct way by the Providence of God to hear the "joyful sound" of the gospel. Because they wanted the truth, and nothing but the truth, God set his heart upon them. We were out of our study doing pastoral work when Brother Pavella called the first time; but Brother Tomlinson, an Elder in our church, a brother upon whom the spirit, grace, and truth of God rests in a marked degree, was at our home on a visit. He had a talk with Brother Pavella on the truth in a general way, purchased a copy of "The Bible: Its Principles and Texts," and presented it to him. The leaven of truth soon began to work. Brother Pavella, who is a proficient linguist speaking eight or ten languages fluently, began to introduce the truth as he learned it, to the congregation for whom he was then preaching. They would not "endure sound doctrine," and of course our Brother lost his job. He had already learned from the word that he was asked to "endure affliction" and "suffer with Christ," so this result

was no surprise to him. However, his endeavors to reach others with the message of life have already been blessed of God to considerable extent, as he has taught his wife the truth, and has been permitted to see her yield a loving obedience to its requirements; and he has a few of his former brethren interested in the way of life. His ability in dividing the word of truth is unusual for one who has been under its instructions for so short a time. With exceptional talent and singular ability our Brother will undoubtedly be useful in the work of God in these latter days in calling out from the nations a people for his name. We praise God for giving us these three obedient believers and defenders of the faith; and we pray God daily and hourly that they may endure hardness as soldiers of the cross, and be among the "overcomers" in the day of the Lord's coming.

COMMUNICATIONS

Dear Brother Huggins:

Will you please explain Matt. 19:30: "But many that are first shall be last, and the last shall be first."

Your Sister in Christ,
QUINCY L. CARPENTER.

Dear Brother Huggins:

The enclosed manuscript was written by a sister, to be read at our Bible Study. I asked her to send it to you for publication.

Four months ago this sister had never heard of the truth (her parents being Methodists). She, however, never felt satisfied with popular theology, and never united with any sect. Four months ago she called on me. I gave her a Restitution. In a few days she came for more reading matter. She studied the Scriptures, often far into the night, to see "if these things were so;" and it is wonderful how soon her mind grasped the truth. She was baptized into the Sin-Covering-Name about three weeks ago.

That none may mistake from her letter, will say when Sister McNce speaks of her longing for more of the Spirit, it is that she may have more of the consciousness of Christ's presence with her. She fully understands that there is no salvation apart from the knowledge of and obedience to his word.

We are so thankful that The Restitution is "alright spiritually, and financially," as a dear Sister lately expressed it. May God's blessing rest upon you and all the faithful in Christ Jesus.

Your Sister in the Lord,
FLORA A. WOOD.

Dear Brethren and Sisters of The Restitution:

Somehow many things appeal to me very differently from what they do to many people. One thing in particular is the theory that the devil was once an angel in heaven. I surely cannot so read it in my Bible. The 28th chapter of Ezekiel that many quote in proof of it, surely refers only to Tyre and its king, and has been wholly fulfilled. And our Lord's words in Luke 10:18 in answer to the rejoicing of the returned seventy, that even the devils were subject to them. He

tells them that he saw evil (Satan), even as light—fall from its exalted position before the power of the gospel. And in Revelations 12 we find that the war in heaven between Michel and his angels; and the dragon and his angels. The devil was overcome and cast into the earth after the man-child was born that should rule all nations with a rod of iron; and after the sounding of the seventh trumpet when the kingdoms of this world become the kingdom of our Lord and his Christ. That is future and will have a literal fulfillment in the final overthrow of evil. Oh no! God did not fail as to permit one of his heavenly messengers to turn into such a monster, else what surety have we of his infallible power, and the realization of his promises, redemption, and glorious kingdom?

LIBBIE PALMER.

Dear Household of Faith:

I am glad to report to you that the Easter service held annually with the Church of God at Guthrie Grove, South Carolina, was a grand meeting this year. We had with us many visitors and friends from other seats, some of whom seemed very much interested in the truth they heard during the day's service. The song service opened at ten o'clock a. m., conducted by Prof. G. M. Pack, assisted by Mr. Paterson, of Greenville, S. C. We were glad to have Mr. Paterson to assist Brother Pack in singing, especially as our singing clerk, Bro. P. A. Guthrie, could not be with us on account of the illness of his beloved mother, who has been sick for the past two weeks. The eleven o'clock sermon was preached by Brother A. H. Stone; subject, "The Conditions of Salvation." Bro. Stone preached a forcible sermon on this subject, thoroughly impressing upon his hearers their duty concerning the Plan of Salvation. At the close of his sermon one hour and a half was given for dinner, which was served on the grounds. During this time there were many hearty handshakes, and friendly greetings among brothers and sisters, friends and relatives.

The afternoon sermon was preached by the pastor, Elder A. M. Durham, his subject being, "The Resurrection of Christ, the Just—the Unjust." Brother Durham made his subject clear; we hope the seed sown fell on good ground and will bring many into the Kingdom of God. At the conclusion of Brother Durham's sermon the Lord's Supper was served, and after singing that beautiful hymn, "When I See the Blood, I will Pass Over You," the congregation was dismissed.

Your Sister in the One Hope,

EMMIE PACK.

When we want to extinguish a fire we scatter the coals, and each one surrounded by air soon cools off and dies out. A number of disciples keeping apart—not meeting to stimulate and encourage and give life, soon are cooled off—soon die spiritually. The flame of love is quenched by the chill atmosphere—no warmth, no life. "Let us not forsake our meetings, as it is the custom of some; but intreat ye one another; and the more as ye see that day draw near."—Sel.

WHY IS JESUS CALLED THE CHRIST?

We find in Deut. 18:16-18 that the Jews had been taught that the Lord would raise up a prophet from their midst who would be the Savior of the world, who should be like unto himself, and that they should harken unto him. Also, in Isa. 9:6,7 we find: "For unto us a child has been born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish it, with judgment and justice, from henceforth and forever. The zeal of the Lord of hosts will perform this."

Now the Jews could not believe this, for they were looking for their Messiah to come with great pomp and splendor, as became a King, and when Christ came among them in a quiet, humble, unassuming way, they would not accept him.

We find in John 11:27, 46, that Martha and many others accepted him as The Christ, but the others would not believe and they crucified him.

In John 20, 27 to end of chapter, we find that the doubting Thomas finally believed that Jesus was The Christ, for he knew that none but the Son of God could have the power to perform the miracles which they had seen; therefore, they knew him for the true Messiah, which (interpreted) means, The Christ, or The Anointed so called because he was the Son of God, and had been anointed with the Holy Oil from the Holy of Holies, which is the Holy Spirit.

Dear friends in Christ, it seems to me that we ought each one of us to pray earnestly for more of God's Holy Spirit in our hearts. I believe that the closer we study the Scriptures, and the more plainly we see the truth, the easier it will be for us to follow in his dear footsteps. And has he not promised in his holy word (Matt. 21:22) that "all things, whatsoever ye shall ask in prayer, believing, ye shall receive"? If we pray earnestly and continuously to our divine Master, through his Son, the Christ (who stands as our mediator), for more of the Holy Spirit to come upon us, can we not feel that our blessed Saviour is taking note of our poor efforts, and will answer our prayers in his own perfect way? Pray for me, dear ones in Jesus, that I may remain faithful.

MRS. JENNIE McNEE.

THE HOLY SPIRIT

No. 9

L. T. Nichols

Ignorance of Infidels

If we would spend our time now in acquiring the knowledge that is revealed, and wait until the grand future to know the things that are not yet revealed, we could gain so much knowledge now, and continue to learn throughout the ages of an eternity to come. How ignorant people are of the knowledge the Bible contains. Think of what Colonel Ingersoll, who claimed to know so much, said. He thought the Bible taught that God had only commenced his work about 6,000 years ago, and all he had ever created was this earth, and he

said: "There may be in immensity some Being beneath whose wings the universe exists, and whose every thought is a glittering star, but I know him not. * * * Do you believe that he knew that this world is but a speck in the shining, glittering universe of existence? Do you believe that the man who wrote that as a history of Astronomy really knew that this world was but a speck compared to millions of sparkling orbs?"

If I had been present, I would have felt impelled to answer him as the Almighty did Job: "Who is this that darkeneth counsel, by words without knowledge?" "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding." "Does thou know the balancings of the clouds, the wondrous works of him, that is perfect in knowledge?" Hast thou an arm like God, or canst thou thunder with a voice like him?" "Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?" "Knowest thou it because thou wast born, or because the number of thy days is great?" "Hast thou perceived the breadth of the earth? Declare if thou knowest it all." "Doth the hawk fly by thy wisdom, or stretch her wings towards the south?" "Doth the eagle mount up at thy command?" "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?"

It seems that by the time these questions had been asked him, he would have realized his own littleness, and inability to answer, and would have exclaimed as did Job: "Teach us what we shall say unto him, for we cannot order our speech by reason of darkness."

As we have stated, it is not by the wisdom of man that the hawk flies, or the eagle mounts up on high, because man knows not the law by which it is accomplished, but it is known to him in whom are hid all the treasures of wisdom and knowledge. Poor conceited man, he could ask: "Does the God you serve know that this earth is but a speck compared to millions of sparkling orbs?" If he had turned to Isaiah 40, and many other places, he could have found an answer to his question (13th verse): "Who hath directed the Spirit of the Lord, or being his counselor, hath taught him? With whom took he counsel, and who instructed him; and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" Did the wise of the world teach him anything? Hear the answer: "Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold he taketh up the isles as a very little thing." "To whom then will ye liken me, or shall I be equal saith the Holy One?" The answer is plain (26th verse): "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names, by the greatness of his might, for that he is strong in power, not one faileth."

What folly for Colonel Ingersoll to think that God did not know anything about the wonderful worlds on high! The nations of earth are compared to a drop of a bucket, and the isles as a very little thing; but, to realize his power, lift up your eyes, saith the prophet, and behold a Jupiter, an Orion, a Pleiades, and realize the might and power

of a Being that could create the shining host and call them all by name. This is something that man cannot do; for says Jer. 33:22: "The host of heaven cannot be numbered."

Man can invent the most powerful telescopes, but with all their power, they can never enumerate the countless worlds on high, peopled with immortal, glorified beings, ascribing praise, dominion and glory to the one, All-wise, guiding hand. We can exclaim with the Psalmist (147:5): "Great is our Lord and of great power; his understanding is infinite." A great philosopher once said: "If the night were deprived of stars, and there were only one place on earth where we could behold the wonderful worlds on high, the pilgrimage to that place would never cease, and each one would wish to admire the shining host." No man or woman of reason can look upon them with any idea of their immense size, the vast distances that separate them—to great for our finite minds to comprehend—extending into the eternity of space, and not realize that there must be an all-wise, all-ruling, all-powerful, intelligent God overruling all. We know that there is in immensity, a Being beneath whose wings the universe exists, and whose every thought is a glittering star. We can but bow our heads and cry: Great Maker, thou alone art perfect in knowledge; thou alone canst uphold the wonderful worlds on high! When the earth rolls forth from the creative hand at the end of the one thousand years millennial reign, filled with happy, immortal beings, it, too, will become a part of heaven, reflecting the glory of God, as the worlds on high now reflect it.

"A CERTAIN LAWYER"

Luke 10:25

The scriptures, both Old and New Testaments, teach nothing plainer than that the whole human family is by nature under condemnation. The words of Paul in Rom. 3:10, "There is none righteous, no, not one," are but an echo of the words of Jesus in Matt. 19:17, and also of the Psalmist in Psa. 14:3.

While recognizing distinctly this racial participation and equality in sin, we cannot shut our eyes to the obvious fact that there are some classes of men who are under more scathing rebukes and censures by the Lord than others. Divine jurisprudence recognizes "greater sins" (John 19:11), as well as "greater damnation" (Matt. 23:14). Prominent among the class of men held up in the Word of God to special abhorrence and acerbity are those known as lawyers. They are invariably represented in Holy Writ as a detestible class of men; in the whole compass of the Divine Volume there is not one word of commendation for them, positively, negatively or constructively. It says they "rejected the counsel of God against themselves" (Luke 7:30); Christ, the Holy One, is said to have "reproached" them for their sins (Luke 11:45); twice it is reported that they "tempted him" (Matt. 22:35; Luke 10:25); and twice the Son of God said to them: "Woe unto you lawyers!" (Luke 11:46-52).

Perhaps it will be profitable for us to notice

at some length the light in which a "certain lawyer" is presented in Luke 10:25. It reads: "A certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life?" He of whom it is testified that he "knew what was in man" (John 2:25), at once detected the hypocrisy and insincerity of the questioner, and proceeded to show that he had sufficient knowledge, but was not acting according to the knowledge he had. Doubtless this "certain lawyer" saw the force of our Lord's parable and felt its rebuke, but the writer goes on to say that "he, willing to justify himself," began to question and quibble about the meaning of the law. He was one of a class that we still find occasionally, and such are always seeking an opportunity to show people their "smartness." They are always "willing" and anxious to justify themselves in the sight of men. Seldom if ever do they heed the admonition the Lord gave this lawyer and quibbler: "Go thou and do likewise."

In the next chapter the "Sun of righteousness" again turns the searchlight upon the treacherous character of those in the legal profession, saying: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered in yourselves, and them that were entering in ye hindered" (Luke 11:52). Thus lawyers were the "ring-leaders" of Christ's enemies, of whom it is said that they sought "something out of his mouth that they might accuse him" (verse 54). From these and other accounts of Christ's dealings with lawyers, it would appear that it was their business to "catch him in his words," "accuse him" upon every kind of pretext, and "tempt him" at every opportunity. When this "certain lawyer stood up and tempted him," he did what the devil is reported to have done in Matt. 4:1, where, instead of being tempted of a lawyer, Jesus was "tempted of the devil." Now, since Paul says that Christ was "tempted in all points as we are" (Heb. 5:15), it does not appear "a strange thing" (1 Pet. 4:12) that temptations come to us from the same source. The servant must not expect to be greater than his Lord. "If they have hated me," says the Savior, "they will hate you;" and by parity of reasoning we may say, if lawyers tempted Christ they will tempt his servants. Experience confirms the prophecy. God, however, graciously told us before it came into our experience, so we do not "count it a strange thing" (1 Pet. 4:12). "To be forewarned is to be forearmed," hence the child of God is privileged to put on his "whole armor," and this effectually quenches all "the fiery darts of the wicked" (Eph. 6:13-16). Thank God for his armor! Without it God's people would be undone in this world of evil and designing enemies, who plot against both God and his people. Oh, the blessedness of dwelling in the secret place of the Most High, and the peace of abiding under the shadow of the Almighty, while the pestilence walketh about and "the fiery darts" of the wicked

harmlessly fly! Legal training generally unfits one to deal in sacred things; for it is often a lawyer's business to distort the truth, browbeat right, and defeat justice and mercy when his interest is on the other side. Legal lucubrations qualify one for prevarications, twistings and turnings, advantage-taking, and making the truth look like a lie, and a lie look like the truth. This dishonest, destructive work is their business; for it they have been trained and drilled. Reader, be wary of them. "Woe unto you, lawyers!"

THE DARK VALLEY

"Yea, though I walk through the valley of the shadow of death, I shall fear no evil, for thou art with me."

Dear brothers and sisters, my object in choosing this subject is for the purpose of showing how a Christian can endure the dark side of life. I have heard it said that Christians should at all times see the bright side and then there would be no dark side to life.

To my mind, the life of a Christian does not appear to be bright. I think that we are the very ones that have these things to endure. We are tried by having these temptations cast into our paths. The reason that we have perplexing things to endure is because we are laying aside the worldly pleasures which surround us daily. This is our time to pass through this dark valley; our reward is farther on and will be given to us later if we are but faithful to the end. This will be when we have come up out of this "dark valley" and are taken "home" to Zion.

While we are in this valley, dear ones, we have one way in which to be relieved of our sufferings. This way is through prayer. How important this is, and how thankful we ought to be to know that we have a way through which we can communicate with God. We are all full of sin, and by praying and asking forgiveness is the only way in which these sins can be forgiven. It is our duty to go to God continually and thank him for the manifold blessings that he has bestowed upon us. Psalm 5:3 says: "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee and look up."

The mind picture that I obtain from the valley in the preceding verse is as follows: I can see a large valley (the world today). Through it I see many people. Those that are seeking for worldly pleasures find what they are looking for, while we can see stumbling stones, temptations, sorrows, etc. By looking up out of this valley, we (that is, God's people) can see at the tops of the hills that surround us, the sunshine. This light is eternal life. We do not see this half way down the path, but on top. You see from this that we cannot go just a little way and be saved, but instead we must run with patience the whole race that is set before us.

Isaiah 2:2: "And it shall come to pass that in the last days, 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 the nations shall flow unto it." We see from this that the house of the Lord will not be just part way

up the mountain, but on the top. This will be called "Zion."

Hebrews 12:1-2: "Wherefore, seeing that we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." There is but one way in which to lighten our burdens or sorrow, and it is the only way necessary. The steps to the top of this hill are prayers. Every prayer and good deed done is a step nearer Christ. My prayer now is that many may journey on and reach the light previously spoken of; in other words, reach the city where there is no need of the sun, for God's brightness will be all in all. Let us strive to reach the narrow gate and way. "For straight is the gate and narrow the way which leadeth unto life, and few there be that find it" (Matt. 7:13). After we have entered into this gate and have set down with our Father on his throne, then can we look back at this dark valley that we have passed through, and thank God that we have been directed in the right path.

GEORGIA GAZELEY.

OBITUARY

ELMA V. BAKER

Sister Elma Venerable Baker was born April 17, 1831, and fell asleep in Jesus the Christ, April 12, 1914, aged 82 years, 17 months and 25 days. Married to Benjamin B. Test, April 24, 1851, who died December 4, 1875. She later married Isaac Baker, who preceded her to the grave ten years ago.

Sister Baker took upon herself the name of the Lord Jesus Christ in baptism April 25, 1877, since which time she has lived a consistent Christian life. Her home was always open to those of like precious faith. Her hope was strongly anchored in the soon coming of the Lord from heaven, who will crown her with immortality. She so lived during her Christian life that when the Master comes he will change her vile body and fashion it like unto his glorious body. None knew her but to love her. In the morning of the resurrection she will arise with an immortal nature. She was tenderly and lovingly cared for during her sickness of sixteen months by her two nieces, Sisters Mary and Ella Knowles. The writer spoke the words of truth to a large number of friends and relatives who congregated at her former home in Salem, Ohio.

D. C. ROBISON.

NOTICE

Our subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WILLIAM G. ROTHE, American Agt.,
1301 Park Place, Brooklyn, N. Y.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

- Mrs. Mary A. Russell.....\$.50
- S. A. Howard50
- Mary Knowles 5.00

The Strong, Kennard & Nutt Co.
WHOLESALE OPTICIANS

We make a specialty of high grade prescription work and carry a full line of all kinds of Optical Goods.

All orders filled same day as received.

"S. K. N." SERVICE

Means prompt returns, careful work, moderate prices.
 Goods shipped to all parts of the country.

The Strong, Kennard & Nutt Co.

513 Schofield Bldg.
 CLEVELAND, OHIO

200 Nantucket Bldg.
 AKRON, OHIO

REMARKABLE BOOK OFFER. Read it!

IS THE WORLD GROWING BETTER?

By L. S. Bronson. Do not miss reading this booklet. 1 copy, 5c.

LAW OR GOSPEL

By M. Joblin. 1 copy, 10c.

WORDS OF THE KINGDOM

418 pages. 1 copy, \$1.00.

FUTURE PROBATION

1 copy, 10c.

GLAD TIDINGS OF GREAT JOY

15 copies, 10c.

WHERE ARE THE DEAD?

1 copy, 5c.

One copy of each of above works, all for only \$1.25. Send us your order today.

Address CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio.

TWO TRACTS

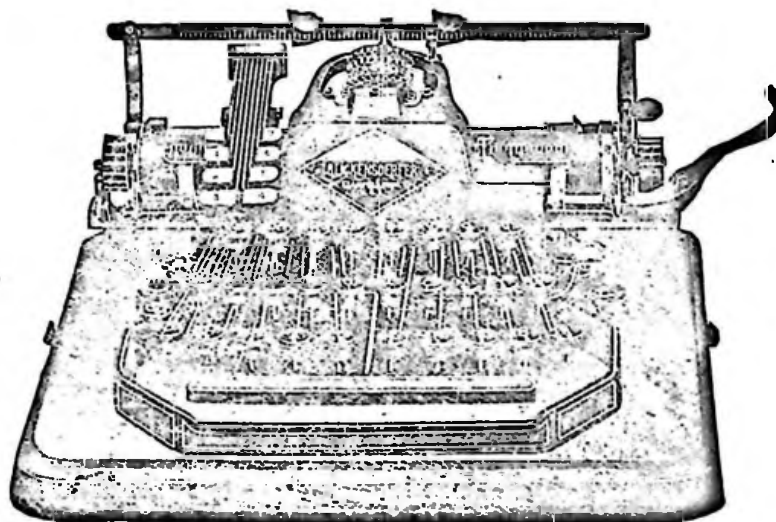
"Salvation" and "Resurrection," two tracts by the late J. L. Wince, are written in a way that can not fail to arouse the interest of both saint and sinner. They deal with questions more important to man than any others that can be named.

The author sleeps, dear brethren. His work is left for you to carry on. Let him speak through you. Single copy, 10 cents; \$1.00 per dozen. For sale by S. Roxana Wince, Pierceton, Ind.

No. 8 Model
 \$60.00

No. 6 Model
 \$50.00

Limited Number
 of Rebuilts for
 \$17.50



Write us today
 for our special

Catalogue
 No. 72

Special
 discount to
 ministers

BLICKENSDERFER TYPEWRITERS

265 THE ARCADE, CLEVELAND, OHIO

The Restitution Publications

SEND FOR ALL OF THE FOLLOWING BOOKS AND TRACTS TO

CHARLES A. GOSS, 10513 Lee Ave. Cleveland, Ohio.

- | | | |
|--|---|---|
| <p>FOUR-PAGE TRACTS</p> <p>Can You Believe?
State of Man in Death
Life and Death
Age to Come Not a Heresy
10 for 10 cents, 50 for 25 cents.</p> <p>—————</p> <p>TWO-PAGE TRACTS
BIBLE PEARLS</p> <ol style="list-style-type: none"> 1. The Gospel 2. Coming and Kingdom of Christ by 20,000 Baptists in 1660 3. Immateriality 4. Kingdom of God 5. The Nature of Man and Thoughts for Thinkers 6. Two Advents 7. What is Religion? 8. Restitution Age 9. Destiny of the Wicked 10. Baptism
10 copies for 5 cents, 100 for 20 cents. | <p>SUITABLE FOR WIDE DIS-
TRIBUTION</p> <p>A Letter to a Friend
32 pp.; 10 cents each. One of the best and most popular tracts we have ever sold.</p> <p>A Sermon in German.
Salvation: What Is It?
10 copies, 15 cents.</p> <p>House of Many Mansions
By Dr. L. C. Thomas. 15 cents.</p> <p>—————</p> <p>A Wrong Definition of Life and Death
A six-page tract, a most excellent book. 10 copies, 15 cents; 50 copies, 25 cents; 100 copies, 60 cents.</p> <p>The Devil: What, Where and Why?
A 24-page tract; 5 cents a copy</p> | <p>The Death of Christ
A sermon by the Editor of The Restitution. Strong, plain, convincing. One copy, 3 cents; two copies, 5 cents; twelve copies, 25 cents.</p> <p>Who Are Led by the Spirit?
The best four-page double-column booklet ever written on this subject. One dozen copies, 15 cents; one hundred copies, 75 cents.</p> <p>The New Birth: or How One is Born of Water and of the Spirit
By J. H. Thomas, M. D. 5 cents per copy, as long as they last. A few copies of this splendid tract were recently discovered in the aged author's possession, somewhat discolored by age but perfectly good.</p> |
|--|---|---|

The following Tracts by M. JOBLIN

- | | | |
|--|---|---|
| <p>The Paternity of Jesus
122 pp.; each, 10 cents. A work that proves Jesus was the Son of God, and not the natural son of Joseph.</p> <p>The Scripture Searchers' Assistant
Each, 6 cents. A valuable</p> | <p>aid to the study of the scriptures. Contains 400 references.</p> <p>The Kingdom of God
No Immortality Out of Christ
Old Mother Earth to Be Born Again</p> | <p>Vain Worship
What Shall We Do to Be Saved?
God's Love and Solicitude for Mankind
Salvation: What Is It?
All of the above are 16-page tracts. 100 for \$1.00, any assortment.</p> |
|--|---|---|

WORKS BY ROBT. G. HUGGINS

- | | | |
|--|--|--|
| <p>The Death of Christ
A doctrinal sermon, setting forth the reality of Christ's death. 3 cents each, or 12 for 25 cents.</p> <p>Paradise Lost; Paradise Regained
A sermon in which every text in the Bible where paradise occurs, either in the</p> | <p>English or original tongue, is explained. 5 cents each, or 12 for 40 cents.</p> <p>The Bible: Its Principles and Texts
As indicated by its title, this book is divided into three sections. The first consists of a disquisition on "The Bible;" the second simplifies</p> | <p>its "Principles" in formulated propositions; and the third expounds in a homiletic manner particular "Texts." As an Editor, the Author has untied many knotty questions submitted to him by readers; more than a hundred and fifteen are considered in this volume.</p> |
|--|--|--|

ROBT. G. HUGGINS,

10623 Lee Avenue,

CLEVELAND, O.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21. As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 66.

AKRON, O., JUNE 23, 1914

● NUMBER 22

PRAYER

Prayer is one of the greatest of the believer's privileges. It is universal in its application, and the invitation to avail ourselves of it is equally extensive. "In everything by prayer and supplication, let your requests be made known to God." Prayer links us to God; it is a cord of glory reaching from earth to heaven. Our wants pass like electricity, and heaven in all its power and consolation descends upon us. This is the reason why the apostle counsels us to make our requests known to God; he counsels this as the way to obtain consolation and assistance. The assurance of this fact is built on the eternal truth of God's faithful character. We cannot go to God in earnest seeking without success. "Ask, and ye shall have; seek and ye shall find," is the unalterable law of heaven, "casting all your care upon him, for he careth for you," is the hand-writing of an apostle, and the inspiration of the spirit. We do well to take this blessed counsel and hide it in our hearts, put it away as a cure for heart troubles, as we put away some valuable receipts for some dangerous trouble. We may not receive just what we think is the most desirable thing for us. He knows what we need better than we do, and may answer us in some other way in his infinite wisdom. But perfect confidence in his Fatherly love and care for us, will give us strength equal to any immergence, in view of his positive assurance that his grace shall be sufficient for us. Let us cultivate the assurance, that we shall not be tried above what we can bear, and "the peace of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus (Phil. 4:7).

M. JOBLIN

WHAT MUST I DO TO BE SAVED?

No. 2

Ransom, Ransomed

The word "ransom," like the word "atonement," is viewed through various lenses; and, like that word, is not difficult to define if we stay in the bounds of Holy Writ. Mr. Russell has his special Urim and Thummim through which his followers must look to see his view, and any other view would spoil his pet theory. We find the word "ransom" in the Bible just 13 times, and "ransomed" three times, making a total of sixteen times. Not so many to build such great theory as Mr. Russell builds upon it. Mr. Russell has only one text that will bear the definition he puts upon the word, "a corresponding price," and that is 1 Tim. 2:6: "Who gave himself a ransom (Greek "antlutron") for all, to be testified in due time."

The word "anti" here being put with "lutron" makes it mean a price to correspond, or take the place of.

In the Old Testament we find four words translated ransom:

(1) "Kopher," which Mr. Young defines as "covering;" and the spelling and use of this word shows that it means about the same as "Kapher," the word translated "atonement." In Ex. 30:12 we read: "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord," etc. By reading the context we learn that the ransom was an half shekel. This half shekel was to be offered by each individual himself, and was a means to keep away any plague, or a means whereby the sins of the individual were covered. You can see from this typical case of ransom that individuals had something to do in order that the plague might be averted.

Job 36:14: "I have found a ransom (marg., atonement), because there is wrath; beware lest he take thee away with his stroke; then a great ransom cannot deliver thee." From this we can very readily see that one taken away by God's stroke cannot be delivered though the ransom be very great, and if we wish deliverance we must beware of God's judgments, and prepared to meet him, covered or freed from sins. Psa. 49:7: "None of them can by any means redeem his brother, nor give to God a ransom for him." None can cover his brother's sins, or pay a price because all alike are condemned. We must have as a redeemer a son of God, not a sinful man; and here Josephism stands condemned. Jesus could pay a price, forgive, cover, sins; no other. But conditions must not be left out here, as in other cases.

"The wicked shall be a ransom for the righteous" (Prov. 21:18). This text would seem to contradict the one just quoted, but it does not. God destroys the wicked sometimes to deliver the righteous, as in Isa. 43:3: "I gave Egypt for thy ransom," etc. Egypt was destroyed that Israel might be saved. Perhaps it was God's only means of their salvation from earthly bondage. In Psa. 49 we are reading of the eternal redemption and the price it is to cost. By reading Job. 33:24; Prov. 6:35; 13:8, you will find the other places where ransom is a translation of the word "Kopher."

(2) "Pidyon." Young says this word means "freedom," and is once translated ransom, Ex. 21:30. "If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him." This man was one who owned a vicious ox that had gored someone to

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21. As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:3-18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).
ROBERT G. HUGGINS, Editor.

VOLUME 66.

AKRON, O., JUNE 23, 1914

● NUMBER 22

PRAYER

Prayer is one of the greatest of the believer's privileges. It is universal in its application, and the invitation to avail ourselves of it is equally extensive. "In everything by prayer and supplication, let your requests be made known to God." Prayer links us to God; it is a cord of glory reaching from earth to heaven. Our wants pass like electricity, and heaven in all its power and consolation descends upon us. This is the reason why the apostle counsels us to make our requests known to God; he counsels this as the way to obtain consolation and assistance. The assurance of this fact is built on the eternal truth of God's faithful character. We cannot go to God in earnest seeking without success. "Ask, and ye shall have; seek and ye shall find," is the unalterable law of heaven, "casting all your care upon him, for he careth for you," is the hand-writing of an apostle, and the inspiration of the spirit. We do well to take this blessed counsel and hide it in our hearts, put it away as a cure for heart troubles, as we put away some valuable receipts for some dangerous trouble. We may not receive just what we think is the most desirable thing for us. He knows what we need better than we do, and may answer us in some other way in his infinite wisdom. But perfect confidence in his Fatherly love and care for us, will give us strength equal to any immergence, in view of his positive assurance that his grace shall be sufficient for us. Let us cultivate the assurance, that we shall not be tried above what we can bear, and "the peace of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus (Phil. 4:7).

M. JOBLIN

WHAT MUST I DO TO BE SAVED?

No. 2

Ransom, Ransomed

The word "ransom," like the word "atonement," is viewed through various lenses; and, like that word, is not difficult to define if we stay in the bounds of Holy Writ. Mr. Russell has his special Urim and Thummim through which his followers must look to see his view, and any other view would spoil his pet theory. We find the word "ransom" in the Bible just 13 times, and "ransomed" three times, making a total of sixteen times. Not so many to build such great theory as Mr. Russell builds upon it. Mr. Russell has only one text that will bear the definition he puts upon the word, "a corresponding price," and that is 1 Tim. 2:6: "Who gave himself a ransom (Greek "antilutron") for all, to be testified in due time."

The word "anti" here being put with "lutron" makes it mean a price to correspond, or take the place of.

In the Old Testament we find four words translated ransom:

(1) "Kopher," which Mr. Young defines as "covering;" and the spelling and use of this word shows that it means about the same as "Kapher," the word translated "atonement." In Ex. 30:12 we read: "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord," etc. By reading the context we learn that the ransom was an half shekel. This half shekel was to be offered by each individual himself, and was a means to keep away any plague, or a means whereby the sins of the individual were covered. You can see from this typical case of ransom that individuals had something to do in order that the plague might be averted.

Job 36:14: "I have found a ransom (marg., atonement), because there is wrath; beware lest he take thee away with his stroke; then a great ransom cannot deliver thee." From this we can very readily see that one taken away by God's stroke cannot be delivered though the ransom be very great, and if we wish deliverance we must beware of God's judgments, and prepared to meet him, covered or freed from sins. Psa. 49:7: "None of them can by any means redeem his brother, nor give to God a ransom for him." None can cover his brother's sins, or pay a price because all alike are condemned. We must have as a redeemer a son of God, not a sinful man; and here Josephism stands condemned. Jesus could pay a price, forgive, cover, sins; no other. But conditions must not be left out here, as in other cases.

"The wicked shall be a ransom for the righteous" (Prov. 21:18). This text would seem to contradict the one just quoted, but it does not. God destroys the wicked sometimes to deliver the righteous, as in Isa. 43:3: "I gave Egypt for thy ransom," etc. Egypt was destroyed that Israel might be saved. Perhaps it was God's only means of their salvation from earthly bondage. In Psa. 49 we are reading of the eternal redemption and the price it is to cost. By reading Job. 33:24; Prov. 6:35; 13:8, you will find the other places where ransom is a translation of the word "Kopher."

(2) "Pidyon." Young says this word means "freedom," and is once translated ransom, Ex. 21:30. "If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him." This man was one who owned a vicious ox that had gored someone to

death. Some other individual may give the price, the ransom, to, or for this man; but he must act himself if he wishes the price to save his life. So in the antitypes: Jesus died to free us from guilt, and give us life, but we must act: We must go to him upon the conditions laid down, if we would save our lives from the impending death that awaits us. "Ye will not come unto me that you might have the life." (Jesus).

(3) "Gaal;" "to free" (Young). "Art thou (God), not it which hath dried the sea, the waters of the great deep; that hath made the depth of the sea a way for the ransomed to pass over?" (Isa. 51:10). This typical case of ransom was for God's chosen people and them only, and shows again who the antitypical ransomed will be. Jer. 31:11: For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." Jacob here means the Israel of the future return, and by comparing Ezek. 20:38, you will see that they are ransomed according to character, and not en masse, rebels and all.

(4) "Padah;" "to free" (Young). Hos. 13:14: "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." "Here," Mr. Russell or Mr. Fairchance may say, "you have it. Does not this teach that all will be ransomed from death?" We think not, and give as reasons:

(a) Those ransomed here are redeemed from death. To be redeemed from death means to be taken out of the reach of death; but if they are redeemed for future probation they are not redeemed from death; they may fail, and have to die again. In that case they would be redeemed to death! Don't you see?

(b) In this case hades is to be destroyed, but that is only for the righteous (1 Cor. 15th chap).

(c) The context teaches this to be a "breaking forth of children." It does not read: "I will ransom him," wicked Ephraim, etc. No, no; but "them"—the "children" mentioned. Verse 13. Young translates: "For he (Ephraim) remaineth not the time of breaking forth of sons, I will ransom them," etc. See verses 13, 14 together. Then the sons are to break forth by being ransomed from "the power of the grave," but not wicked Ephraim for a future trial; and as the sons here are only mentioned as being ransomed from death, we conclude this text does not teach Mr. Russell's later day delusion.

We have only one more text in the Old Testament to examine, and to me it is one of the most beautiful text in God's book: "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 fly away" (Isa. 35:10). Who are the ransomed of the Lord, then? He who can see future trial or future torment in this text must have some mental vision not revealed in the word of the living God. But those are "the ransomed of Jehovah;" not some of them, but the ransomed as a whole. And they return with songs, not tears, and everlasting joy, not joy for a few days, and then to cease, but everlasting—age-enduring, if you prefer. Sorrow and sighing have fled and

gone from them; they can only be the immortal saints, and hence the immortal saints are the ransomed. Then from the Old Book we have learned that if we wish to be among the ransomed we must be among God's people here.

But how about the New Testament? In Matt. 20:28 and Mark 10:45 we learn that Jesus come "to give his life a ransom for many." Ransom here is from "lutron," "a price" (Young). Jesus gave his life as a price for many, but because he purchased many does that prove all he paid the price for will be ransomed? If yes, then will not we all be saved in the light of the Old Testament? It would so seem. But to the last text quoted:

(1) Jesus gave himself a ransom for all, "a corresponding price." (Young). Does this teach that the price brought unconditionally all men? Not as I can see. Man sinned and received the sentence, "Unto dust shalt thou return." All return there; sin puts all there. Now did Jesus purchase all from the dust? If so, did not he purchase from the curse also? And that would bring all back as free from sin as Adam was before he ate the forbidden fruit; hence there would be no necessity for either future trial or torment. All being ransomed would return to Zion with songs and everlasting joy upon their heads, and sorrow banished, making a very rank type of universalism. We find a parallel case stated by Jesus thus: "The bread which I give is my flesh, which I will give for the life of the world." (Jno. 6:51). With Jesus "my flesh," "myself," and "me," all mean the same, and Paul's "himself" refers to the same person. Then Jesus gave his "flesh," "himself" "a ransom for all," "for the life of the world." But this life is conditional. Listen—"Except ye eat the flesh of the Son of Man, and drink his blood, yet have no life in you." (Jno. 6:53). It was God who sentenced man (Gen. 3:19). It was "God" who "so loved the world that he gave his only begotten Son" (Jno. 3:16). Question: Did God so hate the world that he sentenced them all to death because of sin, and then immediately turned around and so loved the world that he must ransom them all back to life just as they went into death; and by so doing cause his only begotten Son to suffer and die upon the Roman cross? Would not that show that God was too hasty in making the sentence, and hence he must go to work devising ways and means whereby to repeal said sentence? No wonder some howl about "calamity," and say the death passed upon all men was "only a calamity, and not a punishment;" but God put upon us the calamity and then repeals it just the same, so there is no difference. Sin brought death (Rom. 5:12), God sentenced man because he had sinned, and he must have done that because he hated sin; but if he ransoms him back in sin he sends his Son to undo what he once did, and that would make him a kind of an experimenter and not the all-wise God! But if he ransoms conditionally there is no difficulty in his scheme, and harmony prevails in his word. Then Jesus is the corresponding price for all, but all must comply with specified conditions to be ransomed. Paul says: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." What liberated Paul will liberate us,

dear reader; and if it took a law for Paul it will take one for us, as "God is no respecter of persons."

(2) But "the ransom must be testified to all in due time," Mr. Fairchance says "all must be ransomed, as many never heard of it in this life." But Paul does not so state. He is made to say in our common version "to be testified in due time," but the word "all," being left out the words "to be" are not a part of the original, and hence we should read "testified in due time," making the testimony past tense instead of future. The margin puts "a testimony in due time;" and all later translations agree with it. Then Paul does not state that men will be ransomed to get the testimony, but that "Jesus gave himself a ransom for all, a testimony in due time," or in the proper time; just as it is said "in due time Christ died," etc. "For, he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Now being our day of salvation, it devolves upon us to improve every opportunity to "make our calling and election sure." No prophet or apostle or even Jesus ever told anyone to put off salvation till after death, and as we have seen there is no provision for such salvation in the atonement and ransom we should be more diligent in seeking out the true way and walking therein.

J. J. HECKMAN.

THE TRUTH SHALL MAKE YOU FREE

Wherever the truth is preached for the first time this statement may generally be heard: "Why those people teach that unless you believe their doctrine, you cannot be saved!"

To this accusation we plead guilty, because we absolutely know that what we teach is truth. There is not a statement in the Bible that can be made to disprove the teaching that Christ's kingdom is literal, future and to be established on earth, and that there is to be a restoration of the saints and conditions back to their first perfection during his reign, and that life eternal can be obtained only through Christ at the resurrection; nor is it possible to disprove similar truths hinged on these truths.

The following references afford us plain statements on these points. As they are so worded that more than one interpretation cannot be placed on them, man has no right to understand them to mean anything else than what they say. That God's kingdom is future, literal, and to be established on the earth, see Is. 7:6-9; Luke 1:21-33; Rev. 11:15; Acts 16:16-17; Isa. 21:23; Rev. 2:26.

That life eternal and immortality are through Christ at the resurrection, see Lev. 20:33-37; 1 Cor. 16:42-55; Matt. 25:46; Rom. 6:23.

That God has promised a restoration, see Rev. 21:1-27; Amos. 9:10-15; Acts 3:21; Is. 35.

If there are statements on these subjects in God's word which, if taken alone, would permit of more than one meaning, man, to be fair to himself and God, must put the meaning to them which harmonizes with those statements which allow of no interpretation. We must always interpret those passages which may have two or

more meanings in the light of those passages which undeniably have but one meaning; otherwise we make God's word contradict itself.

Since these and other kindred doctrines are truth, they must be believed if we would gain salvation. Salvation means a freedom from sin and its consequence, death. Who can conceive of a greater sin than for one who frankly admits these doctrines to be truth, to have the audacity to say that it makes no difference whether we teach them or not; the belief of them is not necessary, etc. They are detracting from God's glory instead of doing all things to his glory. They belittle his intelligence and place his word and truth on a level with man's doctrines and teachings. They are offering insult, perhaps unconsciously, to the Father when they tell him his truth counts nothing in the changing of a man's life from sin to righteousness, and from death to life eternal; that we can develop pure minds and deeds just as well by keeping before our eyes the heathen's hope of heaven as by keeping before us his hope of life eternal only as a gift from Christ at the resurrection.

Christ says in John 8:32: "And ye shall know the truth, and the truth shall make you free." We have no right to say "the truth" is restricted to Christ's moral teachings and precepts only, and that therefore they are all that are necessary to know and believe in order to be free. Christ says in Matt. 4:4, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. So every word God ever uttered, as soon as it is known to us, must be believed; for the minute we deny it or say it makes no difference, we are pitting our intelligence against God's, and commit an awful sin.

In John 17:21 Christ prays for his disciples as followings: "That they all may be one as thou, Father, art in me and I in thee, they also may be one in us." Here, as in other places, perfect unity is shown to exist between our Father and his Son. It would be absurd, then, to say that Christ held views at variance with the view of God on any subject whatsoever, and it is just as absurd to claim that man can ever come into a oneness with God while holding to views which are contrary to what he teaches on any subject, whether it is the kingdom, nature of man, or the resurrection, or his moral precepts. For instance, if God says that his kingdom is to be set up on the earth, with Christ as ruler on David's throne, and we believe that his kingdom is to be set up in the hearts of men, or that the church is the kingdom; or if God says the latter and we believe the former, would we not be just as much out of harmony with God as though we broke a moral precept and committed theft? And especially so if we do it knowingly, just as breaking a moral precept after gaining a knowledge of it is worse, in God's sight, than breaking it in ignorance. Just as man cannot be freed from immorality without a knowledge and practice of Christ's truths on morals, so governments can not be freed from corruption without a knowledge and practice of his truths on governments; or our social life be freed from its impurity, filth and injustice without the enforcement of his truths concerning our social life. So truth, whatever it is, whether it is your doctrine, my

doctrine, or some one else's doctrine, must be believed to accomplish salvation, which in its consummation will be a state of complete harmony between God and man.

ALTA KING.

WHAT WILL CHRIST DO WHEN HE RETURNS TO THE EARTH?

No. 7

In our former articles of this series we have spoken of the period of the resurrection of the sleeping saints and the changing of the living ones and their gathering into their chambers until the indignation be overpast (Isa. 26:20). Their being hid in the chambers will cover the period of the judgment of the saints. This will also mark the period of "indignation" in which the world will be left to pass through affliction. The prophet Amos (8:11) speaks of a time of trouble such as never was: "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor of thirst for water, but of hearing the word of the Lord. 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." This will also include the "days of Jacob's trouble." This "indignation" period is not only applicable to Israel who are in the land, but it will extend to and over the entire habitable globe. Previous to the flood the wickedness became so apparent that the Lord said: "My spirit shall not always strive with man, for that he is also flesh. Yet his days shall be an hundred and twenty years." During this time the spirit of Jehovah no longer strove with man. They were left to their wickedness until the cup of their iniquity was full. Without the spirit brooding over the world, it would naturally increase in wickedness. God saw that the wickedness of man was great in the world, and that every imagination of the thoughts of his heart was only evil continually (Gen. 6:3, 5). Not only the imagination, but the purposes of the heart were also evil, as in the margin. Such will be the condition of the world when the spirit of Jehovah has been removed. When the saints have been removed there will be no place to deposit his spirit. Then will begin the famine spoken of by the prophet. The moral people on the earth will not be able to keep in restraint the wicked around them. The word of the Lord will no longer be the salt of the earth. It has lost its savor. The spirit is no longer seen brooding over this sin-cursed earth. This is a time when "darkness covers the earth and gross darkness the people." Now men's hearts are failing them for fear, not knowing the future nor what is coming upon them. There is not a nation on this earth that dreams of security, except in the enlargement of their armies and navies. This is truly a time when men cry peace, peace, when there is no peace. The prophet describes it more graphically when he says: "Proclaim ye this among the Gentiles (nations), prepare war; wake up the mighty men; let all the men of war draw near; let them come up. Beat your plowshares into swords and your pruning hooks into spears; let the weak say, I am strong."

The nations today are preparing, unconsciously, for this great slaughter. How long this

period will last we are not able to say. It is evident that "coming events cast their shadows before." Paul has admonished us regarding these times when we read: "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 to fables." Again we read: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; from such turn away." If we but open our eyes we can see these conditions prevailing among us. The courts of our land are kept busy with divorce cases. Our laws legalize these proceedings. When the Christ said to the Pharisees, "It was because of the hardness of your heart that Moses permitted you to divorce your wife," he added, "From the beginning it was not so." God made them male and female. In Jehovah's purpose there was no provision for divorce. Crime is on the increase everywhere. Women are not protected even from the attacks of robbers and highwaymen. Houses are intruded and the valuables taken. Burglars are combined in our larger cities until they make mockery of our laws and the police, whose duty it is to suppress them. They are no longer terrorized by our laws. The death penalty seems to have no effect upon the murderer. Are we not just entering the "time of indignation?" Can not the faithful see by the eye of faith that the time of our redemption draweth near? 1914 casts its shadow toward the time when men will seek for death and will not find it. They will call for the rocks to hide them. The inhabitants of Jerusalem did not believe that destruction awaited their city, although Jesus warned them of it. Thus is the world doing today. "My spirit, saith the Lord, shall not always strive with man; for that he also is flesh," is spoken against the inhabitants of this cosmos. A much darker picture is in store for those who know not Jehovah's purpose. This indignation period will pass, and the dove of peace will again brood over the land. The picture of our time is appalling. Two of the strongest forces are being let loose against each other for destruction; capital and labor are the crowning evils of today. I refer to the organizations as we have them today. Let the nations become engaged in war, which they must; then law will be a mockery; nothing will restrain. The police force will unite itself with the money power, and murder will be the rule and not the exception. The coming one is the last gathering of armies to settle commercial troubles. These times will come to an end, as spoken by Joel: "The Lord also shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people and the strength of the children of Israel." The armies of the nations will then be rebuked. Let us pray for our redemption.

D. C. ROBISON.

WHAT ARE YOU DOING?

"To every man his work." Then there is work for you. Have you done it? Are you doing it? Are you ready to do it? Are you in working order? Dull tools do not often get used. Wordly Christians are not fit for instant service. The great Archer searches in his quiver for "a polished shaft." Are you such an one, or are you dimmed and rusted by worldliness and unbelief, by folly and secret sin?

Your work is a personal work. Assemblies and societies cannot do it for you. The servants will not give up their accounts at last in squads or companies; each must stand alone; every man must "give account of himself to God." So much life; so much energy; so much intellect; so much physical vigor; so much influence; so much education; so much money; so much opportunity; so much light; so much truth; so much blessing from the Lord: now what have you done with it all?

That is the question that must be answered at the judgment day; and it is a question which I would affectionately press upon you now. There have been times of ignorance which God overlooked, but those times are past. There have been days of darkness, and persecution, when there was a famine for hearing the word of the Lord, but they are gone, and the Bible is within the reach of all who desire it. There have been days when men seemed to be crushed by oppression, and lacking opportunity, and were thus hindered from serving the Lord; but those days are departed. We live in the light of an open Bible, and within the sound of a preached gospel, and we are surrounded on all sides by privileges unspeakable, and mercies countless as the sands. Never was there an age so favored; never had men a responsibility so great, so far-reaching, so solemn.

And now, with all these privileges, what are you doing? How are you meeting the demands of the age, and the obligations which God imposes? How will you answer when he comes to reckon with his servants? Are you a servant of the crucified and risen Lord? Have you been bought with blood, and saved by grace divine? Have you deliberately and willingly and publicly taken upon yourself Christ's yoke, and consented to be his follower? Are you honored to receive the commands of the Most High God and to serve the Lord Christ?

Remember, then, that you have responsibilities, and there is for every servant a time to give account. The Master will come to reckon with his servant, and in that reckoning day, and in that reckoning, you, with others, must bear a part. The Master has many servants, differing in character here as they will differ in destiny hereafter. There is the wicked servant, who, having been forgiven his debt, still takes his fellow-servant by the throat, and claims at his hand the payment of the uttermost farthing; who shall, in that reckoning day, find that the forgiveness which he boasted of is cancelled, and be himself delivered to the tormentors, until he pay the uttermost farthing (Matt. 18:26-32). There will be the wicked and slothful servant (Luke 19:22), who, discontented with his one talent, wraps it in a napkin, and hides it in the ground, and thus becoming an unprofit-

able servant, is cast into outer darkness. There is the evil servant, who shall say in his heart, "My Lord delayeth his coming," and smite his fellow-servants, and eat and drink with the drunken (Matt. 24:48-51; Luke 12:45-46), and who shall be cut off, and receive his portion with the unbelievers.

Then there shall be the "faithful and wise servant," whom his Lord hath made ruler over his household, to give them food in proper season; and blessed is that servant whom his Lord when he cometh shall find so doing, and shall make him ruler over all his goods (Matt. 24:45-47); Luke 12:42-44). And there is the servant who has multiplied the talents committed to him, causing the five pounds to become ten, to whom the Master shall say: "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 the Lord" (Matt. 25:21).

Such are the different classes of servants which are described and shall be reckoned with by the Lord. They are now doing their work, and shall by and by receive their reward. In which of these classes will you be found in the great reckoning day? In which class are you now? Are you, as a servant, faithful or slothful? Are you a good servant, or an evil servant? What are you doing today?
H. L. H.

God bless the good-natured, for they bless everybody else.—Henry Ward Beecher.

Happiness is a by-product obtained from work well done.

To suffer and be silent, that is a divine art. There is weakness in the excessive craving for sympathy. You think that you are having a harder time than your neighbor, from whose lips no complaint ever escapes; but, if you knew what his lot is, you might deem yourself fortunate in comparison with him.—The Watchman.

He who frets has lost his God—is indeed as if God were not.

Surely it is worse than having no God to kneel down and say, "Our Father, who art in heaven," and then to go forth fretting and fearing as if he never knew or cared.

It is worse than being an orphan to have a Father and yet forget his love.

How perplexed the angels must be at the sight of the fretting child of a heavenly Father!

"Has he not a Father?" asks one in amazement. "Does not his Father love him?" says another. "Does not his Father know all about him?" says a third. "Is not his Father great and rich?" asks a fourth. "Has not his Father given us charge concerning him?" say they all. "How then can he fret?"

If there be one grain of truth in our belief that there is a living God who holds us unutterably dear, who is seeking all things and through all things ever to lead us to the highest, the fullest, to the best, what room is there for us to fret or fear?—Mark Guy Pearse.

THE RESTITUTION

Issued Weekly By

Entered as Second-Class Matter February 6, 1913, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.
ROBERT G. HUGGINS.....Editor
BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

THE RESTITUTION PUBLISHING COMPANY

Hurton H. Lang	Harry Pott
Chas. A. Goss	Robt. G. Pate
Buell W. Nutt	Robt. G. Huggins

W. S. Tomlinson

SPECIAL CONTRIBUTORS

S. Roxana Wince, Pierceton, Ind.
 Dr. Chas. A. Goss, 10513 Lee Ave., Cleveland, O.
 Almus Adams, 3944 Hartman Ave., Ames Station, Omaha, Neb.
 Flora A. Wood, Chico, Cal.
 George Francis, Albany, Wis.
 J. J. Heckman, Ames, Neb.
 Geo. B. Alldridge, 11320 Knowlton Ave., Cleveland, O.
 S. H. Thomas, Proctor, Mont.
 E. W. Knapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., 10623 Lee Avenue, Cleveland, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exercise of particular texts in the writings of contributors.

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

We have enjoyed recently visits from Brother and Sister Chas. Moore, Sisters Mary and Ella Knowles, and Brother Buckman, all of Salem, O.

Our members have been augmented by the return from New Mexico of Brother and Sister Walter S. Tomlinson, and by baptism of Sister Riha, formerly Roman Catholic.

Without divine assistance man cannot save himself, and without man's acceptance of divine help, providence does not propose to save man. We are laborers together with him. (1 Cor. 3:9).

In preaching the minister should observe three things:

First, to remember he is not inspired, and therefore should have studied well his subject;

Second, that he is addressing dying men upon the theme of eternal life, and therefore should embody in his sermon the terms of the gospel, without which, though he give a flaming address, he is not telling people how to be saved;

Third, he should avoid all harshness, remembering there is no argument in abuse. Many in his audience know nothing of the terms of salvation. Treat them kindly, and preach to them plainly.

Hypercritical friends always make us feel uncomfortable; they are particularly trying in hot weather. During the week we were taken to task by a correspondent for speaking of our discourse on "The Death of Christ" as "a sermon." To please the ear of this writer and others who "make a man an offender for a word" (Isa. 29:21), we must call the address "a lecture." And the objection turns upon the fear that by using the word "sermon" we are becoming tainted with orthodox phraseology. Now the word "sermon" means a "discourse on a text of scripture," while a lecture means an "instructive discourse," merely, it may be, an "instructive" discantation on geology, astromomy, infidelity, or anything else in the world! By usage, to lecture generally means a discourse upon some secular subject; a sermon an address upon a religious theme. Infidels lecture; Christians preach sermons. Why should our correspondent wish us to reject religious terms for religious things, and use in their stead infidel nomenclature? Why? Anyway, let us drop non-descript distinctions for the sake of our nerves until the weather get cooler.

Following remarks, taken in part from Eureka, concerning God, his Spirit and Sons, may be helpful to those who are interested in the deep things of God.

1. Moses, the prophets and Jesus all teach that the Godhead is one Ail or power, and that this unity is absolute.

2. That the One Self-existent Eternal Ail hath never been seen by mortal man; that he is an undivided and indivisible unity, pre-existent before the beginning of all things intelligent and material.

3. That he dwells in unapproachable light.

4. That spirit emanates from his substance, and that space which is unbounded or infinite is filled with his spirit, which is seen in lightning and heard in thunder.

5. That all created things are out of his spirit, and by it, and hence Father of all that exists.

6. That there be Gods many and Lords many called Elohim, Shaddai, Adonia.

7. That by implication these created deities have all been originally subject to evil, even as we, and became immortal Gods after the moral and type exhibited in the biography of Jesus.

8. That all immortals are sons of God—of him who only hath immortality, as an essential quality of his self-existent and uncreated substance.

9. That in seeing God, men saw embodiments of the Spirit of the Eternal Increate, not the Eternal Himself, whom no man can see; and these embodiments are sons of power, i.e., sons of God.

10. That the doctrine concerning God reveals the multitudinous manifestation of the One Eternal Increate by his spirit, which is styled the manifestation of the sons of God.

11. That these sons of power (sown in weakness, raised in power) in the aggregate constitute the name of Jehovah—a name of a multitude—a myriad manifestation of the Invisible God,—the one I shall be; God manifested in flesh, which is a grand mystery, but apostolically revealed.

12. That sonship to the Eternal One is an Old Testament element of this great mystery, and that an individual son was necessary to the development of the many sons, as Isaac was to Israelites indeed; we through Jesus.

COMMUNICATIONS

Dear Restitution:

This finds me at Mora, Minn., in the midst of an effort to place the gospel before a community that never has heard it from our point of view. We have a splendid turnout and extra good attention, but what kind of soil it is remains to be seen. I leave here June 15th for Oregon to help the brethren in that state in their yearly conference. If there is any one between here and the coast who would like a meeting I shall be glad to stop off and help them. When I came home the middle of May I had intended to go at secular work, and had made arrangements to do so, when I received a request to come up to Reading, Minn., and hold them a few meetings, which I did; and then came the request for a meeting here, and also the request for help at the Oregon conference. So I laid aside the secular work for the present. I expect to return to Iowa some time before August 15th. The harvest truly is great, but the laborers are few.

I have received a letter from a sister who recently came into the faith, who attended some Pentecostal meetings, and was much impressed with what they seemed to have in the way of the Holy Spirit, and like Simon of old, desired very much to have their power. But she was wise enough to take it to God in prayer and through his help her prayer has been answered. Now she is rejoicing in the spirit of God that comes through obedience to his word and resting in his promise of the Holy Spirit in its fullness when the purchased possession is redeemed (Eph. 1:13, 14). Pray for us, brethren, that we may be able to present the truth in its purity, and that the seed fall upon good ground.

Yours in the work,
O. J. ALLARD.

CONDITIONS OF JUSTIFICATION, SONSHIP AND ENDLESS LIFE

"He that loses time and opportunities can never get them back. There is no sacrifice, ransom, nor forgiveness in the sense of undoing the consequences, for such wilful sin after justification (Heb. 5:26). That is sin against the Holy Spirit, and the person must bear the consequences—loss of position and influence. The ransom is to recover from death, or to make alive in Christ. This secures full justification, sonship, and endless life; but the position to be occupied in the kingdom of God depends upon the use made of opportunities."

The writer of the foregoing extract would have us to understand that it is impossible to lose anything but "position and influence" in the kingdom of God through neglect of "time and opportunities;" that no matter how we may abuse these, we are certain of "full justification, sonship and endless life," which are "secured" by "the ransom." The following lines are intended to show the pernicious consequences arising from the position assumed.

The writer speaks of "the ransom" as securing "full justification," etc. The conclusion is inevitable that in his system there are two methods of justification, the one secured by the ransom, and the nature of the other to be inferred by the reader. That all men are sinners and in need of justification seems to be understood, as also that there is such a relation or condition as justification in this life, which may be followed by "wilful sin."

Justification implies and involves "offenses," mentioned in Rom. 5:16. These offenses are acts committed against God, and are contrary to his will. As the first "offense" ever committed against God (5:16), they are connected with certain consequences. "Death by sin"—is the inevitable tendency. As then, so now, "the wages of sin is death" (Rom. 6:23). All have sinned (Rom. 3:23), and all are under the sentence of death (Rom. 5:12). As the offense of sin is against God, the Lawgiver who is able to save or destroy (Jas. 4:12), he alone can pardon or justify, and upon such terms and conditions as he may set forth. "It is God that justifieth" (Rom. 8:23). To justify is "to prove or show to be just, or conformable to law, right, justice, propriety, or duty." What class of persons does he justify? Those who need justification, surely—whom the apostle Paul styles "the ungodly" (Rom. 4:5). And there is no difference between "circumcision" and "uncircumcision," Jew and Gentile, in this respect; they are "all under sin" (Rom. 3:9). Is this justification conditional or unconditional? Surely not unconditional. God declares his righteousness: that he might be just and the justifier of him that believeth on Jesus (Rom. 3:26). This is his method of justification. He has taken the initiative in this matter: he set forth Jesus Christ to be a propitiation (the object through whom to show his pity) through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God, and in this way becomes the justifier of him that believeth on Jesus. God set forth Jesus Christ without the aid of the sinner; but having thus set forth and publicly declared him as the Object of faith (Rom. 4:25), the blessing or favor of justification is appropriated "through faith in his blood." Ages ago God had it in mind to "justify the heathen through (ek, out of) faith," and so proclaimed glad tidings to Abraham (Gal. 3:8). "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). What is this faith? We may say, in a word, it is confidence, trust in God. It has to do with "things hoped for" and "things not seen" (Heb. 11:1). It takes God at his word.

We may further remark that such justifying faith is active faith. "Abraham our father" was justified by active faith (Rom. iv: 1, 2). It is said that he "believed God, and it was counted to him for righteousness" (v. 3). How much did he believe God? He was "fully persuaded that what he had promised, he was able also to perform" (Rom. 4:21). "By faith * * * he offered up Isaac, of whom it was said, that in Isaac shall thy seed be called, accounting that God was able to raise him up, even from the dead" (Heb. 11:17-19). Thus "was not our father Abraham justified by works when he offered Isaac his son upon the

altar?" And we see that "faith wrought with his works, and by works was faith made perfect. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness" (Jas. 1:21-23). His works, then, were the practical demonstration of his faith. From all of which we see that man is justified in the sight of God, shown to be conformable to God's law, to right, justice, propriety, and duty, whose faith in God prompts him to fulfill the demands God makes upon him. This is God's method of justification as revealed in the holy Oracles. Is there any other method revealed? We are given to understand by our author that there is. His method takes no account of any conditions, or faith in God, but simply asserts, without a shred of evidence in its support, that "the ransom secures full justification, sonship and endless life." Faith requires effort and sacrifice, and if we can be sure of the blessings named without faith and without obedience to God it is little wonder that many are resting on the delusive hope of "full justification, sonship and endless life" without making the sacrifices demanded of and made by others in order to the enjoyment of these blessings.

That the justification here spoken of has reference to the future life is evident from the language employed. "The ransom is to recover from death or to make alive in Christ." According to the teaching of the word of God men come to be "in Christ" through faith and obedience, but here we have an additional plan of bringing men into Christ which requires neither faith nor obedience.

"Sonship" is another of the favors which are said to be "secured by the ransom." True enough. But how is this sonship brought about? Has God any method in the distribution of his favors? The apostle Paul wrote to the brethren in Galatia, "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). Is it possible to be the children of God without faith? "Without faith it is impossible to please him" (Heb. 11:6). Then how can there be a sonship without faith?

What about "endless life?" Are any conditions to be observed in order to its enjoyment? Jesus complained to the Jews: "Ye will not come unto me that ye might have life" (John 5:40). This shows that the proper attitude toward the Lord Jesus is a very essential condition toward the enjoyment of endless life. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:15, 16). At another time he said to the Jews: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that hath sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24). "This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40). Language could not be stronger and plainer to show that the enjoyment of everlasting or "endless

life" depends upon the proper observance and improvement of "time and opportunities."

I would impress upon the reader by way of emphasis that "without faith it is impossible to please" God (Heb. 11:6). How can a man be justified, how become a son of God, how obtain endless life, as long as he does not please God; and how can he please God without faith? Unbelief is a sin against God which results from "an evil heart" (Heb. 3:12).

There is another feature to which I ask attention. If "the ransom secures full justification, sonship and endless life" to one person, it ought to secure the same blessings to another. Either a man is "fully justified," or he is not. If he is fully and unconditionally justified of his disobedience to God, another man who has simply allowed "time and opportunities" to slip by unimproved it should in fairness also be fully justified. If he is justified for such neglect, or in spite of it, why deprive him of "position and influence?" Are not these granted upon condition of continuance in a justified state? Then why not give them to another who is "recovered from death, or made alive in Christ," with "full justification," etc., secured for him by the ransom? How "full" would a justification be that does not fully justify of all past shortcomings?

What about the "loss of position and influence?" Is that all that can be "lost?" Our author would have us so understand. Is this true? According to the words of Jesus, "whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall find it. For what is a man advantaged if he gain the whole world, and lose himself, or be cast away?" (Luke iv: 23-25). Thus not merely "position and influence," but "life" may be lost, and the man himself "cast away." "Lay hold on eternal life" (1 Tim. 6:12).—Reprinted from *The Restitution*, vol. 53.

PRIDE

Webster defines pride as "the state or quality of being proud; inordinate self-esteem, or unreasonable conceit of one's own superiority, which manifests itself in lofty airs, distance, reserve, and often in the contempt of others."

We are often amazed at the indifference displayed by those to whom we humbly endeavor to present the blessed truth, yet he who spake as never any other man spoke experienced the same proposition. Our blessed Lord uttered precious truth, and those who were in a right condition of mind received it gladly, rejoicing in the truth that was able to make them free. But to those who possessed minds influenced by the spirit of pride it stirred up envy, resentment and an evil spirit.

This must necessarily be the case always. For as our dear Lord pointed out the truth is represented by the light, error by the darkness, hence a spirit of antagonism always exists between them. Where one is the other is correspondingly lacking; where one comes in the other departs proportionately. Touch a man's pride, you arouse his whole being. Blessed, therefore, and favorably conditioned are the humble, the meek and the lowly of heart. They are not only better prepared to re-

ceive the good tidings respecting the kingdom, but will be better prepared to follow the footsteps of the Master in the attainment of the glorious kingdom.

The prophet Jeremiah informs us that "deceitful is the heart above all things, and who can know it? The Lord search the heart, probe the veins; yea, to give unto every man according to his ways, according to the fruit of his deeds" (Lesser). Obadiah agrees with Jeremiah and declares in verse 3 that "the pride of thine heart hath deceived thee." While, strictly speaking, this was in the past and related to Edom, yet is it not also true respecting the present? Our dear Lord illustrated the heart as the sod upon which the seed (the word of God) is sown; if the heart was an honest one, and one that loved the truth, it would bring forth good grain; but if the heart was proud and selfish it would bring forth thorns and briars.

Pride is one of the most rank and pernicious weeds that human nature can produce. In some natures it thrives more rapidly than in others, and manifests itself in a variety of ways. The symptoms of the existence of the malady within us (if we permit it to exist) are conspicuous and varied. One of the prominent symptoms is "boasting;" another is "a proud look;" another "a haughty and self-conceited gait and demeanor." Someone has wisely said that when we see the tail of a fox sticking out of a hole we know that the fox is not far off. So when we see these outward symptoms we know that pride is concealed beneath the surface.

The apostle Paul in writing to Timothy saw this day—our day—and described it as follows: "This know also, that in the last days perilous times shall come. For men shall be lovers of themselves: covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers; false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, highminded, lovers of pleasure more than lovers of God. Having a form of godliness, but denying the power thereof. From such turn away; for of this sort are they which creep into the house and lead captive silly women laden with sin, led away with divers lusts, ever learning and never able to come to the knowledge of the truth."

Again he declares: "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; speaking lies in hypocrisy, having their conscience seared with a hot iron."

Peter speaks along the same lines also, declaring: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

Beloved, all this is caused by pride. Pride is hateful in the sight of God; it is an abomination to the Lord. It causes the possessor to think more highly of himself than he ought to think;

and to rely upon his own knowledge and wisdom, more than upon the knowledge and wisdom which proceed from God. One who is proud has his mind filled with exalted ideas of his own greatness, ability and importance. So that there is no room left for the storage of the teachings of the spirit. "By which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Cor. 15:2). Hence, dear brethren, if we permit pride to dwell in our hearts it will surely eat as doth a canker and bring about the direst results (2 Tim. 2:15, 16, 17, 18).

Solomon says that "Pride goeth before destruction, and a haughty spirit before a fall." Had he but remembered this God would not have divided his kingdom, as recorded in 1 Kings 11:33, 34. Pride led Solomon astray. It was pride that caused the fall of our father Adam; he desired to know more than God at the time found it expedient for him to know. Who can read the history of the Uzziah king of Judah and but admire his brilliant reign, feeling his heart going out to him, as the record says: "And he did that which was right in the sight of the Lord," but as we read we are informed: "But when he was strong his heart was lifted up to his destruction, for he transgressed against the Lord his God and went into the temple of the Lord to burn incense upon the altar of incense." Read the history of this king, brethren; you will find it in 2 Chron. 26:1-23. It will make you feel humble and not wish, like him, to be the "whole show."

Beloved, in a recent Wednesday evening Bible study, the question arose as to the meaning of "the fear of the Lord." Well, Proverbs 8:13 makes it pretty clear to my mind: "The fear of the Lord is to hate evil, pride and arrogance, and the evil way, and the froward mouth, do I hate."

I believe that the froward mouth is another form in which pride manifests itself. There is a tendency, if we do not watch our heart very closely, to talk too much, to tell how much we know, to impress the brethren with our erudition. Our hearts are treacherous, and unless constantly upon our guard the first thing we know we find that we are talking for effect. So, beloved brethren, try to remember Peter's advice to our wives, which in my judgment is good for the husbands also: "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, which is in the sight of God of great price" (1 Pet. 3:4). In Dan. 4:30 we read: "The king spake and said: Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Yes, beloved brethren, the king said this; and, mark you, God saw into the heart, and so we read in the next verse that "while the word was in the king's mouth there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee." Beloved brethren, if we lift up our hearts in pride and allow it to go unchecked and unconquered in us, it will cost us a place in the glorious kingdom of our dear Lord. Let us daily examine our hearts, praying that our heavenly Father will strengthen us, and root out and cast far from us this most pernicious

cious wed of our nature, and plant in its place that spirit of humility which was so conspicuous in Christ, and which must be manifest in all those who seek his companionship in the glorious age now bursting in upon us.

Finally, my brethren, let us "follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you and thereby many be defiled," always bearing this in mind, that "a man's pride shall bring him low;" but honor shall uphold the humble in spirit."

GEORGE B. ALLDRIDGE.

OBITUARY

Mrs. Anna B. Logan

Mrs. Anna Brooke-Logan died at the family residence two miles southwest from Plymouth, on the Winamac Road, at 10 o'clock a. m. Friday, June 5, 1914, at the age of eighty years, three months, and twenty-four days. She was quite well the second day before, being up and around the yard, but had been sick a few weeks before; and on Thursday morning became unconscious and passed away peacefully.

She was the daughter of Isaiah Brooks and Maria Carpenter-Brooke, and was born in Ohio, February 12, 1834, and came to this county soon after its organization.

She was united in marriage to James W. Logan, a member of the pioneer Logan family, and they established a home, and have been active in the development of our county. Of their offspring, four children survive, namely: Harley A. Logan and Mrs. J. B. Liggett, of Plymouth; and Loretta Logan and Mabel Dreibelbis, who live at the home place; and six grand children, namely: Ford and Fay Wingett, the children of Clara Logan-Wingert, deceased, and buried in Oak Hill cemetery; and Ruth Binder, daughter of Harley A. Logan; and Daisy Durbin, and Opal Liggett, daughters of Mrs. J. B. Liggett; and Beatrice Dreibelbis.

The deceased united with the Church of God in 1875 under the ministry of H. V. Reed, and remained a member to her death.

Funeral services were held from the residence Sunday afternoon at two o'clock, June 7, 1914, conducted by D. E. Van Vactor. The services were largely attended by her old friends and neighbors who followed her to Oak Hill cemetery, where sister Logan was laid away to silently await the coming of Jesus, the great life-giver.

D. E. VAN VACTOR.

Confusion and strife mark the religious world today, because people do not die to themselves and get rid of their unbelief and deceitfulness. These cannot live where true, simple faith abides. He who loves God with all the heart and soul, mind and strength, will demonstrate a life of simple, triumphant faith that will conquer every foe, quench the violence of fire, subdue the kingdoms of unrighteousness and go through every fiery furnace without the smell of fire on their garments. "O, for this living, mighty faith, that once to saints was given!"—Sel.

THE RESURRECTION OF THE BODY RENDERED UNNECESSARY

Who that believes in going to heaven, or paradise, at death, in the form of an immortal spirit, but have queried in their own minds concerning the object of the resurrection of the body? If to die, and so "depart and be with Christ," was "far better" than to live in the body, why should soul and body ever be united. This question will force itself upon the mind; and thus the door has been opened in the most orthodox churches for the denial of the literal resurrection on the part of many, while multitudes neither care for or think of it. An inspired Paul may cry, "If the dead rise not, those who are fallen asleep in Christ are perished!" but his words will have no effect on those who believe the body to have been merely a cage or prison for the soul, and that the latter having left the body has departed to be with Christ, and it is, thus, in a far better condition than it could be while in the flesh.

If the Pauline theology had never been corrupted, by the introduction of false notions concerning the intermediate state and true nature of man, the rise of a multitude of errors would have been rendered impossible. The true import of baptism would never have been lost in meaningless sprinklings or affusions. It was only by losing sight of the importance of the resurrection of the body that such trifling ceremonies ever obtained in the Church. Rationalism, Restorationism, Universalism, Spiritism, the Roman theology, are all founded on the doctrine of man's natural immortality. In short, there is scarcely an error corrupting modern theology but falls to the ground with that dogma. The great original falsehood, "Ye shall not surely die," deceived our first parents, and their children have drank deeper and deeper into the error, until it is well nigh universally received.—Selected.

Of all the good gifts which ever came out of the wallet of the Fairy Godmother the gift of natural gladness is the greatest and best. It is to the soul what health is to the body, what sanity is to the mind, the test of normality.

BLISS CARMAN.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WILLIAM G. ROTHE, American Agt.,
1301 Park Place Brooklyn, N. Y.

NOTICE

After June 15, 1914, send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-55); the final destruction of the wicked (1 Sa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:3-18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 66.

AKRON, O., JULY 7, 1914

NUMBER 24

PRAYER

O God, we pray that if any of us have come into thy presence seeking for some relief from the pressure of great burdens, or some calming from the gnawing of great anxieties, thou wouldst draw near to a ny such, and be very gracious to them, and speak thy healing and strength-giving word in their souls. Thou, who didst of old rebuke the winds and the storms and said "Be still," and there was a great calm, speak some words over our troubled hearts. We beseech thee for the light of thy love to shine into our hearts. May there be joy there, born of communion with thee, and may we day by day, in all the variety of our occupation, character and circumstances, find thy presence with us all-sufficient, and more than sufficient, for our utmost need. Through Jesus Christ our Lord. Amen.

WHAT MUST I DO TO BE SAVED?

No. 3

Knowledge Necessary

I am not contending the one must be educated in all the arts and sciences in order to be saved, but that he should know enough about God's revelation to man to understand his duty to God. Our more ancient sects, such for instance as Baptists, Presbyterians and Methodists have for a long time taught that the only necessary thing for a sinner to do is to get religion, by believing you are saved. You can be saved, or as they put it, "only believe you are saved and you are saved." This has been taught for gospel among them for ages. It matters not how ignorant one may be if he confesses that he feels saved, with them he is saved.

The Campbellion reformation made an advance step ahead of them; it taught that one must believe certain scriptural doctrines in order to obtain salvation. The only trouble with this is they stop short of the full teaching of Holy Writ. They teach faith, repentance, and baptism, which is according to sound words; but the faith they teach is not the "one faith" of God's word. They ask the new convert if he believes Jesus Christ is the Son of God; his reply being affirmative he is then immersed. They do not know whether this convert is Unitarian or Trinitarian, as all parties believe in some sense Jesus is the Son of God. They are not consistent in admitting all beliefs in their sect, because in so doing they only make up another people as ignorant as the older sects. They do not know whether the new convert believes "the things concerning the kingdom of God," or not, as they do not ask him. They are behind the apostles here for they always ascertained the be-

lief of disciples before baptism. An Israelite who knew the scriptures understood the things of the kingdom and were not questioned perhaps like a Samaritan or a Gentile, but no doubt enough was asked them to settle all doubtful questions. Man, to know the conditions of salvation, must have a knowledge of what is written, and it is not usually gained in a single series of meetings, unless they are of long continuance, or the student applies himself very diligently. God's revelation to man was not given to be kept in a napkin, but to be taught (Ex. 24:12; Lev. 10:11; Deut. 24:8). Israel is commanded: "Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons" (Deut. 4:9). "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" (Deut. 6:7; 11:18,19; Psa. 78:4-6).

Why should those things be taught? "That they might set their hope in God, and keep his commandments; and might not be as their fathers a stubborn and rebellious generation that set not their heart aright, and whose spirit was not steadfast with God" (Psa. 78:7-8). "Gentiles walking in the vanity of their mind, having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:17, 18). "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee," etc. (Hosea 4:6). "Therefore my people are gone into captivity, because they have no knowledge," etc. (Isa. 5:13).

From those texts and many others which could be quoted, we see that even God's people "are destroyed for lack of knowledge," and Gentiles are "alienated from the life of God," because of their "ignorance." An alien being a foreigner has nothing in common with a citizen. "Aliens" from the covenants of promise, and "without hope" (Eph. 2:12, 13). So you see the danger in being ignorant of God's plan of salvation. Peter says: "Seeing ye have purified your souls in obeying the truth through the spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, being learn (begotten, R. V.) again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (Pet. 1:22, 23). We would not know whether we had obeyed the truth or not, if ignorant of what the Truth is. Timothy was told:

Oregon Bible College
Oregon, March

"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. 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. 3:14-16). Everyone should desire to become wise unto salvation, and the way Timothy became wise was by knowing the Holy Scriptures; a very good example for us.

The Bereans were commended for pulling the old book on Paul to see if what he taught was true (Acts 17:11). Many modern so-called preachers are offended because some little fellow draws the Bible on him and asks him to prove his teaching true; but not so with the Apostles. G. R. Ezzell in his book, "The Great Legacy," gives as a rule: "All the items that are found clearly to exist in any given case of salvation, as necessary thereto, are necessarily implied in all other cases, though they may not be mentioned" (page 193). Mr. Ezzell being a follower of A. Campbell weaves up the very best defense of his teaching that can be made. But if we find that some believed "the things concerning the kingdom of God and the name of Jesus Christ," before baptism (Acts 8:12) and those were essentials in the one faith then we must conclude that all were to believe those same truths, if Mr. Ezzell's rule is true. By reading Acts 28:31; 19:18; 20:25; and 28:23, the reader will find such to be the case. Then one who is ignorant of what the kingdom of God is to be, is not a fit subject for baptism, because he cannot believe the things concerning that of which he is ignorant: And so in the things of Jesus. "The gospel of Christ is the power of God unto salvation (Rom. 1:16). Many preachers are unable to tell us what the Gospel is, and if the reader doesn't believe I am correct in this statement, question a few of them. We must believe the gospel before baptism (Mark 16:15, 16). But if ignorant of what the gospel is, how can we believe it? "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 exercise loving-kindness, judgment, and righteousness in the earth" (Jer. 9:23, 24). Can we know, or understand Jehovah if ignorant of what he teaches concerning himself? "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (Jno. 17:3). If we fail to know God the Father as the only true God, and Jesus Christ as the one whom he has sent, we have lost all, because we fail to get eternal life. The Father being the only true God, excludes the Son from being "God the Son," as Trinitarians teach, unless the Son is a false God; so with the holy spirit. Our Campbellite friends are ignorant of these vital truths. Then to those who are seeking the way of life, we would say with the prophet: "Stand ye in the ways, and see, and ask for the old paths where is the good way, and walk therein, and ye shall

find rest for your souls" (Jer. 6:16).

J. J. HECKMAN.

THE RESTITUTION

S. Roxana Wince

What is to be restored? "All things spoken of by the mouth of all the holy prophets since the world began." To him that overcometh will I give to eat of the tree of life that is in the midst of the paradise of God." He will build again the tabernacle of David that is fallen down. "They shall repair the waste cities, the desolations of many generations." "For the Lord will have mercy on Jacob and will yet choose Israel. And set them in their own land. And the strangers shall be joined with them, and they shall cleave to the house of Jacob." "He shall cause them that come of Jacob to take root; Israel shall blossom and bud and fill the face of the world with fruit." "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. Not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." The desert shall blossom as the rose." "The lion shall eat straw like the ox." "The wolf and the lamb shall feed together." "The Levites * * * shall be ministers in my sanctuary, having charge of the gates of the house and ministering to the house; they shall slay the burnt offering and the sacrifice for the people. * * And they shall not come near unto me to do the office of a priest unto me, nor to come near unto any of my holy things in the most holy place" (because they went astray after idols). "But the priests, the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God" (Ezekiel 44:10-17).

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee it shall come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." "Thou wilt cast all their sins into the depths of the sea." "A priest forever after the order of Melchisedek." "That of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne." "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." "He hath made us unto an God kings and priests, and we shall reign on the earth."

These are a few of the things that are to be restored. The restitution does not consist in placing the world of mankind just where Adam stood. The lost dominion, the paradise state, the tree of life, the beautiful rivers, the peaceful nature of animals, the fertility of the soil, all are given back again; but how many other lost things come back!

How much of added glory and peace and bliss! A new earth, a sevenfold splendor of the sun, the light of the moon as the light of the sun. "Thy sun shall no more go down, neither shall thy moon withdraw itself." This will be literally true. Mr. Patterson, who wrote "Fables of Infidelity and Facts of Faith," says: "The earth is rushing on toward a region in the heavens filled with glorious

suns." I can not give the exact language, but the idea is that, having so many suns, our sun will never set.

And, best of all, sin will be gone, and with sin, tears, and sorrow and death, our hearts will break no more over the degeneracy of our race. No more will we weep in helpless agony over the fall of our loved ones. "Thy kingdom come, thy will be done on earth as it is done in heaven."

THE HOLY SPIRIT

L. T. Nichols

No. 12

Bishops and Elders

How many have said to me: "If it is true that no one is now healed by the direct power of God, as in the days of the Apostles, what will you do with James 5:14?: "Is any sick among you, let him call for the elders of the church; and let them pray over him, anointing him in the name of the Lord."

Our answer is that we will let it apply just where the Almighty intended it should, and that was while the gifts lasted. So long as there were elders it was right, and they had the power to lay on hands and heal the sick. Seeing that it took an Apostle, or one appointed by an Apostle, to ordain an elder, a bishop or a deacon, we prove that there has not been an elder or bishop ordained of the Almighty since the end of that age. The twelve Apostles were the last Apostles of the Lamb; this we have proven. Then the elders and bishops ordained by them, and those whom they ordained, were the last bishops and elders ordained of God. The apostolic believer when he received the Holy Spirit acquired wisdom and knowledge which were a benefit to all. He could heal the sick, speak in unknown tongues, have power to discern spirits, to tell who was worthy to be ordained. How different with those who claim to be subjects of the Holy Spirit power now! Not a single scriptural idea do they possess more than before, nor have they a single power that they did not possess before. The Apostles and those whom they ordained could manifest their power by the effects produced. A man who claimed that he had Holy Spirit could prove his assertion to the conviction of all. When he laid on hands he had something to impart; but, in the absence of the power, the laying on of hands, as at the present day, is but a mockery. Paul, speaking to Timothy in 2 Tim. 1:16 says: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee, by the putting on of my hands."

This gift of God, or the power imparted by the putting on of the hands of the Apostles, was real. No one has the power to do the same in our day, and to have the semblance lacking the reality only brings disgrace upon the name of Christ. Such laying on of hands as is practiced at the present day is carried on by the Mormons, but should not be by any who claim to be followers of Christ. That old Mormon elder—what does he have to impart but his teachings? But that is the reason that thousands are still held in the strong delusion, because they have been taught that there can be elders and bishops now. As we have stated, in order to ordain elders they had to have the gift of discerning spirits so as to tell who was worthy,

for Paul says in 1 Tim. 3:10: "Let them first be proved; then let them use the office of a deacon, being found blameless."

Those who had the gift of discerning spirits could tell who was worthy. If the same qualification were required now as in the Apostolic days, where would you find the bishops and elders? Even in the Apostolic days there were few who had the power of imparting the Holy Spirit by laying on of hands. There was Philip, who had received the Holy Spirit by the laying on of hands of the Apostles (Acts 6:5, 6), yet when he went down to Samaria and preached unto them the Holy Spirit was not given until after Peter and John came down to them and laid their hands upon them (Acts 8:14-17). No doubt many will say: "What will we do without bishops and elders now?" Do as we do. We have the Apostles, elders and bishops that were divinely appointed; we have their blessed word and practice, and by them we are ruled and governed. By their law and practice we are enabled to live without a quarrel—all speaking the same things. We preach under the command of the Lord Jesus himself: "Let him that heareth say come" (Rev. 22:17). To do this we must "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Do not understand from this that we do not believe in appointing officers in the church, for we do. God is a God of law and order, and all things must be done orderly. We have our duly appointed officers, but we do not go through the form of laying on of hands to do it. We do not pretend to do something that we have no power to perform.

A BIBLE LESSON

The Father, Son and Holy Spirit

1. What is the doctrine of the Trinity? A belief in a God who is composed of three personalities—God the Father, God the Son, and God the Holy Spirit, each being equal and having existed from eternity.
2. Is this doctrine scriptural? Deut. 6:4; Isa. 42:8; Mark 12:29-32; John 17:3; 1 Cor. 8:46; Eph. 4:6; Isa. 48:11.
3. Did God take counsel with or permit any other God to assist him as the Creator? Gen 1:1; Isa. 40:12-17; Rom. 11:32-36; Job 38:39.
4. How may we comprehend God? John 4:22-24.
5. Can man see God? 1 Tim. 6:16; 1:17.
6. Do the scriptures recognize God as the Father? 1 Tim. 1:2; 2 Tim. 1:2; Col. 1:2; Phil. 1:2.
7. Does God announce himself as a Holy Spirit? Lev. 11:44, 45.
8. Did Christ address the Father as a holy being? John 17:11.
9. How is the intensity of his holiness expressed? Rev. 4:8.
10. Do the scriptures declare the goodness of God? 1 Chron. 16:34.
11. How may we know that the Lord is good? Psa. 34:8.
12. Do the scriptures assert the wisdom of God? Dan. 2:20.
13. What is said of his wisdom in the creation of the world? Jer. 10:12.

14. Do the scriptures represent God as a being of perfect justice? Deut. 32:4.
15. Is God a merciful being? Num. 14:18; Psa. 103:8.
16. Is God compassionate? Psa. 86:15.
17. Does he exercise pity toward his people? Psa. 103:13.
18. Are long suffering and forbearance ascribed to him? 2 Pet. 3:9.
20. Has God declared himself to be a God of truth? Deut. 32:4.
21. Do the scriptures represent him to be a faithful, covenant-keeping God? Deut. 7:9; Dan. 9:4.
22. Has God been faithful in fulfilling his promises to his people? Acts 13:32, 33; John 21:44, 45.
23. Has God been faithful in fulfilling his threatenings to the wicked? Gen. 7:21; 19:13, 14.
24. Do the scriptures teach that God is eternal? Deut. 33:27; 1 Tim. 1:17.
25. How does God declare his own eternity? Deut. 32:40.
26. How does David allude to the eternity of God? Psa. 102:27.
27. Do the scriptures represent God as being immutable? Mal. 3:6.
28. Did God answer Moses' prayer as recorded in Exodus 33:18?
29. How did he reveal himself? Ex. 33:19-23.
30. Is God a person having form, hands, fingers, face, feet, head, hair, etc.? Ex. 33:20-23; Ex. 31:18; Dan. 7:9; Ex. 24:9-11; Phil. 2-6.
31. Is God omnipresent? Prov. 15:3; Jer. 23:23, 24.
32. If God is a person how can he be omnipresent? Psa. 139:7; Rev. 4:5, 5:6.
33. Does the Bible ascribe infinite knowledge to God? 1 John 3:20; Psa. 147:5.
34. Does the Bible teach that God is omnipotent? Rev. 19:6.
35. Can man comprehend the wisdom, knowledge and judgment of God? Or, in other words, is God comprehensible? Rom. 11:33.
36. What is the basis of all true religion? Heb. 11:6.
37. Where do the scriptures call Christ "God the Son?" The scriptures never recognized him as such?
38. Do the scriptures recognize Christ as the Son of God? Matt. 3:17; John 1:34; Mark 9:7; Eph. 1:3.
39. What name was Christ to receive at his birth? Matt. 1:21-23.
40. Can an immortal being die? No.
41. If Christ, then, was equal with God, and like God in nature, could he have died? No.
42. Did Christ die? Luke 24:46; Luke 13:46.
43. After his death was he buried? Luke 24:53.
44. Did he rise from the dead? Luke 24:6-7.
45. Where is Christ now? Acts 3:21; 5:31.
46. What is he doing? 1 Tim. 2:5; John 17:9; 1 John 2:1.
47. Did David foretell the resurrection and ascension of Christ? Psa. 16:9-11.
48. Where did Christ go when he left the earth? Acts 1:11.
49. For what purpose did he go? John 14:2.
50. What promise is given to those who are looking for him? Heb. 9:28; 2 Tim. 4:8.
51. What is a person? A man, woman or child, as an individual, a being.
52. What is the Holy Spirit? It is the power of God in official manifestation.
53. What was Christ's object in going to heaven? John 16:7.
54. Who is the comforter? John 14:26.
55. Is this the spirit of prophecy? John 16:13.
56. Whose testimony is it? John 16:14.
57. What is the work of the Spirit? John 16:8-11.
58. What had the Father promised Christ? Acts 2:33.
59. How does Jesus speak of the Spirit? Matt. 28:30.
60. In whose name is the Spirit sent? John 16:26.
61. Upon whom did Christ bestow it after his ascension? Acts 1:8.
62. How may we receive the Holy Spirit? Eph. 4:8-17; 1 Cor. 13.
63. Can we be members of Christ without possessing his spirit? Rom. 8:9.
64. How may we be partakers of his spirit? John 15:5.
65. Does God regard his Spirit as more important than his word? Psa. 138:2.
66. How is the mind renewed? Titus 3:5, 6.
67. How can the love of God be perfected in us? 1 John 2:5, 6.

GEORGE B. ALLDRIDGE.

FLIGHTY FAITH

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

It is a day of flying machines, with their adventurous occupants, who thrill sightseers with their reckless performances. Some are apparently never happy unless their hair is on end and their nerves to the utmost tension, doing stunts or witnessing them. There are some good people who are about as flighty in their faith. They are up today and down tomorrow—oftener down. If the Lord should happen to come when they are soaring aloft he must needs say, "Well done, thou good and faithful servant."

It is to be hoped that he will catch a lot in that attitude. But what will he say if he finds them in the dumps? There are those who have allowed themselves to become subjects of effervescence to such an extent that unless they can foam, and froth, and boil over, there seems to be nothing doing. It has got to be a habit; they are victims of hallucinations. They imagine a lot of things, and really think of but few that are worth thinking about. In fact, it is depressing to them to think deeply, to study the veiled things of divine truth; what they want is to feel, and feel "as light as a feather." If they feel well all is well, but if they do not—and they could not tell why to save them

—then there is hardly anything worth living for. They are "impressionists;" they act on impulse or impression, and when their nerves are working well they do some really wonderful if not always commendable things. The thing is to catch them on the impulse, when the current is on, which is probably seldom. If the spell is on, and lasts long enough, no doubt there will be considerable done, and well done. But there will be more and longer times when they are idle, and likely getting rusty, than there are when wearing themselves out with overwork.

Now the Lord has never praised that kind of work and workers in his vineyard, but he cautions them again and again to endure unto the end, for such only are to be saved. The Bible has never encouraged flash-in-the-pan experiences. It says little or nothing about soaring aloft until the Lord comes, and then true believers are "caught up," body, soul and spirit. Until then it is best to stay on the ground with both feet, and be constantly engaged in some good word and work. There is plenty to do at all times, whether you feel like it or not. Get busy and let feelings take care of themselves, poor things. In nine cases out of ten a person's feelings will fall into line when he warms himself up well with hard work.

The Bible says little to stimulate fancy, or to plume the imagination, or to set one to soaring or skyscraping, but it speaks in no unmistakable terms about being steadfast, unmovable, always abounding in the work of the Lord; to be established in the present truth, and to be rooted and grounded in love. It incites to faith by admonishing us to give our attention to reading, and to study to show ourselves approved of God, workmen that need not to be ashamed, "rightly dividing the word of truth." Such will be ready always to give to every man that asketh "a reason of the hope that is in them, with meekness and fear." They can say, "It is written," when tempted to do wrong, instead of falling back on their impressions or imaginations, which the devil loves to manipulate to their destruction and the injury of the cause.—C. E. Copp, in *World's Crisis*.

A FEW WORDS ABOUT FOOLS

A sergeant in the army, on being asked why it was that some of the boys came back improved in every respect, while others who stood so much higher when they went away were utterly ruined, said, "It all depends upon the tent-mates they have."

Solomon says, "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed." But who are the fools, is a question; and how shall we know them when we see them? There are many men who are called fools who prove to be wise, and others who think themselves wise who find at last that they are fools.

We are told that "A fool uttereth all his mind, but a wise man keepeth it in till afterwards" (Prov. 29:11). So a man who tells everything he knows may be set down as a fair specimen of a fool. Again we read, "The prosperity of fools shall destroy them" (Prov. 1:32). And when we see a man who, because he happens to have a little money, spends his time in dissipation and goes

straight to ruin, we may count him for a fool. We are told that "the folly of fools is deceit" (Prov. 14:8). This seems to show that one mark of a fool is to try to deceive people by little tricks and games, pretending to be what he is not, and in various ways imposing upon the credulity of others. The result of it all is that the man finds himself a fool at the end.

"A fool also is full of words" (Eccl. 10:14. "He that uttereth a slander is a fool" (Prov. 10:18). "He that trusteth in his own heart is a fool" (Prov. 28:26). "The way of a fool is right in his own eyes" (Prov. 12:15). "The eyes of a fool are in the ends of the earth" (Prov. 17:24). Instead of attending to what concerns him, and looking out for the things that are near him, his eyes are wandering everywhere. "It is an honor for a man to cease from strife; but every fool will be meddling" (Prov. 20:3). "A fool despiseth his father's instruction" (Prov. 15:5). "A fool's wrath is presently known" (Prov. 12:16). "Anger resteth in the bosom of fools" (Eccl. 7:9). "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him" (Prov. 27:22).

"For three things the earth is disquieted, and for four which it can not bear. For a servant when he reigneth, and a fool when he is filled with meat" (Prov. 30:21, 22). We remember one shrewd old man who used to say you could always tell when a certain family of boys had enough to eat, for they would be saucy. "A fool hath no delight in understanding." "A fool's lips enter into contention." "A fool's mouth is his destruction, and his lips are the snare of his soul" (Prov. 18:2, 6, 7). "A fool's voice is known by multitudes of words" (Eccl. 5:3). "The lips of a fool will swallow up himself" (Eccl. 10:12). "The heart of fools is in the house of mirth" (Eccl. 7:4). "As the crackling of thorns under a pot, so is the laughter of the fool" (Eccl. 7:6).

Here are marks enough by which fools may be known. "See then that ye walk circumspectly, not as fools, but as wise" (Eph. 5:15). The blessed man "walketh not in the counsel of the ungodly, nor standeth in the way of sinners." Any person with the Bible in his hands can tell whether his companions are fools or not. Let each read the Bible and judge for himself; but let him understand that he who walks in the path of the foolish will neither find comfort, peace or prosperity. Young men, choose your companions, but don't choose the companionship of fools. The companionship of fools shall be "destroyed."—The Christian.

A THRILLING REPLY

Dr. Kelman recently asked an eminent American of science his solution of the problem of modern city life. "An emperor!" came the answer, swift and decisive. "An emperor?" asked Dr. Kelman in surprise, "I thought you had done with all that in America. Besides, your emperor would need to be a very wonderful man, incapable of mistakes and extraordinarily competent for leadership." "Precisely," was the quiet answer, "and we know the man. We are waiting for him, and his name is Jesus." "The thrill of that reply," says Dr. Kelman, "will never leave me."—Selected.

THE RESTITUTION

Issued Weekly By

Entered as Second-Class Matter February 6, 1913, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.
ROBERT G. HUGGINS.....Editor
BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

THE RESTITUTION PUBLISHING COMPANY

Burton H. Lang Harry Pott
 Chas. A. Goss Robt. G. Pate
 Buell W. Nutt Robt. G. Huggins

W. S. Tomlinson

SPECIAL CONTRIBUTORS

S. Roxana Wince, Pierceton, Ind.
 Dr. Chas. A. Goss, 10513 Lee Ave., Cleveland, O.
 Almus Adams, 3944 Hartman Ave., Ames Station, Omaha, Neb.
 Flora A. Wood, Chico, Cal.
 George Francis, Albany, Wis.
 J. J. Heckman, Amos, Neb.
 Geo. B. Alldridge, 11320 Knowlton Ave., Cleveland, O.
 S. H. Thomas, Proctor, Mont.
 E. W. Knapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., 10623 Lee Avenue, Cleveland, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

GOD THE CREATOR

Genesis 1:1-25; 2:1-3

1. To read this august chapter aright we must make up our minds both about its character as a writing and its purport as a revelation. Mark, to begin with, that

1. It is history written with a purpose. It is not legend or a dreamer's daring guess. It is not poetry, adapted to the childhood of the race, as a mother tells the story of the stars to her child's wondering and ungrown mind. It is not science. God has his book of science. It is written in large and glorious and flaming characters in the heavens, inscribed in the cramped and broken script of the strata of the earth, recorded in the hieroglyphics of the make and frame of man. To that book we turn when we wish to mark the footprints of the Creator and to discern the working of his hands. We set the astronomer and geologist and biologist to spell out its message. But this is God's book, not of science, but of religion. This is its first, as it is one of its most wondrous chapters. It is a history with a religious purpose. Its historic character is seen in its repeated formulas. "And God said;" "And there was evening and there was morning, one day;" "And God say that it was good." These are the formal statements of a man who is not indulging his imagination and fancy, but writing history.

2. Mark, again, it is history written out of the knowledge of the time. This historian had a thorough grasp of the learning of the East, and of such knowledge of nature as was included in the wisdom of the Egyptians. But his greater knowledge was a knowledge of God. It is this knowledge which lifts his history above all the childish and blundering cosmogonies of the ages. He places himself, quite naturally, on the earth, and looks out on what has been called "the panorama of creation." It passes before him in successive stages which he calls "days." He is not thinking of days of four and twenty hours, for he speaks of the evening and the morning (verse 5) before he records the creation of the sun and moon, which mark the passing and completion of the hours. They were created, he declares (verse 14), "for seasons, and for days, and for years." Nor does he mean by "days" vast geological periods. He means simply successive stages in God's creating work, without affirmation of the minutes in which God wrought out his creation. He is not drawing up a scientific diagram or painting a landscape. Using his knowledge of the world and of God, under divine inspiration, he sets down the story of God's work in creation. His chief interest is God. That he tells us in his first line: "In the beginning God." What he sees is God's face, God's mind, God's fingers at work. Looking out upon nature and looking up to God he realizes that "the worlds were framed by the word of God."

3. Mark, again, it is history written to convey the revelation that the worlds are the work of a personal Creator. That is enforced not only in the first line, but throughout the whole story. The recurrent note of his music is: "And God said;" "And God called;" "And God saw;" "And God blessed;" "And God rested." Only a living and personal being can speak, and call, and see, and rejoice in goodness, and rest from his toil. This writer was beset by thinkers who proclaimed that the worlds were emanations from a fount of being. To this day some would have us believe that, behind all things seen, there is a blind force which can not speak to men, and can not sorrow or rejoice with them. Here is set down the truth that God, the Father Almighty, is the maker of heaven and earth, and that behind the shining of the stars and the breathing of the winds there is God, personal, loving, caring for man, working for him, speaking to him.

4. Mark, again, it is history written to declare that the worlds were created and prepared for man's well being and destiny. That is the deep truth behind the successive and developing stages. They are the sequences, such as we find in all God's working. There are eight steps in the progress, and each one of them is a marked advance to order and beauty and moral significance. These eight steps are taken in six "days." Two steps are allotted to the third, and two to the sixth "day." We can understand the stages best when we mark that they fall into two parallel sets of three stages each. The first set presents us with worlds undeveloped, empty, uninhabited. They are the realms of light, of air and water and of dry land. The second set describes the creation of the inhabitants of each of the first three created spheres. In the realm of light we have the

creation of the sun, moon and stars. In the realm of air and water we have fowls and fishes. In the realm of the dry land we have the animals and man. But each of these stages shows a great, patient mind at work preparing a sphere of action, an arena of temptation, a place of service, in which and by which man can be trained and disciplined to become a child of God. That is the purpose which controls it all.

5. Mark, again, it is history written to assert that man is the crown of creation. That is the climax up to which his story rises. Man is not created until God has "prepared a place" for him. The earth, "without form and void," without sun or moon or stars, or gathered waters and green herbs, was not ready for man. Only when God had made ready the home does he bring in his highest created being. What God rejoices most in is not gleaming sunshine and glistening dew, the cry of the wild beast or the song of the bird, but the voice of the man who, because he is made in God's image, can think God's thoughts, respond to God's love, and fulfill God's will.—W. M. Clow.

READ AND CONSIDER THIS

There are several different denominations or divisions among the people, or churches that believe in conditional immortality and its kindred doctrines. Why should there be divisions among them? Why should they be divided into so many different churches of bodies when they all agree on the main fundamental principles, the foundation, the main drivewheel, the lever that uplifts the curtain that brings darkness to light? Now there are only two real distinct doctrines in the world; one teaches the doctrine of immortal soulism and its kindred doctrines, and the other teaches conditional immortality and its kindred doctrines; and from these two sprang all the different sects and orders in the world today, and it appears that everyone is striving harder to establish their own system of theology or their pet theory than they are to save sinners.

Why should we argue and dispute about how deep Moses' well is, or what kind of water it is, or how long King Og's bedstead is, or how much it weighs, when it would not save one sinner. If we were to preach till doom's day that the Jews will or will not be gathered back to Jerusalem before the second coming of Christ it will not save one soul. If we were to preach that Saturday is or is not the day for Christians to observe it would not save a poor sinner in a thousand years. To preach about the millennium, what it is, where it is, and when it is, till the Lord comes, will not save one sinner. Now why be divided on a few minor points, or sidetrack issues in which there is no salvation? "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 among you, but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). Dear reader, would it not be better for us all who believe in conditional immortality to unite into one body and not let these sidetrack issues that divide us as a people take the lead of our minds, and go to work for the salvation of sinners?

Now I am sending this letter to several pa-

pers that advocate and are based on the foundation; and if it makes it way into the papers I would like to hear from the able writers on this question. I would be glad to have personal letters with just a few words stating what they think about it. Some may cry out, "Folly." Would to God ye could bear with me a little in my folly, and indeed bear with me" (2 Cor. 11:1). Just think for a moment what great work could be done if all the conditionalists were consolidated and would adopt the tithing system. Just think what an ingathering there would be of poor sinners. The Lord is coming soon. There is a great work yet to be done. Would it not be better to be trying to save souls than trying to establish pet notions that divide us as a people when the Lord comes? If we were all united and adopt the tithing system there would not be a vacant place in all the world where the gospel would not be preached. There would be messengers heralding world-wide the grandest message the world has ever had: "The Lord is coming soon; prepare to meet the judgment. The great day of the Lord is near; it is near, and hasteth greatly."

W. J. BROOKS.

Alabama City, Ala.

THE DUTY AND DIFFICULTY OF COMING OUT FROM THE SECTS

The first principle which must regulate a man in every relation and circumstance of life may be expressed thus: Find out what is right to be done, and leave the difficulties attending upon the doing of it to take care of themselves. When a man has committed himself to the truth there is no haziness about duty in the case. Personal dissociation from the apostasy in all its branches is the first step devolving upon him. He can not please God and remain in fellowship with a system which denies his truth in every particular.

If he elects to listen to the invitation to become a servant of Christ, that he may be heir of the glory he has purchased with his own blood, he must accept the responsibility attached to this position of privilege. He must become a witness for the truth of Christ and a slave to the interests of Christ, so far as they exist in the world at the present time in the fortunes of the truth and the welfare of his brethren and sisters.

He must "come out" from associations of every kind that are inimical to those interests. He must "have no fellowship" with any whose working or influence are detrimental to the work of Christ. It becomes sin to him to say "God speed" in any shape or form to men who (unwittingly or not) are enemies of the great gospel that Christ has committed to the hands of all his servants, as a charge to be faithfully kept and defended. Hence he must give up "old associations;" he must leave the churches and chapels, for there is no greater hindrance to the truth than these refuges of a pretended gospel, and no bitterer enemies to the gospel of Christ than those who preach therein for hire and those who are zealously affected by their means. To do this will often land a man in difficulty; he must sometimes stand alone. Never mind; bravely accept the alternative. Perhaps you will not always be alone. Your courage may embolden others. God may give you good com-

pany when he has proved you; but, whether or not, be faithful. Wash your hands of all complicity with a system of fable. If need be, stand as a solitary witness to the promises of God, and you will have a sweet recompense in the reward written above, against the time when "God will judge the secrets of men by Christ Jesus." The present generation will follow its predecessors to the tomb. Our wisdom is to choose that which will not be taken away.

But the children? Well, our duty is plain. It is an apostolic injunction (and the dictates of common sense) to "bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Now this can not be done if they are allowed to run in the "old paths" of going to church and chapel and attending the Sunday School of orthodox institutions. While they do this they imbibe sentiments which effectually prevent the truth from entering in, and make it a difficult thing afterward to introduce it. They contract early prejudices for men and things connected with the apostasy that help to implant the fables deeply. Their young affections entwine themselves around objects that afterward prove snares and obstacles in the way, and all the more powerful because they enlist the religious feelings. Our best opportunity of discharging the parental duty is gone before we know.

The nurture and admonition of the Lord involve instruction as to our constitution and position before God and his purpose toward us, as declared by his servants, the prophets and apostles. That it is impossible to communicate to children while their minds are daily undergoing that powerful inoculation of error which takes place in a young mind among large numbers in circumstances of respectability. If we would discharge the duty apostolically enjoined we must withdraw them from the "old paths," which are the paths of darkness.

A man may say, "I can not teach them." Perhaps not to his own satisfaction, but he can teach them a little, and if he can only do this imperfectly it is better to teach them the truth blunderingly than allow them to be educated smartly in error. A chapter read every Sunday, and a few simple questions on those simple historical occurrences on which so great a part of the truth hinges, will do them more good in the way of genuine enlightenment than all the Sunday School tuition they would get in ten years among the sects. It can not be denied that the case of such a man is one of drawback and disadvantage; but the only course of wisdom in the case is to face the difficulty with a deliberate resolution that, come what will, the right will be the guide, and duty to God be done.—Bible Finger Post.

"SIRS, WHAT MUST I DO TO BE SAVED?"

(Acts 16:30)

Extracts from an Old Tract by T. E. Adams

This solemn question, by this Roman Gentile jailor, is surely one of the most important questions ever uttered or heard by mortal man. When he was made to feel and realize his lost condition, he at once became penitent and teachable. And he surely acted wisely in going directly to, and calling upon those so well prepared to answer his

question. Hear the answer: "And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." This was the first thing for this humble Gentile to do, but not the only thing as the sequel will prove. And that he be enabled to exercise an intelligent and saving faith in the "Lord Jesus Christ," they go to work and teach him the word of the Lord—the gospel, God's plan of salvation: "And they spake unto him the word of the Lord, and to all that were in his house." When he had thus learned his duty to God, he was ready to obey. "And he took them the same hour of the night, and washed their stripes; and was baptised, he and all his, straightway."

Was this man saved by faith alone? Or did his faith lead him to obedience when the blessing is promised, and found? Evidently the latter. The rush to be baptised, at that late hour of the night, and the rejoicing afterwards, all indicate clearly that the jailor had no faith in the "faith alone doctrine." He had faith in what Paul and Silas taught him, therefore they never taught him the faith alone doctrine. They never taught him that doctrine, therefore it is a misleading doctrine—a vain human tradition of the elders. That man riding in his chariot, reading the scriptures as he went along, when he heard Philip preach unto him. "Jesus," who he was, and what he required of sinners, as "they came unto a certain water he said said, See, here is water; what doth hinder me to be baptised? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptised him." What a privilege to a penitent sinner! "And when they were come up out of the water, the spirit of the Lord caught away Philip, that the Eunuch saw him no more, and he went on his way rejoicing."

The blessing and the rejoicing came as a result of intelligent obedience. How natural. When Saul of Tarsus was stricken down in his mad career, and made to feel the power of God, he humbly said, "Lord, what wilt thou have me to do?" The Lord told him to "arise and go into the city, and it shall be told thee, what thou must do." He went. The Lord now appears to one Ananias, and send him out to hunt up "Saul of Tarsus," for "behold, he prayeth." And when he had found him, he said unto him: "And now why tarriest thou? Arise and be baptised, and wash away thy sins calling on the name of the Lord."

Faith alone was not equal to the occasion. Faith alone is dead, and no life or comfort in it. If we have faith and are not baptised we know we are yet in our sins. And if you can understand how Naaman, the leper, was washed and cleansed from his leprosy, by dipping himself in the waters of Jordan, then you can understand how Saul of Tarsus had his sins washed away in the waters of baptism. When Jesus, the great teacher, came from God, he said unto the ruler of the Jews: "Verily, verily, I say unto thee, except a man be born again he can not see the kingdom of God. He marvelled at it, or wondered at the idea. Jesus answered and said: "Verily, verily, I say unto

thee, except a man be born of the water, and of the spirit, he cannot enter into the kingdom of God." This strong, emphatic language of the Master should forever settle this question, and I feel confident that it would, if tradition was not so strong. Ministers generally admit that the Master meant baptism, (immersion), and yet many of them will wriggle to evade its force. Jesus, the Master, the Life Giver, and Captain of our salvation, told his preachers to "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptised shall be saved; but he that believeth not shall be damned." Hear the gospel, believe it, and obey it, and be saved; will you have it? The gospel of Jesus Christ, and its obedience form a strong "Life Line," running through God's plan of salvation to fallen man, embracing the gift of God's dear Son into the world, the Savior of sinners, who died for our sins in harmony with the scripture (1 Cor. 15:1-4, with Isa. 13), and that he was buried, and rose again to an endless life.

Here I would add that believing in the immortality of the soul, or going to heaven at death, makes God a liar, for he has said by the prophet Isaiah, that Christ's soul would be poured out in death, and it would be buried, numbered with transgressors. And Paul emphatically declares that Christ died and was buried, and was raised again. And the Master himself showed the nail prints in his hands. And again he said he was dead; and, behold, I am alive for evermore. Amen. Yet, he has promised to come back to this earth again, and crown his chosen people with life eternal, and receive them unto himself and live and reign with them on the earth. Hail happy day (Psa. 27; Mat. 5:5; Rev. 5:9, 10:24).

This "gospel of our salvation" is a system of good news to mortal, dying men and women, yet it never will have one from death, or give one a resurrection out from among the dead unless he humbles himself before God, like Saul of Tarsus, and conforms his life to the divine requirements. The blessing is always promised to the humble obedient ones, and only to them. Simon Peter, a faithful servant of the most high God on that great day of Pentecost, strikes the key-note, and chimes in with his Lord and Master. After explaining the real cause of this wonderful occasion, he calls the attention of that multitude of eager Israelites to Jesus of Nazareth, whom they had rejected and slain, whom God had raised up that his oath-confirmed promise to David (who was then dead and buried, and not in heaven) might be respected and honored. This Holy Spirit preacher speaks with great freedom, and lays great stress upon these vital points of gospel faith. "Therefore let all the house of Israel know assuredly, that God hath made this same Jesus, whom yet have crucified, both Lord and Christ." (Again you see it was that which was crucified, that was made Lord and Christ.)

They now have faith in the word of God, the gospel just heard preached, which was ringing in their ears. And they were not satisfied and happy, but turned to Peter and the rest of the apostles and eagerly say: "Men and brethren, what shall we do?" Then Peter said unto them: "Repent." Now listen. "And be baptised every one of you in

the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." This is the way they were to free themselves of the murder of God's own son. Yes, this will take away the past sins from any one. This is the uniform teaching of the Master and his apostles on this vital question. Oh, do not try to quibble around it. And the record shows that about three thousand souls gladly received his word and were baptised the same day, and were added to them, or to the church. Why not you, dear reader, if you have not been? Baptism is a symbol or figure of death, burial and resurrection unto eternal life (1 Cor. 15:1-4; Rom. 6:1-5; Phil. 3:10,11; 1 Peter 3:21). Now read Rom. 6:23. To omit the figure is to omit the fact. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women." Yes, when they believed (not before) what Philip preached, they were baptised, both men and women, (no babies). Thus they were buried with Christ in baptism; being then made free from past sins, they arise to walk a new life. Read Rom. 6:3, 4, 5, 17, 18. "For ye are all the children of God by faith in Christ Jesus. For as many of you (not the ones that were not) as have been baptised into Christ, have put on Christ." No salvation out of Christ, the true antitypical ark. Then enter in while you may, in God's own appointed way.

Fellow mortals, be not deceived. Lay aside tradition, and receive with weakness the engrailed word and be saved. Fly to the ark of safety, before it is too late. Those inside the ark were saved; those outside the ark were lost. "And the Master said, "As it was in the days of Noe, so will it be in the days of the coming of the son of man." Peter says the ark was a figure of baptism, and if the figure was safe, how much more the real. The ark saved this life, but baptism saves the life in the world to come. God so loved the world that he gave his dear Son that all who would believe in and obey him, might not perish, but have eternal life. Oh, lay hold upon this hope while you may, for if we neglect this great salvation, how shall we escape? There is no escape.

S. C. LEHMAN.

DON'T GET ENTANGLED

Paul exhorts Timothy, a young preacher of the gospel, to be a good soldier, or rather to conduct himself as a good soldier was to conduct himself. Paul here uses a figure which cuts the Christian clean out of the affairs of civil government. The soldier must not entangle himself with the affairs of this life (see 2 Tim. 2:4), and then, as a warning to the young preacher, he switches to another figure (the Olympian races), and reminds him that no one was crowned in the race, though he might outrun all others; he was not crowned as the victor unless he observed the rules that governed the race, and ran lawfully, according to the rules laid down for the guidance of the racers. And here we have a scripture of vast importance to everyone who is pressing forward in the race for eternal life. The inspired apostle reminds us that, no matter how good a man may be, no matter how well he prays or preaches, no matter how

charitable he may be, if he does not run the Christian race according to the laws that govern the matter he loses the crown of life in the end. What then must be the fate of those who persist in having their own way as to Christian life work and character? What must be the fate of those who preach another gospel than that which the apostles preached? What of those Christians who refuse to obey Jesus, and are a law unto themselves? According to the inspired apostles none of them can be saved. The preacher who makes his own sermons, and does not go forth and preach the same gospel the apostles preached, Paul says (Gal. 1:8, 9) will be cursed. What a fearful retribution awaits those preachers who, on account of human opinion, sectarian creeds, dare not tell the people just what the Lord said about salvation. The Lord never contemplated the making of sermons, not for one moment. When he sent his apostles out he specially told them what to preach. To his twelve, and the seventy, he said "go," and as you go preach and say "the kingdom of heaven is at hand." To his apostles after his resurrection he said: "Go, preach the gospel to every creature." Preach the gospel today, tomorrow, forever, as long as you live, year in and year out, preach the gospel. The good news of salvation, the death of Christ for sinners, the burial of Jesus that he might rise again and bring to light life and immortality, and also prove his power to save unto the uttermost all who obey him. Now I think there is not a sect preacher in the United States who has the nerve to tell sinners what to do to be saved, as was done in the days of the apostles (Acts 2:38 and 22; 1 John 3:5; Rom. 6:3-4; Heb. 10:22; Titus 3:5, etc.). If they dared preach these scriptures they would be turned out of their several churches and lose their occupation. So it is not a matter of saving souls with them—it appears but a question of bread and butter. Their living depends upon preaching their creed, and as the creed and the Bible differ they must not preach the Bible in all its fullness, only that which will not conflict with the creed. Then what further do we learn here? That the Christian, being a soldier in the army of the Lord, has nothing to do but obey orders from the commander. Jesus is our commander, and we are bound to obey him and him only. Caesar has no longer any control over us. Jesus has bought us, and sanctified us, and consecrated us to his service. Gave his life for us. When we were poor, condemned sinners, on the way to eternal death, he interposed his own precious life, took our punishment, stood in our place, satisfied justice, clothed us in his own righteousness, put on us his armor, and bid us to lead others to him, the Lamb of God, that taketh away all sin through his own blood. Now he commands us not to become entangled with the affairs of Caesar, or world governments, but to preach the gospel to every creature, both by word and by practice. He put into our hand the sword of the spirit, which is the word of God, and commanded us to meet our enemies with that. And we must obey, or we are traitors and cowards, fit only to be court-martialed and shot. Now this is the truth. Every Bible reader knows it, and we can not disregard the truth and deceive God in the end. He says: "I know thy works;" I know how

you are running the race; I know how you are fighting; I know how the rich of the world oppress the poor; I see how they enslave my people; I know who is hungry, and naked, and cold. He sees and knows it all. When his people, the Jews, were enslaved in Egypt he heard their cry. He saw their condition and moved his people to another country, to a land that flowed with milk and honey. He says to us in our oppression: "I will come and receive you unto myself." "Be thou faithful unto death, and I will give you a crown of life."—John T. Poe, in Firm Foundation.

CLINCHING A SERMON

I heard a sermon once from a venerable itinerant preacher on benevolence. I thought the effort very lean, but one thing impressed me a little. "Go," said he, "and do something after I have done preaching. Have it to say when I come back four weeks hence, that you have done something, and my word and God's word for it you will be a better and happier man." I knew a poor widow living on the edge of some woods about a mile from my home; her husband had been dead two or three years, and with three helpless little girls she had a hard conflict with poverty. I had often spoke kindly to her, and thought my duty ended when the words were uttered; but when the sermon of the old white-headed preacher was done, the resolution was formed to go and do something.

Next day I visited my cellar, and measured out a bushel of potatoes, a bushel of apples, and a variety of other things, and having put them in a wagon, started for the cottage of the widow. A load of wood for which I paid three dollars preceded me.

An hour's drive brought both loads in front of the house, and when my explanation was given there were wet eyes and warmer hearts in both parties. The widow wept for joy, and the children joined in, while I, finding my feelings too much for my strength, had to give way also to tears. The act was one that gave me a new spiritual start; and when the preacher came back I thought the discourse one of the most eloquent I had ever listened to. The change was in myself, not in him or in his preachings.—Selected.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WILLIAM G. ROTHE, American Agt.,
1201 Park Place Brooklyn, N. Y.

NOTICE

Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

HELPING FUND

Mrs. Frank Lee..... .50

The Strong, Kennard & Nutt Co.
WHOLESALE OPTICIANS

We make a specialty of high grade prescription work and carry a full line of all kinds of Optical Goods.

All orders filled same day as received.

"S. K. N." SERVICE

Means prompt returns, careful work, moderate prices.
Goods shipped to all parts of the country.

The Strong, Kennard & Nutt Co.

513 Schofield Bldg. 200 Nantucket Bldg.
CLEVELAND, OHIO AKRON, OHIO

REMARKABLE BOOK OFFER. Read it!

IS THE WORLD GROWING BETTER?

By L. S. Bronson. Do not miss reading this booklet. 1 copy, 5c.

LAW OR GOSPEL

By M. Joblin. 1 copy, 10c.

WORDS OF THE KINGDOM

418 pages. 1 copy, \$1.00.

FUTURE PROBATION

1 copy, 10c.

GLAD TIDINGS OF GREAT JOY

15 copies, 10c.

WHERE ARE THE DEAD?

1 copy, 5c.

One copy of each of above works, all for only \$1.25. Send us your order today.

Address CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio.

TWO TRACTS

"Salvation" and "Resurrection," two tracts by the late J. L. Wince, are written in a way that can not fail to arouse the interest of both saint and sinner. They deal with questions more important to man than any others that can be named.

The author sleeps, dear brethren. His work is left for you to carry on. Let him speak through you. Single copy, 10 cents; \$1.00 per dozen. For sale by S. Roxana Wince, Pierceton, Ind.

WORKS OF DR. L. C. THOMAS **NEW ANNOUNCEMENT**
REDUCED PRICES

THE LAW, THE COVENANT AND THE SABBATH—A book worth \$1.00 to any Bible student. Only a few copies to be sold at 45 cents each.

PATERNITY, NATURE AND CHARACTER OF JESUS CHRIST—30 cents each; in paper cover 15 cents. A scholarly and scriptural handling of this subject, at just half price it has always sold at.

THE HOUSE OF MANY MANSIONS—A 15 cent pamphlet now sold for 6 cents.

No more of these books can be had at any price, as edition is exhausted, therefore no more than two of each will be sent to one address.

ORDER AT ONCE OR MISS YOUR CHANCE

CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio

The Restitution Publications

SEND FOR ALL OF THE FOLLOWING BOOKS AND TRACTS TO

CHARLES A. GOSS, 10513 Lee Ave. Cleveland, Ohio.

<p>FOUR-PAGE TRACTS</p> <p>Can You Believe? State of Man in Death Life and Death Age to Come Not a Heresy 10 for 10 cents, 50 for 25 cents.</p>	<p>SUITABLE FOR WIDE DISTRIBUTION</p> <p>A Letter to a Friend 32 pp.; 10 cents each. One of the best and most popular tracts we have ever sold.</p> <p>A Sermon in German. Salvation: What Is It? 10 copies, 15 cents.</p> <p>House of Many Mansions By Dr. L. C. Thomas. 15 cents.</p>	<p>The Death of Christ A sermon by the Editor of The Restitution. Strong, plain, convincing. One copy, 3 cents; two copies, 5 cents; twelve copies, 25 cents.</p> <p>Who Are Led by the Spirit? The best four-page double-column booklet ever written on this subject. One dozen copies, 15 cents; one hundred copies, 75 cents.</p> <p>The New Birth: or How One is Born of Water and of the Spirit By J. H. Thomas, M. D. 5 cents per copy, as long as they last. A few copies of this splendid tract were recently discovered in the aged author's possession, somewhat discolored by age but perfectly good.</p>
<p>TWO-PAGE TRACTS</p> <p>BIBLE PEARLS</p> <ol style="list-style-type: none"> 1. The Gospel 2. Coming and Kingdom of Christ by 20,000 Baptists in 1660 3. Immateriality 4. Kingdom of God 5. The Nature of Man and Thoughts for Thinkers 6. Two Advents 7. What is Religion? 8. Restitution Age 9. Destiny of the Wicked 10. Baptism 10 copies for 5 cents, 100 for 20 cents. 	<p>A Wrong Definition of Life and Death A six-page tract, a most excellent book. 10 copies, 15 cents; 50 copies, 25 cents; 100 copies, 60 cents.</p> <p>The Devil: What, Where and Why? A 24-page tract; 5 cents a copy</p>	

The following Tracts by M. JOBLIN

<p>The Paternity of Jesus 122 pp.; each, 10 cents. A work that proves Jesus was the Son of God, and not the natural son of Joseph.</p> <p>The Scripture Searchers' Assistant Each, 6 cents. A valuable</p>	<p>aid to the study of the scriptures. Contains 400 references.</p> <p>The Kingdom of God No Immortality Out of Christ Old Mother Earth to Be Born Again</p>	<p>Vain Worship What Shall We Do to Be Saved? God's Love and Solicitude for Mankind Salvation: What Is It? All of the above are 16-page tracts. 3 cents each, 25 cents per dozen assorted.</p>
--	--	--

WORKS BY ROBT. G. HUGGINS

<p>The Death of Christ A doctrinal sermon, setting forth the reality of Christ's death. 3 cents each, or 12 for 25 cents.</p> <p>Paradise Lost; Paradise Regained A sermon in which every text in the Bible where paradise occurs, either in the</p>	<p>English or original tongue, is explained. 5 cents each, or 12 for 40 cents.</p> <p>The Bible: Its Principles and Texts As indicated by its title, this book is divided into three sections. The first consists of a disquisition on "The Bible;" the second simplifies</p>	<p>its "Principles" in formulated propositions; and the third expounds in a homiletic manner particular "Texts." As an Editor, the Author has untied many knotty questions submitted to him by readers; more than a hundred and fifteen are considered in this volume.</p>
--	---	--

ROBT. G. HUGGINS,

10623 Lee Avenue,

CLEVELAND, O.

Walter Tomlinson #1
10617 Lee ave

Oregon Bible College
Oregon, Illinois

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21. As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints condutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (1 Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in, the gospel (Rom. 1:16), repentance (Luke 13:8), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:3-18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 5:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 16.

AKRON, O., DECEMBER 15, 1914

NUMBER 47

PRAYER

O Lord, we ask thee for thy help now. We pray that thou wouldst be near each of us, and that thou wouldst so draw near to everyone of us that we may altogether rejoice in a deeper knowledge of God and in a more full and entire submission to his will and command. We pray that thou wouldst visit with like blessings all whom we love, all whom we should remember before thee, and are now remembering in our hearts. We pray thee to comfort any in sorrow, and that thou wouldst disclose thy great consolations, thy manifold mercies, to thy suffering servants. Hast thou not taught us to think of thee as the God of all solace and the Father of peace? We beseech thee that thy merciful sustainments and thy unbroken and perfect tranquillity may more and more possess and enrich our hearts, and that all thy servants who are tried may lay hold of thy great grace. Through Jesus Christ our Lord. Amen.

THE MORNING STAR

2 Pet. 1:19

In a former article in The Restitution I offered a few comments on the above scripture. You will notice by referring to said article I stopped before finishing the verse. I will now explain why.

In the first place we understand that the versing of the Bible is not inspiration; the apostles neither punctuated nor versed their writings. In this verse man's hand is plainly seen. The reading is all right, and no doubt just as Peter wrote it; but what about its division? It reads "until the day dawn and the day star arise in your heart." Rather a queer place for a star to come up! Peter tells us that the "sure word of prophecy" was to remain as a light in a dark place until this event of the day star arising in our hearts. So whatever you please to term the star coming up in our hearts, the light of prophecy ceases when it comes up, which is absurd.

Modern religionists get everything in their hearts. The kingdom is a heart affair with them, so it is not strange to learn they have stars located there as well. When we read Peter aright we see clearly that he is telling us how long the prophecy is to serve as a light to us. It is "until the day dawn (the day of Christ) and the day star arise." We learn by the fulfillment of prophecy that God is sure to do all he says. In our hearts we know that no prophecy of the scriptures is of any private interpretation. We acknowledge from the heart that holy men were moved of God

to write the prophetic statements. That is a far better thing to get in our hearts than stars. We see stars, but do not feel them. We feel the prophecy in our hearts, and it illuminates our life and pathway.

I believe Peter here refers to the coming day of Christ just as it will approach through the last signs. First, the dawn, then the morning star, then the rising sun that brings in the new day. To get at the meaning correctly let us go back to Gen. 1:14, where we read: "And God said, Let there be lights in the firmament of the heavens to divide the day from the night and let them be for signs, and for seasons, and for days, and years." While some of these lights in the heavens are for lights to mark off seasons, some are for "signs." We can't believe the one and discard the other. These lights in heaven not only divide day and night and seasons in a literal sense, but they mark the times and seasons of God's developing plan. Paul says: "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Here Paul speaks of times and seasons, and the day of the Lord in connection with the plan of redemption.

We know there is the literal day of twelve hours, and the Lord's day, the future reign of Christ. There is the literal night, the dark part of the twenty-four hours, so corresponding to that we have the night of sin when men walk in darkness. But when did this night begin? When man sinned. During this long night of sin (and we know that in certain seasons the night is longer than others) we have had God's shining stars reflecting dimly the light of truth. In the beginning when man sinned we have the evening twilight, the approaching darkness; then we passed through the different hours of the night when we could see the stars changing their positions until we could see by their position that midnight was approaching. So the midnight of the age of sin was approaching, and time became due for the moon to rise. The moon was to rule the night. When man sinned God spoke of the coming Redeemer as the "seed of the woman," the new moon, giving but little light. But the moon grows, and in the first quarter (there are seasons of the moon), or at the end of the first quarter, the promise was made to Abraham and his seed Jesus (Gal. 3:16). Then we pass on through the second quarter up to the full moon. This takes us through several advanced steps, of which the giving of the law was chief. Everything all the time was pointing to Christ. Finally Jesus was born,

the full moon was now visible. All this time Jesus had been reflecting the light (as the different phases of the moon) through promises, types and shadows. But when he was born there was the true light: "I am the light of the world." What world? The sinful world which was walking in darkness. So Jesus has been ruling through this long night of sin, not as king, but as a light, lighting the people on their way to the coming day when he will rule as king.

The next phase of the moon after it fulls is to decrease. It begins to wane. The church was to depart from the faith, get worse and worse. So we pass into the last phase of the moon, "the dark of the moon." We are there now. While he tarried, and they were waiting for him as he was promised and as they could see him dimly through the promises and types, they were slumbering and sleeping. But when the full moon came up bright and glorious the cry went forth: "Behold the bridegroom." Remember that was a midnight cry. We shall not meet the bridegroom at midnight, but in the morning, at the ushering in of the perfect day. The church then at midnight had no oil; their lamps went out and are out yet. The church now that has the truth, the true light, must keep their lamps trimmed and burning, and not put them under bushels.

But notice the darkest hour is just before day. So the moon, as it waned in the last quarter, gets darker. Paul recognized this figure, for he said: "We are not of the night, but of the day." God said these lights in the firmament were to divide the day from the night; so we are divided from the world and walk in the light, in fact in the day, and the world walks in the night and darkness. Note the division. To accept of Jesus as the true light divides us completely from the world. The light in us must shine, and is a sign that we are not walking in darkness and with the world in the night time. And if we vote and help to support the prince of darkness that rules in darkness, where is the division? Jesus said: "When I come will I find the faith on the earth?" We will then have entered into almost total darkness, just the few faithful of the church shedding a little dim light, just as the stars do now in the dark of the moon.

But Paul carries the figure farther still. He says: "They that sleep, sleep in the night; and they that be drunken are drunken in the night." As there is nothing superfluous in the word of God Paul used these two words "sleep" and "drunken" for a purpose. They point to two classes: The world sleeps, the apostate church is drunk with the wine of fornication (false doctrine) of the old mother of harlots. Or, perhaps better: The world has been drinking this apostate wine until they are drunken; and a drunken man always goes to sleep after his hilarious hours pass off. As we are of the day we can not sleep or get drunk; that is, we can't let the oil get out of our lamps nor drink of the wine of error. Neither is done in the day-time, the kingdom or day of the Lord. In whatever way we look at it there is a complete divorcement from the world.

Then we are in the very last part of the last quarter of the moon, or the falling away from the light of truth. Darkness is to cover the earth,

and gross darkness the people (Isa. 60:2). When Jesus, the light of the world, answering to the moon in its full, went on the cross, two important things happened: There was darkness over all the earth. The sun was darkened. The moon sheds borrowed light. In like manner Jesus was shedding the light of God, not his own; so in rejecting that light they had rejected God. The sun was darkened; God's light had ceased to shine through Christ; the moon was eclipsed and ceased to give her light. And now all the light there has been in the world since is what the church has shed, the stars merely shining in the dark of the moon, the last quarter.

But the darkness is about to pass away; we will soon see the streaks of gray dawn in the east. This is the time of the end when the first streaks of dawn show in the coming morning. A time elapses between that and the rising of the morning star. This great conflict must go on for a while till we reach the most complete darkness, which has grown from the crucifixion of Christ till now. Then the books are closed, the prophecy will cease to shine; what could be a more complete state of darkness? At the close of that dark period, which we are in now, appears the first sign of the coming day. The work of the church is done then, because the books are closed, the prophecy has ceased to shine, and what could be done in that case? What we do must be done now, during this darkest period. Then as it ends and our work ceases we enter the period between the dawn and the rising star, as Peter puts it. Here is our waiting period. We have finished our work, got on the wedding garment, and are waiting for the bridegroom.

The next period is the rising of the morning star, which ends the bride's waiting. She goes to meet her husband, or "intended." From the rising of the morning star to the rising sun is another period of time. This is the time when the bride is with the bridegroom, the wedding. After the morning star comes up the sun after a time rises. At the end of that period Jesus returns with his bride. The sun rises and the day of the Lord is ushered in, and the long dark night is then passed, and God's light once more shines—this time not reflected, but fully. The bride, having put on immortality, is in God's nature, dwelling in the light no man has approached unto.

Peter had his mind on these facts and figures when he wrote 2 Pet. 1:19. I have only touched the subject. Dozens of scriptures can be brought to show the comparisons.

In conclusion read what Peter says about the sure word of prophecy, and how long it shines, and note where we are and how we should be at work, while the opportunity lasts. The length of time from dawn to the rising of the morning star is short. Whether there is anything in scripture to indicate its length in years I am not certain at this time. But I am convinced that the time from the rising of the morning star to rising sun is seven years. I think the time we have to get ready in is very short, for these last days will wind up quickly. Dearly beloved, what are we doing? Let us shake off all lethargy and drowsiness and be alert to every event and opportunity.

ALMUS ADAMS.

IMMORTALITY

George B. Alldridge

One of the peculiar tenets of the followers of Mr. C. T. Russell is that only the saints selected during the period (called by them "the gospel age") existing from our Lord's ascension to his return again, or second advent, which they say occurred in the year 1874. Only these will be rewarded by the gift of immortality. None even of his followers can claim that they are even of this number, as he teaches in his writings that the total number (144,000) was selected prior to the year 1881. The writer heard him declare at Fostoria a few years ago that owing to the unfaithfulness of some of those previously selected there probably were now existing vacancies for about twenty thousand. How he learned this no one seems to know.

The scriptures declare emphatically: "This we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall 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."

Brethren, there is not much comfort in these words if Christ returned in 1874. For if he did, why then of course the dead saints are already raised and the living ones are also gathered to him. Mr. Russell, his followers and everyone else claiming to be his saints are left out of that glorious company! "October, 1914," has passed, but few of Russell's followers have passed through the portal of death's dark door. Somebody has blundered. God's word is true, we have the utmost confidence in it, and, bless God, our faith is brighter, clearer and stronger than when we were associated with Mr. Russell and struggled with our mind to try and believe some of his strange and unbiblical teachings. Of course it is easy to criticise and point out mistakes others have made. But, beloved, the writer desires to warn many of our dear brethren and sisters whom he fears are being led away and are greatly influenced by many of his erroneous teachings, especially the teachings of "A Fair Chance," "Larger Hope," "The Limiting of Immortality to the Saints of the Past Nineteen Centuries," etc. Against this idea we wish now to make some arguments.

Paul, in writing to Timothy, says: "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 Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Now, beloved, let us give attention to the word of God as it is written. Notice it says: "Who hath abolished death." Is death abolished? Brethren, it still prevails in Cleveland, and from reports I know it prevails everywhere else. Then if death is

abolished it can only be so in respect to Christ Jesus, the Lord.

Then what life and immortality was brought to light (or revealed) through the gospel? Well, beloved, let the scriptures answer this. The text we are now going to quote Mr. Russell says refers to God, but does it? Read the context, and see for yourselves: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see, to whom be honor and power everlasting. Amen" (1 Tim. 6:16).

Who is Paul writing about? Now listen: "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, which in his time he shall show, who is the blessed and only Potentate, the King of Kings and Lord of Lords." Well, who is this? Why, Jesus of course. Now read Rev. 17:14: "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called and chosen and faithful." Now what light is this that he dwells in that no man can approach unto? Well, Exodus 33:20 will tell us: "And he said, Thou canst not see my face; for there shall no man see me, and live." So then the light is the immediate presence of God. Upon Christ only, of all the sons of men, has this wonderful blessing been conferred.

God is and always has been immortal (1 Tim. 1:17; Hab. 1:12; Ps. 90:2; Isa. 57:15; Deut. 32:39, 46; Rom. 1:20, 23; Rev. 15:7; Ps. 36:9).

Christ is the first to receive this great gift; God promised it to him (Acts 2:28; Ps. 102:27; 9:3; John 5:26).

Now, beloved, God has also manifested it to us by his bestowal of it upon his dear Son (1 John 1:2; Rev. 1:18). We are offered the same upon the same conditions, viz., obedience (Rom. 2:7; 6:23; 5:15; John 4:10; Eph. 2:18; 1 John 5:2; Acts 13:48; John 17:2; 1 Pet. 3:7; Jude 21).

Mr. Russell says there is a difference between eternal life and immortality; that mankind may attain unto eternal life and the saints unto immortality. Well, notice these scriptures and recognize this fact, that they are in every case used synonymously;

"And this is the promise * * * eternal life" (1 John 2:25).

"The promise of life which was in Christ Jesus" (2 Tim. 1:1).

"Search the scriptures, for in them ye think ye have eternal life" (John 5:39, 40).

Notice, dear brethren, the only scripture they could search to whom he was admonishing to do so were the Old Testament, so that all who died in faith before our Lord's time must have died in hope of eternal life, hence immortality. Paul says "we are saved by hope" (Rom. 8:24), and in writing to Titus he says that hope is "the hope of eternal life" (Titus 1:2). Again, Paul tells Titus that we are "heirs according to the hope of eternal life" (Titus 3:7).

Paul tells us that they which are of faith, the same as the children of Abraham, and the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, "For in thee shall all nations be

blessed." Now, beloved, notice and let this burn itself into your very being: "So then they which be of faith are blessed with faithful Abraham" (Gal. 3:7-9).

What, then, is this blessing? Listen: "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. 3:29). Is Abraham (never mind about the others) excluded from this? Surely not. What saith the scriptures? "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Well, if God is the God only of the living, where are the lives of those now dead, for we know that Abraham, Isaac and Jacob are dead. How beautiful the scriptures how I love God's word—it is grand, sublime. "If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3).

Now you who only see hope of immortality to the saints who have lived since Jesus ascended, open your Bibles, look into your own heart, and read the 11th chapter of Hebrews: "Where was the minds of those dear old ancient worthies set? Read verse 25: "Choosing rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward." What reward? Brethren, answer your own question honestly; don't let Mr. Russell do it for you. He will tell you that your reward for the poor wretched service you have rendered to God, that makes us blush with shame as we compare it with the record of these dear faithful followers of God, is of a superior order! Beloved, away with such stupid teachings as this. The ancients knew more of God's plan, and his mind respecting the salvation of man, than we do or will know this side of the kingdom. 'Tis true, they desired to know, "searching what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow" (1 Pet. 1:11). Christ knew and had them all stored up in his memory; this the scripture testify to. David knew and wrote about his sufferings and glory. Daniel also wrote about it, in fact all the prophets beginning with Moses, but they desired to know when these events would transpire. Mr. Russell and his followers know all about the time, etc.; but, my friends, it would be better if you await the Lord's time, quit setting dates. He will come and will not tarry. Remember the humorist's advice to a young man: "Young man, never prophesy unless you know."

Well, beloved, we expect to see Abraham and Isaac and Jacob, David, Moses and all the ancient worthies, in the kingdom, immortal and occupying positions of honor, power and glory, and close to the person of our dear Lord and Savior Jesus Christ. The writer prays, strives and endeavors daily to so conform his life as to meet the approval of his dear Lord and Master when he returns, so that he may be judged worthy of a place among his glorified saints. However humble or exalted that station may be, he feels assured that the no-

ble company gathered even from the days of righteous Abel unto the days when our Lord trod this earth, often alone and at last forsaken, will occupy positions of glory far surpassing that of his own, for God himself has declared them worthy.

"HOLD FAST TILL I COME"

Brothers and Sisters:

In accordance with the signs of the times and the great things which are now taking place throughout the world, and especially in the eastern countries, we who are of the faith can not help realizing that these are momentous times. We not only have the great privilege of knowing the wonderful truths that are revealed through the scriptures, but we know we are living in an age of wonderful events. Possibly this is the most remarkable time in the history of the world. We should not be amazed at people of the world for becoming alarmed when they see the things coming to pass, for they do not understand God's plan of salvation as we do. Paul says that in the last days perilous times shall come. We know not the day nor the hour in which the Son of Man cometh. Peter tells us that Christ shall come as a thief in the night. Although we do not know definitely the time of his appearing, we can get an idea from the signs of the times. Let us investigate and find out what some of these signs of the times are.

Paul says that in the last days men shall be lovers of their own selves, covetous, unthankful, unholy, despisers of those that are good, traitors, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. Matthew tells us of the disciples that went to Christ and asked him, saying: "Tell us when shall these things be, and what shall be the sign of his coming and of the end of the world?" Christ answered them by saying: "For many shall come in my name, saying, I am Christ, and shall deceive many. And ye shall hear of wars and rumors of wars. See that ye be not troubled, for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom." Although Christ said, The end is not yet, he was speaking of that time.

We have now come down through the ages, and the things mentioned then are now beginning to come to pass and indicate the beginning of the end. Should these things alarm us? Indeed not, for we will be taken care of if we are faithful and "hold fast until he comes." He says: "But he that shall endure unto the end, the same shall be saved" (Matt. 24:13). Christ also says: "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect."

Are not things like these taking place every day? Men, in the eyes of the world, are considered great and noble, while in the sight of God they are like the grass that fadeth away. To my mind they are like the little plant we call the "sensitive plant;" just the touch of the finger on it will cause it to wilt. If this is the effect the eyes of mortal people have on false prophets, how much

more will they wither when the Lord Jesus steps upon his throne! Then will be the time when those that have held fast will shine forth as a star in the dark heavens.

One dear brother has said: "The crowned heads of Europe are tottering on their thrones. Nevertheless when they go down we go up."

Who has the greatest cause to rejoice? Why should we look toward the end with fear and trembling? I pray God that I may live to see the wonderful things of God worked to a finish. I also hope many more will see the same things. The perilous times that are now prevailing in the east do not seem to be as fresh in the minds of the people as they were at first, nevertheless God has his plan set out before him. Let us be zealous and watch closely the things that are taking place. All these events point to the great tomorrow.

The lives that are being lost daily are beyond comprehension. The number of bodies that are taken from the battlefields are so numerous that it has become necessary to use a blast furnace to consume these bodies, and they are being shipped by rail to this place. Oh, the horrors of this war are beyond the realization of the human mind!

While these are terrible things, and so horrible that we pray for them to cease, still we appreciate, as a brother has said, "the pain and sufferings of this age are simply reminders of the future glory of the living God." Let us continue steadfast, even as Christ did, and at last sit down on the throne of glory, as he has done. "Blessed is that servant whom his Lord, when he cometh, shall find so doing." Do not be as one of the five foolish virgins; have your lamps well trimmed and burning. If we are constant it will matter not whether he comes as a thief in the night or not, for you will be ready to greet him at any time. How many feel thoroughly furnished so if he should come today we would be ready to meet him? If you are not now is the time to get ready. Could you say now with a clear conscience: "I have finished the work thou gavest me to do?"

O dear Father, which art in heaven, we pray that thou wilt help each one of us to so thoroughly examine ourselves that we may live a more perfect life, seeking after the things of the future and holding fast till he comes. My prayer is that all of us who are journeying in life's boat o'er the rough waves of the sea of sin may complete our journey in the near future, and enter that gate that leads into the city of eternal glory and life with Christ our King.

GEORGIA GAZELEY.

REPUTED HOLY RELICS

The Roman Catholic Church teaches that all the alleged relics of the passion of our Lord, such as the cross, the crown of thorns, the nails, the seamless coat, etc., must be accorded supreme worship. But, alas! these articles under Romish delusions and money-making have multiplied so greatly that they declare their own lie to the world.

The pieces of the cross receiving public worship in Romish churches throughout the world would make a cross almost as large as Jacob's ladder, which reached from earth to heaven.

At least four spears with which "the faithful"

claim that our Lord's side was pierced are located—one at Rome, one at the Holy Chapel in Paris, one at the abbey of Tenaille, and one at Selve.

Both Germany and France claim to possess the true seamless garment of Jesus for which the soldiers at the cross cast lots; one is at Argen-teuil, near Paris, and the other at Treves. Each has the bull of a pope declaring it to be the genuine garment.

The crown of thorns is one of the most marvelous of the relics. Thorns from the crown are everywhere. Some miraculously grow long in one month and diminish in size the next month.

Many places in different countries are the goals of pilgrimages to the "Holy Sudarium"—a sheet in which it is claimed that Christ's body was wrapped when it was interred—and which has the likeness of a full human figure upon it, this being said to be the impression of our Lord's body. Thus the soul-destroying deceptions and the falsehoods of the Roman Catholic Church are made apparent.—Selected.

THE MINISTRY OF WOMEN

A Bible passage which has troubled critics (1 Cor. 14:34, 35) reads: "Let the women keep silence in the churches, for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything let them ask their own husbands at home; for it is shameful for a woman to speak in the church."

Commenting upon this, the late Dr. A. J. Gordon said: "Let us observe that the injunction to silence is three times served by the use of the same Greek word, * * * and that in every case the silence commanded is conditional, not absolute. "Let him keep silence in the church" (v. 28) is said to one speaking with tongues, but on the condition that "there be no interpreter." "Let the first keep silence" (v. 30) is said of the prophets, "speaking by two or three;" but it is on condition a "revelation" be made on another sitting by." "Let the women keep silence in the church" is said again, but it is evidently on condition of their interrupting the service with questions, since it is added, "for it is not permitted them to speak * * * and if they would learn anything let them ask their husbands at home."

"This last clause," Dr. Gordon added, "takes the injunction clearly out of all reference to praying or prophesying, and shows—what the whole chapter indicates—that the apostle is here dealing with the various forms of disorder and confusion in the church; not that he is repressing the decorous exercise of spiritual gifts, either by men or women. If he were forbidding women to pray or prophesy in public, as some argue, what could be more irrelevant or meaningless than his direction concerning the cause: "If they will learn anything let them ask their husbands at home?"—The Christian.

If we can take to duty kindly, and make of her a lifelong friend, she will reassure the heart which feels that it is breaking and give it a foretaste of happiness, perhaps when it shall really break at last.

THE RESTITUTION

Issued Weekly By

Entered as Second-Class Matter February 6, 1913, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.
ROBERT G. HUGGINS.....Editor
RUELL W. NUTT.....Manager

BOARD OF DIRECTORS

THE RESTITUTION PUBLISHING COMPANY

Barton H. Lang	Harry Pott
Chas. A. Goss	Robt. G. Pate
Basil W. Nutt	Robt. G. Huggins

W. S. Tomlinson

SPECIAL CONTRIBUTORS

S. Roxana Winec, Pierceton, Ind.
 Dr. Chas. A. Goss, 10513 Lee Ave., Cleveland, O.
 Almus Adams, 3944 Hartman Ave., Ames Station, Omaha, Neb.
 Flora A. Wood, Chico, Cal.
 George Francis, Albany, Wis.
 J. J. Heckman, Ames, Neb.
 Geo. B. Aldridge, 11320 Knowlton Ave., Cleveland, O.
 S. H. Thomas, Proctor, Mont.
 E. W. Knapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., 10623 Lee Avenue, Cleveland, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exercise of particular texts in the writings of contributors.

NOTICE

Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."



EDITORIAL

We report two additions this week, occasioned by the return of Bro. and Sister Grief, from Knoxville, Tenn.

Dating November 30th, Brother Adams writes from Moorefield, Neb.: "Just closed our meeting here last night, and I can report two additions and good interest." He also reports an excellent spiritual condition among the brethren, which we are rejoiced to hear.

One infrangible argument for the existence of God is thus expressed by the royal prophet: "Know ye that the Lord he is God; it is he that hath made us, not we ourselves" (Ps. 100:3). In fact, when I ask myself that question, which every reflecting man must sometimes ask himself, "How came I into this state of existence? Who has bestowed upon me the being which I enjoy?" I am forced to answer, it is not I that made myself, and each of my forefathers, if asked the same question, must have returned the same answer. In like manner, if I interrogate the several beings with which I am surrounded—the earth, the air,

the water, the stars, the moon, the sun—each of them, as an ancient father says, will answer me, in its turn: "It was not I that made you; I like you, am a creature of yesterday, as incapable of giving existence to you as I am of giving it to myself." In short, however often each of us repeats the question, "How came I hither? Who has made me what I am?" we shall never find a rational answer to them till we come to acknowledge that there is an eternal, necessary, self-existent Being, the author of all contingent beings, which is no other than God. It is this necessity of beings, this self-existence, which constitutes the nature of God, and from which all his other perfections flow. Hence when he deigned to reveal himself, on the flaming mountain of Horeb, to the holy legislator of his chosen people, being asked by this prophet, what was his proper name, he answered, "I am that I am" (Exod. 3:14). This is as much as to say: "I alone exist of myself; all others are created beings, which exist by my will."

The existence and other circumstances respecting the Jews are so many arguments in proof of Christianity. They have now subsisted, as a distinct people, for more than four thousand years, during which time they have again and again been subdued, harassed and almost extirpated. Their mighty conquerors, the Philistines, the Assyrians, the Persians, the Macedonians, the Syrians and the Romans, have in their turns ceased to exist and can no where be found as distinct nations, while the Jews exist in great numbers and are known in every part of the world. How can this be accounted for? Why has God preserved them alone, amongst the ancient nations of the earth? The truth is, they are still the subject of prophecy, with respect to both the Old and New Testaments. They exist as monuments of God's wrath against them, as witnesses to the truth of the scriptures which condemn them, and as the destined subjects of his final mercy before the end of the world. They are to be found in every quarter of the globe; but in the condition which their great legislator Moses threatened them with, if they forsook the Lord, namely, that he would "remove them into all the kingdoms of the earth" (Deut. 28:25). That they should become "an astonishment and a byword among all nations" (v. 37). That they should "find no ease, neither should the sole of their foot have rest" (v. 65). Finally, they are everywhere seen, but carrying, written on their foreheads, the curse which they pronounced on themselves in rejecting their Messiah: "His blood be upon us and upon our children" (Matt. 27:25). Still is this extraordinary people preserved, to be, in the end, restored and blessed as a nation (Rom. 11:25).

Fairmindedness and patience in hearing the truth is a disposition exceedingly rare among so-called Christians. Infinitely the greater part of them, in choosing a system of religion, or in adhering to one, are guided by motives of interest, worldly honor or convenience. These inducements not only rouse their worst passions, but also blind their judgment, so as to create hideous phantom to their individual eyes and to hinder them from seeing the most conspicuous objects which

stand before them. To such inconsistent Christians nothing proves so irritating as the attempt to disabuse them of their errors, except the success of it, by putting it out of their power to defend them any longer. These are they; and O how infinite is their number, of whom Christ says, "They love darkness rather than light" (John 3:16), and who say to the prophets, "Prophecy unto us smooth things" (Isa. 30:10). They form to themselves "a false conscience," as the Jews did, when they murdered their Messiah (Acts 3:17), and as he himself foretold many others would do, in murdering his disciples (John 16:2). We can not help saying that we have experienced something of this spirit in our religious discussions with persons who have been loudest in professing their candor and charity. For defending the truth we have often had to eat the bread of affliction and drink the water of tribulation. But, as the apostle writes, "None of these things move me; neither count I my life dear to me, so that I may finish my course with joy, and the ministry which I have received from the Lord Jesus" (Acts 20:24).

"ONE, TWO AND FIVE TALENTS"

Paul explains this diversity of ability in his letter to the Hebrews (5:11-14; 6:1-3). Some believers appear to have attained only to the knowledge of first principles; such are the one-talent servants of the parable, and he warns them of their danger in losing even that they had—"ye have need that one teach you again which be the first principles, etc." Then he describes the owners of the two and five talents in verses 1-4, as those who were of "full age" in the truth, who by use by use had their spiritual senses exercised to discover both good and evil, and had therefore proceeded to "perfection;" such possessed a correct knowledge of the mysteries of the gospel, were rooted and grounded in the faith, and mighty in the scriptures. It is observable that the mere possession of two or five talents does not secure salvation, and having only one does not necessitate condemnation; it is their right or wrong use influences these results, because if five be given it is merely the result of superior ability, and carries with it corresponding responsibilities; and if only one be given it is a serious warning to its possessor that it will require the whole of their inferior ability to use it profitably.

"WHEN HE WAS RETURNED, HAVING RECEIVED THE KINGDOM"

(Matt. 25:15)

Matthew says this took place "after a long time" (verse 19). This being so, the popular dogma of the kingdom being set up at Pentecost on the one hand, and the coming of Christ occurring every time a believer dies on the other hand, necessarily falls to the ground, inasmuch as that the former must have become an accomplished fact ten days only after Christ's ascent to heaven; and the latter must have taken place numberless times, whereas Christ only returns once, and there is no mention in the Bible of his ever ascending to heaven again after this! But the fact must be patent to all scripture students that he has not yet returned, and his kingdom not yet obtained, al-

though eighteen dreary centuries have rolled their sin-stained clouds into the archives of eternal justice. This has caused unfaithful stewards to exclaim, "The Lord delayeth his coming!" while others with mocking taunt are asking, "Where is the promise of his coming?" The return of Jesus and his authority to "receive the kingdom under the whole heaven" takes place at the same time, and it belongs to a steward's profitable trading to wait with patience, even though the vision appear to tarry (Hab. 2:3); and blessed indeed will those servants be whom, when the Lord cometh, shall be found watching (Matt. 24:46, 51).

HOLY GHOST DELUSIONS, ANCIENT AND MODERN

To our mind the error that is most deceptive and that has wrought the most havoc to the truth in the world has been, and still is, the supposed and claimed private inspiration, or an immediate light and motion of God's spirit, communicated to the individual. This was the rule of faith and conduct professed by the Montanist, the Annabaptist, the Family of Love, etc., and is now professed by the Quakers, the Moravians, the Mormons and all other kinds of modern fanatical sects. We submit that any rule of Bible interpretation, any theory about the baptism and possession of the Holy Spirit, which leads its claimants astray, must be rejected as both false and dangerous. We now proceed to show that those who claim the baptism and possession of the Holy Spirit, a supposed private inspiration, make quite a fallacious claim, for the reason that the theory is liable to conduct, and has conducted many, into acknowledged error and impiety.

In the middle of the second century Montanus, Maximilla and Priscilla adopted this "spirit" theory, and they enthusiastically rushed into excess of folly and blasphemy. They egotistically taught that the Holy Spirit, having failed to save mankind by Moses, and afterward by Christ, had enlightened and sanctified them to accomplish this work. To make a long story short, these men all hanged themselves (Euseb. Eccles. Hist., 1:15). Many were duped by the teachings of these pretenders, and the same principles broke out frequently in the middle ages; but it was during the licentiousness of the so-called "Reformation" that this Holy Ghost delusion flourished with many other absurdities and impieties.

In less than five years after Luther had sounded the trumpet of evangelical liberty the sect of Anabaptists arose in Germany and the low countries. They professed to hold immediate communication with God and to be ordered by him to despoil and kill all the wicked, and to establish a kingdom of the just (Sleidan, DeStat. Rel. et Reip. Comment, 1, 33:45), who, to become such, were all to be rebaptized. Carlstadt, Luther's first disciple of note, embraced this Ultra-Reformation; but its acknowledged head, during his reign, was John Bockhold, a tailor of Leyden, who proclaimed himself king of Sion, and who, during a certain time, was really sovereign of Munster, in lower Germany, where he committed the greatest imaginable excesses, marrying eleven wives at a time, and putting them and numberless other subjects to death at the motion of his supposed in-

terior spirit (Hist. Abreg. de la Reform, par Gard Brandt, tom. i, p. 46. Mosheim, Eccles. Hist. by Maclaine, vol. 4, p. 452). He declared that God had made him a present of Amsterdam and other cities, which he sent parties of his disciples to take possession of. These ran naked through the streets, howling out, "Woe to Babylon, woe to the wicked," and when they were apprehended and on the point of being executed for their seditions and murders they sang and danced on the scaffold, exulting in the imaginary light of their spirit (Brandt p. 49c, etc.) Herman, another Anabaptist, was moved by his spirit to declare himself the Messiah, and thus to evangelize the people, his hearers: "Kill the priests, kill all the magistrates of the world; repent; your redemption is at hand" (Brandt, p. 51). One of their chief and most accredited preachers, David George, persuaded a numerous sect of them that "the doctrine of both the Old and New Testament was imperfect, but that his own was perfect, and that he was the true Son of God. We do not notice these impieties and other crimes for their singularity or their atrociousness, but because they were committed upon the principle and under a full conviction of an individual and uncontrollable inspiration on the part of their dupes and perpetrators.

COMMUNICATIONS

Brother Huggins:

In The Restitution of November 17th there is a call made by Sister Russell for support of an evangelist on the Pacific Coast. She gave a little statement of faith which such an evangelist should teach, which is sound as far as it goes. We suggest that the brother who is selected for evangelist in that field give a statement of his faith through The Restitution. We need workers in the gospel, but we must have men who are sound in the faith.

M. E. AND E. F. RANDOLPH.

Brother Huggins:

Our little band of believers in the gospel of the kingdom of God held a very interesting and profitable Thanksgiving service in our church on Thanksgiving day, November 26, 1914. A program had been arranged in which all took part, each one selecting appropriate scripture, a few making remarks on their selection.

The meeting was called to order at 10:30 a. m. The lesson read was Ps. 133. This was followed by hymn 55. Prayer was then offered, in which our heavenly Father was thanked for all blessings, both temporal and spiritual. A brief address was given, in which the origin and progress of this service was attended to, and an admonition was given to spend the day in a social way as becometh the children of God. Hymn 171 was then rendered. Sister Ella Knowles read Ps. 145 and commented on the same; Sister Buckman read a portion of Phil (chapter 4); Brother and Sister Pottorf sang a hymn, the title of which is "God is Love;" Brother Carey Buckman read for his lesson Ps. 100; two of our Sunday School scholars read verses, George and Hilda Talbot. The congregation then sang hymn 302. Sister Annie Burton read selections from several of the Psalms in which thanks were rendered to our God. Sister

Moore followed with scriptural selections, followed by some very appropriate remarks on the subject of thanksgiving. Hymn on page 130 was very appropriately rendered. Brother Townsend read Isa. 50, and also read a paper in which thanks were rendered to God for all blessings. Sister Farmer was present and read a lesson from the scripture. She is the oldest of our little band and badly afflicted, but she very often attends our services. Sister Townsend read Ps. 95, after which Sister Robison read a part of Ps. 104.

We were pleased to receive letters from Bro. and Sister Morron, of Springfield, Ill. They are walking in the light of the gospel, watching as all are admonished. We are pleased to have a letter from Sister Mary Knowles, formerly of this body of believers, now of Cleveland, O. We were delighted to have Sister McCabe with us again. We closed our program by singing hymn 38 in memory of our dear Brother Joblin, who is now "asleep in Jesus, blessed sleep, from which none ever awake to weep."

Brothren Moore and Buckman were unavoidably detained. At the close of the service all were invited to partake of a dinner which had been previously prepared by our sisters. Mr. and Mrs. Snyder attended our service and shared with us in temporal blessings. It was noticeable that our social gathering was spent in singing the songs of Zion and conversing of the things pertaining to the kingdom of God. We all feel that the day was very profitably spent. (In above letter we forgot to announce that Brother and Sister Pottorf each read a portion of scripture, and that Brother Pottorf made some very interesting remarks on 2 Cor. 9:15, "the unspeakable gift").

D. C. ROBISON.

REPORT OF MEETING

It is our pleasure to report to the brethren a short series of meetings held at this place, viz., the Church of God, near Moriah, Ill., by Bro. G. E. Marsh, of Marshalltown, Iowa. The meeting progressed from November 18th to 23d. Extremely cold weather made the attendance somewhat limited, but on Sunday night Brother Marsh spoke to a full house, giving a most excellent discourse on "The Present European War in the Light of Prophecy." He also gave other forceful sermons on "The Inscription on the Cross," "The Witness of the Spirit," "The Restitution Age," "Destiny of the Wicked," etc.

Brother Marsh has met with us on previous occasions, and we always welcome his return. He is clear and convincing and a rapid talker, well versed in the scriptures, and we are sure that the seed sown will, with the watering of Apollos, bring forth fruit unto everlasting life. Such is our hope.

AMY V. WEAVER, Secretary.

Obituary

Died, on Sunday, November 8th, at the residence of her daughter, in Detroit, Mich., Mrs. Margaret Jane Averell, in the 77th year of her age.

Margaret Waldby was born in Springfield Center, Otsego, County, N. Y., on August 3, 1838. She was married at the age of 23 to Azel Averell, of the same locality. They later removed to Rai-

sin Center, Mich., and located on a farm. While living here she learned and obeyed the gospel of the soon-coming kingdom through the ministration of L. H. Chase, and united with the church at that place. She was always a very enthusiastic and faithful servant in the household of faith. She was the mother of five children, three of whom are living. Her husband's demise occurred about twenty years ago, since which time she has made her home with her daughters. About eleven years ago she sustained a severe fracture of the hip, and has since been badly crippled and in failing health. Her last illness was due to an attack of apoplexy, and was of long duration, but free from pain and suffering—just a gradual decline, from which on Sunday, November 8th, she quietly and peacefully passed into rest.

"He giveth his beloved sleep."

MRS. E. M. LAMB.

THE PARABLE OF THE TEN POUNDS

This parable was spoken by Christ while passing through Jericho on his way to Jerusalem (Luke 17:11; 19:1). During this long journey he had spoken many parables and taught many lessons to the multitude following him. These lessons have a twofold purpose: to convey to their minds a clearer conception as to the nature and establishment of God's kingdom on earth, as is shown by Luke 17:20-37, and by the parable of the ten pounds (Luke 19:11). Other lessons were to break up the prevalent idea among the Jews that God's mercy and love extended to only a favored few. This lesson was forced home to them when he pointed out the fact that it was the stranger, the despised Samaritan, who returned to glorify God for his cure from leprosy (Luke 17:17); when he blessed little children even after his disciples rebuked the people for bringing them (Luke 18:15, 16), and when he cured the blind beggar just outside of Jericho, although the beggar had been sharply rebuked by those following because he called on Jesus (Luke 18:35-43). The parable of the ten pounds teaches both of these lessons, if we keep in mind the events which lead up to its recital by Christ.

After curing the blind beggar Christ enters Jerusalem, a large crowd still following him as he passes through its streets. A reading of chapters 17 and 18 will show that the crowd was composed of Pharisees, disciples and the common people. Some were curious, as was Zaccheus, to see this much-talked of Jesus who did wonderful miracles. Zaccheus, being small of stature, ran ahead of the crowd and climbed into a tree, that he might be able to see Jesus when he passed. When Jesus saw Zaccheus watching so eagerly for him he saw another opportunity to teach the self-righteous among those following him a lesson. For Zaccheus was a publican, a tax collector for the Roman government, and this labeled him as a sinner in the eyes of Jews, and with all other publicans he was much despised, although he himself was an Israelite, for in verse 9 Christ says he was "a son of Abraham."

To teach the lesson Christ calls Zaccheus from the tree and invites himself to spend the night with him. We will notice that Zaccheus does not call to Christ, as the beggar had done, but Christ

himself takes the initiative, thus proving to those around that he was not above mingling with the despised and unpopular people. Zaccheus came down, and his reception of Christ shows his curiosity had not been mere idle curiosity, but an earnest desire to know a man who was doing so much good. He received Christ joyfully.

This action of Christ evoked, what Christ probably knew it would, a murmuring among his followers. "They all murmured, saying, He is gone to lodge with a man that is a sinner." This murmuring must have come from his disciples also, for they were among the "all;" and, furthermore, it was they who rebuked the people for bringing little children; they were probably the ones to rebuke the blind beggar, for it was those going before Christ that rebuked him; they also marveled when they knew Christ had been speaking with a Samaritan woman (John 4:27).

This time they did not rebuke the sinner, but Christ himself. Upon hearing the murmurings, Zaccheus makes his defense to Christ. He declares that he gives the half of his goods to the poor, and if he takes anything wrongfully he restores fourfold.

Then Christ, in spite of the murmuring and evident disapproval of the self-righteous Jews around him, declares plainly that that very day salvation was come to the house of Zaccheus. Why that day? "Forasmuch as he is also a son of Abraham." Christ's first mission was to the Jews, and Zaccheus, being a Jew, had as much right to receive salvation from Christ at that time as the more popular Jews. For he came to seek and save that which was lost. He came to save, not only those Jews who had been faithful to the law and had kept themselves free from mingling with Gentiles, but also the Jews who had become careless of the law and mingled with Gentiles, and thus had dimmed their identity as Jews and were despised by their brethren.

As the people heard this lesson—that is, while it was fresh in their minds, Christ added and spake the parable of the ten pounds. Why? Evidently to impress the lesson more firmly on their minds, and also because they thought the kingdom of God was to appear immediately.

In this parable he likens himself unto a nobleman going into a far country to receive a kingdom and to return. Before going he calls to himself his ten servants, men like Zaccheus, who receives him joyfully and show a willingness to serve him, and gives to each a pound, and instructs them to trade with it until he returns. The servants evidently accept their commission. But what about those who were lawful citizens of the coming kingdom—in other words, the self-righteous, law-abiding Jews? They send a messenger after the nobleman, Christ, saying they will not have him to rule over him.

Then the parable teaches what will be the treatment of each of these two classes when he returns, having received the kingdom. The servants are divided into three classes according to the gains they had made with their pounds.

The first, having gained ten pounds, indicating a full, complete gain, was given rule over ten cities. The second class, having gained five pounds, half the gaining power of the pound, was

placed over five cities. The third class gained nothing, giving as excuse that he feared the King, because he was an austere man, reaping what he did not sow, and the King made his excuse to be his own condemnation and took away the pound that he had, and gave it to him who had gained ten pounds, thus teaching his servants that those who do not improve their opportunities of serving him will finally be deprived of the opportunity even. This is according to a law of nature. Anything left in disuse becomes finally worthless. As we neglect to take advantage of our opportunities to serve Christ our desire to do so dwindles away and finally disappears. As we watch for and take advantage of these opportunities the desire increases because of the personal joy we find in the service and the love for those around which develops with service.

Now what was the treatment awarded to the other class—the self-righteous, lawful citizens of the kingdom, who refused to serve Christ when they refused him as King? They were brought before the king and slain. Thus the Jews following Christ, including his disciples, were taught a double lesson by the parable: the kingdom was not to be established until the nobleman should return with authority to establish it; and those who were to receive honor in the kingdom were to receive it not because they were lawful citizens, but because they had faithfully served the nobleman while he was absent.

ALTA KING.

HAPPINESS OF CONSTANT EMPLOYMENT

The man who is obliged to be constantly employed to earn the necessities of life and support his family, says an exchange, knows not the unhappiness he prays for when he desires wealth and idleness. To be constantly busy is to be always happy. Persons who have suddenly acquired wealth, broken up their active pursuits, and begun to live at their ease, waste away and die in a very short time. Thousands would have been blessings to the world, and added to the common stock of happiness, if they had been content to remain in an humble sphere, and earned every mouthful of food that nourished their bodies. But, no; fashion and wealth took possession of them, and they were completely ruined.

They run away from peace and pleasure, and embrace a lingering death. Ye who are sighing for the pomp and splendor of life, beware! Ye know not what ye wish. No situation, however exalted; no wealth, however magnificent; no honors, however glorious, can yield you solid enjoyment while discontent lurks in your bosom. The secret of happiness lies in this—to be always contented with your lot, and never sigh for the splendor of riches, or the magnificence of fashion and power. Persons who are always busy and go cheerfully to their daily tasks are the least disturbed by the fluctuations of business, and at night sleep with perfect composure.

Example is more efficacious than precept.—
Samuel Johnson.

Virtue is like a rich stone, but plain set.—
Bacon.

OUR WONDROUS ATMOSPHERE

The atmosphere rises above us with its cathedral dome arching toward heaven, of which it is the most familiar synonym and symbol. It floats around us like that grand object which the Apostle John saw in his vision, "a sea of glass like unto crystal." So massive is it that when it begins to stir it sweeps cities and forests like snowflakes to destruction before it. And yet it is so mobile that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an open air. Its weight is so enormous that iron shivers before it like glass; yet soap bubble sails through it with impunity, and the tiniest insect waves it aside with its wings. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south winds bring back color to the pale face of the invalid; its cool west winds refresh the fevered brow, and makes the blood mantle in our cheeks; even its northern blasts brace into new vigor the hardened children of our rugged climate. The eye is indebted to it for all the magnificence of sunrise, the full brightness of midday, the chastening radiance of the gloaming, and the clouds that cradle near the setting sun. But for it the rainbow would want its "triumphant arch," and the winds would not send their fleecy messengers on the errands around the heavens. The cold ether would not shed snow feathers on the earth, nor would drops of dew gather on the flower. The kindly rain would never fall, no hailstorm nor fog diversify the space of the sky. Our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary, monotonous blaze of light and heat dazzle and burn all things up. Were there no atmosphere the evening sun would in a moment set and without warning plunge the earth in darkness. But the air keeps in her hand a sheath of his rays, and lets them slip but slowly through her fingers, so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads and each creature space to find a place of rest, and to nestle to repose. In the morning the garnish sun would at one bound burst from the bosom of night and blaze above the horizon; but the air watches for his coming, and sends at first but one little ray to announce his approach, and so gently dawns the curtain of night and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and, like man, she goes forth again to her labor until the evening.—Selected.

He who wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—Burke.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Mrs. C. Cowell..... 1.00
Mrs. M. A. Starkey..... .50

The Strong, Kennard & Nutt Co.
WHOLESALE OPTICIANS

We make a specialty of high-grade prescription work and carry a full line of all kinds of Optical Goods.

All orders filled same day as received.

"S. K. N." SERVICE

"S. K. N." SERVICE means prompt returns, careful work, moderate prices. Goods shipped to all parts of the country.

The Strong, Kennard & Nutt Co.

513 Schofield Bldg.
CLEVELAND, O.

200 Nantucket Bldg.
AKRON, O.

REMARKABLE BOOK OFFER. Read it!

IS THE WORLD GROWING BETTER?

By L. S. Bronson. Do not miss reading this booklet. 1 copy, 5c.

SEVENTH DAYISM EXPOSED

1 copy, 15c.

WORDS OF THE KINGDOM

418 pages. 1 copy, \$1.00.

FUTURE PROBATION

1 copy, 10c.

GLAD TIDINGS OF GREAT JOY

15 copies, 10c.

WHERE ARE THE DEAD?

1 copy, 5c.

One copy of each of above works, all for only \$1.25. Send us your order today.

Address CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio.

TWO TRACTS

"Salvation" and "Resurrection," two tracts by the late J. L. Wince, are written in a way that can not fail to arouse the interest of both saint and sinner. They deal with questions more important to man than others that can be named.

The author sleeps, dear brethren. His work is left for you to carry on. Let him speak through you. Single copy, 10 cents; \$1.00 per dozen. For sale by S. Roxana Wince, Pierceton, Ind.

WORKS OF DR. L. C. THOMAS NEW ANNOUNCEMENT
REDUCED PRICES

PATERNITY, NATURE AND CHARACTER OF JESUS CHRIST—30 cents each; in paper cover 15 cents. A scholarly and scriptural handling of this subject, at just half price it has always sold at.

THE HOUSE OF MANY MANSIONS—A 15 cent pamphlet now sold for 6 cents.

No more of these books can be had at any price, as edition is exhausted, therefore no more than two of each will be sent to one address.

THE NEW BIRTH or How One is Born of Water and of the Spirit. Tract by Dr. J. H. Thomas, M. D. A few more of these splendid tracts; as long as they last, at 5 cents each.

ORDER AT ONCE OR MISS YOUR CHANCE!

CHAS. A. GOSS, 10513 Lee Avenue, Cleveland, Ohio

The Restitution Publications

SEND FOR ALL OF THE FOLLOWING BOOKS AND TRACTS TO
CHARLES A. GOSS, 10513 Lee Ave. Cleveland, Ohio.

FOUR-PAGE TRACTS

Can You Believe?
State of Man in Death
Life and Death
Age to Come Not a Heresy
10 for 10 cents, 50 for 25 cents.

TWO-PAGE TRACTS

BIBLE PEARLS

1. The Gospel
2. Coming and Kingdom of Christ by 20,000 Baptists in 1660
3. Immateriality
4. Kingdom of God
5. The Nature of Man and Thoughts for Thinkers
6. Two Advents
7. What is Religion?
8. Restitution Age
9. Destiny of the Wicked
10. Baptism
10 copies for 5 cents, 100 for 20 cents.

SUITABLE FOR WIDE DISTRIBUTION

A Letter to a Friend
32 pp.; 10 cents each. One of the best and most popular tracts we have ever sold.
A Sermon in German.

Salvation: What Is It?
10 copies, 15 cents.

House of Many Mansions
By Dr. L. C. Thomas. 15 cents.

A Wrong Definition of Life and Death
A six-page tract, a most excellent book. 10 copies, 15 cents; 50 copies, 25 cents; 100 copies, 60 cents.

The Devil: What, Where and Why?
A 24-page tract; 5 cents a copy

The Death of Christ
A sermon by the Editor of The Restitution. Strong, plain, convincing. One copy, 3 cents; two copies, 5 cents;

twelve copies, 25 cents.

Who Are Led by the Spirit?

The best four-page double-column booklet ever written on this subject. One dozen copies, 15 cents; one hundred copies, 75 cents.

Special Offer! Tracts by Dr. J. H. Thomas

"Man as He Was, as He Is, and as He Shall Be."

"The Word Made Flesh, or Jesus Christ, Who is He?"

"The New Birth, or How One is Born of Water and of the Spirit."

Order a lot.

These three splendid tracts, now nearly printed, are 8 pages each, and worth 5 cents each; will be sent in any quantity, 10 or more at 1 cent each.

The following Tracts by M. JOBLIN

The Paternity of Jesus
122 pp.; each, 10 cents. A work that proves Jesus was the Son of God, and not the natural son of Joseph.

The Scripture Searchers' Assistant
Each, 6 cents. A valuable

aid to the study of the scriptures. Contains 400 references.

The Kingdom of God

No Immortality Out of Christ

Old Mother Earth to Be Born Again

Vain Worship

What Shall We Do to Be Saved?
God's Love and Solicitude for Mankind

Salvation: What Is It?

All of the above are 16-page tracts. 3 cents each, 25 cents per dozen assorted.

WORKS BY ROBT. G. HUGGINS

The Death of Christ

A doctrinal sermon, setting forth the reality of Christ's death. 3 cents each, or 12 for 25 cents.

Paradise Lost; Paradise Regained

A sermon in which every text in the Bible where paradise occurs, either in the

English or original tongue, is explained. 5 cents each, or 12 for 40 cents.

The Bible: Its Principles and Texts

As indicated by its title, this book is divided into three sections. The first consists of a disquisition on "The Bible;" the second simplifies

its "Principles" in formulated propositions; and the third expounds in a homiletic manner particular "Texts." As an Editor, the Author has untied many knotty questions submitted to him by readers; more than a hundred and fifteen are considered in this volume.

ROBT. G. HUGGINS,

10623 Lee Avenue,

CLEVELAND, O.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21. As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 1:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 8:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1: 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 6.

AKRON, O., DECEMBER 22, 1914

NUMBER 48

THANKSGIVING ANN

A Plea for the Systematic Support of the Truth and "The Restitution." Revised and Com-mended by the Editor.

In the kitchen doorway, underneath its arch of swaying vines and dependent purple clusters, the old woman sat, tired and warm, vigorously fanning her face with her calico apron. It was a dark face, surmounted by a turban, and wearing, just now, a look of troubled thoughtfulness, not quite in accordance with her name—a name oddly acquired from an old church anthem that she used to sing somewhat in this wise:

"Thanksgivin' an'—

"Johnny, don't play der in de water, child!

"Thanksgivin' an'—

"Run away now, Susie, dearie!

"Thanksgivin' an'—

"Take care o' dat bressed baby! Here's some ginger bread for him.

"Thanksgivin' a' de voice of melody."

You laugh! But looking after all these little things was her work, her duty; and she spent the intervals in singing praise. Do many of us make better use of our spare moments?

So the children called her Thanksgiving Ann; her other name was forgotten, and Thanksgiving Ann she would be now to the end of her days. How many these days had already been no one knew. She had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment they could scarcely tell; they only knew she was invaluable. She had taken a grand-motherly guardianship of all the children, and had a voice in most matters that concerned the father and mother, while in the culinary department she reigned supreme.

The usual early breakfast was over. She had bestowed unusual care upon it, because an agent of The Restitution, visiting some of the country places was to partake of it with them. But while she was busy with a fine batch of delicate waffles the gentleman had pleaded an appointment, and, taking hasty leave of his host and hostess, had departed unobserved from the kitchen window; and Thanksgiving Ann's "Restitution Money" was still in her pocket.

"Didn't ask me, nor give me no chance. Just's if, 'cause a pusson's old an' colored, dey didn't owe de Lord muffin; an' wouldn't pay it if dey did," she murmured when the state of the case became known.

However, Silas, the long-limbed, untiring and shrewd, who regarded the old woman with a cur-

ious mixture of patronage and veneration, had volunteered to run after the vanished guest, and "catch him if he was anywhere this side of Chainy." And even while Thanksgiving sat in the doorway the messenger returned, apparently un-wearied in his chase.

"Wa-all, I came up with him—told ye I would give him the three dollars. He seemed kind o' flustered to have missed such a nugget; and he said 'twas a generous jonation—equal to yer master's, 'which proves,' said Silas, shutting one eye, and appearing to survey the subject meditatively with the other, "that some folks can do as much good just off-hand as some other folks can with no end of pin-bin' and screwin' beforehand."

"Think it proves dat folks dat don't have no great 'mount can do as much in a good cause by thinkin' 'bout it a little aforehand, as other folks will dat has more, and puts der hands in der pockets when de time comes. I believe in systematics 'bout such things, I does;" and with an energetic bob of her head, by way of emphasizing her words, old Thanksgiving walked into the house.

"Thanksgivin' an' de voice of melody,"

she began in her high, weird voice; but the words died on her lips—her heart was too burdened to sing.

"Only three dollars out'n all her 'budance!" she murmured to herself. "Well, mebbly I oughtn't to judge; but then I don't judge, I knows. Course I knows when I're here all de time, and sees de good clothes, an' de car'age, an' de music, an' de fine times—folks, an' hosses, an' tables ail provided for, an' de Lord of glory lef' to take what happen when de time comes, an' no prepr'ation at all. Sure 'nough, he sen' Bibles to his heathen if dey don't give a cent, but den dey're pinchin' an' starvin' der own dear souls. Well, 'taint my soul! but I loves 'em, an' dey're missin' a great blessin'."

These friends, so beloved, paid little attention to the old woman's opinion upon what she called "systematics in givin'."

"The idea of counting up one's income, and setting aside a fixed portion of it for charity, and then calling only what remained one's own, makes our religion seem arbitrary and exacting; it is like a tax," said Mrs. Allyn one day; "and I think such a view of it ought by all means to be avoided. I like to give freely and gladly of what I have when the time comes."

"If ye aint ive so freely an' gladly for Miss Susie's new necklace an' yer own new dresses dat ye don't have much when de time comes," interposed Thanksgiving Ann.

"I think one gives with a more free and gen-

erous feeling in that way," pursued the lady, without seeming to heed the interruption; "money laid aside beforehand has only a sense of duty and not much feeling about it; besides, what difference can it make so long as one does give what they can when there is a call?"

"I wouldn't like to be provided for dat way," declared Thanksgiving. "Was, once, when I was a slave, 'fore I was de Lord's free woman. Ye see, I was a young no-count gal, not worf thinkin' much 'bout; so my ole massa he let me to take what happened when de time come. An' sometimes I happened to get a dress, an' sometim's a sometimes a pair of ole shoes; an' sometim's I didn't happen to get nuffin', and den I went bare-foot; and dat's jist the way—"

"Why, Thanksgiving, that's not reverent!" exclaimed Mrs. Allyn, shocked at the comparison.

"Jist what I thought, didn't treat me with no kind of reverence," answered Thanksgiving.

"Well, to go back to the original subject, all these things are mere matters of opinion. One person likes one way the best, and another person another," said the lady smilingly, as she walked from the room.

"'Pears to me it's a matter of which way de Massa likes best," observed the old woman, settling her turban. But there was no one to hear her comment, and affairs followed their accustomed routine. Meanwhile out of her own little store she carefully laid aside one-eighth. "'Cause if dem old Israelites was tol' to give one-tenth I'd like to frow in a little more, for good measure. Talk 'bout its bein' like a tax to put some away for such things! 'Clare! I get studyin' what each dollar mus' do, till I get 'em so loadened up wid prayin's an' 'thinking's dat I most believe dey weigh double when dey does go.

"Good Lamb! de lovin' Lamb,
De Lamb of Calvary!
De Lamb dat was slain, an' lives again,
An' intercedes for me."

And now another call had come.

"Came; unfortunately, at a time when we were rather short," Mrs. Allyn said regretfully. "However, we gave all we could," she added. "I hope it will do good, and I wish it were five times as much."

Old Thanksgiving shook her head over that cheerful dismissal of the subject. She took it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

"'Spouse I needn't fret 'bout other folks' duty—dat aint none o' my business; yas 'tis, too, 'cause dey's good to me, an' I loves 'em. 'Taint like's if dey didn't call darselves his, neither."

Mr. Allyn brought in a basket of beautiful peaches, the first of the season, and placed them on the table by her side.

"Aren't those fine, Thanksgiving? Let the children have a few, if you think best; but give them to use for dinner."

"Sartain, I'll give you all dar is," she responded as she surveyed the fruit.

Presently came the pattering of several pairs of small feet; bright eyes espied the basket, and immediately arose the cry:

"O how nice! Thanksgiving Ann, may I have one?"

"And I?"

"And I, too?"

"Help yourselves, dearies," answered the old woman, composedly, never turning to see how often or to what extent her injunction was obeyed. She was seated in the doorway again, busily sewing on a calico apron. She still sat there when, near the dinner hour, Mrs. Allyn passed through the kitchen, and, a little surprised at its coolness and quietness at that hour, asked wonderingly:

"What has happened, Thanksgiving? Haven't decided upon a fast, have you?"

"No, honey; thought I'd give ye what I happened to have when de time come," said Thanksgiving Ann, coolly, holding up her apron to measure its length.

It seemed a little odd, Mrs. Allyn thought. But then old Thanksgiving needed no oversight; she liked her little surprises now and then, too; and doubtless she had something all planned and in course of preparation; so the lady went her way, more than half expecting an especially tempting board because of her cook's apparent carelessness that day. But when the dinner hour arrived both master and mistress scanned the table with wide-open eyes of astonishment, so plain and meager were its contents, so unlike any dinner that had ever been served in that house.

"What has happened, my dear?" asked the gentleman, turning to his wife.

"Dat's all de col' meat dar was—sorry I didn't have no more," she said half apologetically.

"But I sent home a choice roast this morning," began Mr. Allyn wonderingly; "and you have no potatoes, neither—nor any vegetables of any kind!"

"Laws, yes! But den a body has to think 'bout it a good while aforehand to get a roast cooked, and just the same with taters; an' I thought I'd give ye what I happened to have when de time come, and I didn't happen to have much of nuffin. 'Clare! I forgot de bread?" and trotting away, she returned with a plate of cold corn cake.

"No bread!" murmured Mrs. Allyn.

No, honey; used it all up for toast dis mornin'. Might of made biscuit or muffins if I had planned for 'em long enough; but dat kind o' makes a body feel's if dey had to do it, an' I wanted to get dinner for yer all o' my warm feelin's, when de time come."

"When a man has provided bountifully for his household it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble," remarked Mr. Allyn, impatiently; but still too bewildered at such an unprecedented state of affairs to be thoroughly indignant.

"Cur'us how things make a body think o' Bible dat one 'bout 'who giveth us all things richly to enjoy;' an' 'what shall I render to de Lord for all his benefits to'ard me.' Dar! I didn't put on dem peaches."

"Has Thanksgiving suddenly lost her senses?" questioned the gentleman, as the door closed after her.

"I suspect there is a 'method in her madness,'" replied his wife, a faint smile crossing her lips.

The old woman returned with her basket, sadly

despoiled of its morning contents; but she composedly bestowed the remainder in a fruit dish.

"Dat's all! D chilern eat a good many, an' dey was used up one way an' 'nother. I'se sorry dar aint no more; but I hope y'll 'joy what dar is, an' I wishes 'twas five times as much."

A look of sudden intelligence flashed into Mr. Allyn's eyes; he bit his lip for a moment, and then asked quietly:

"Couldn't you have laid aside some for us," Thanksgiving?"

"Wall, dar now, s'pose I could," said the old servant, relenting at the tone; "b'lieve I will next time. Allers kind o' thought de folks things belonged to had de best right to 'em; but I'd heard givin' whatever happened to be on hand was so much feere an' lovin'er a way o' servin' dem ye love best dat I thought I'd try it. But ie does 'pears' if dey fare dslim, an' I spects I'll go back to de ole plan o' systematics."

"Do you see, George?" questioned the wife when they were again alone.

"Yes, I see. An object lesson with a vengeance!"

"And if she should be right, and our careless giving seem anything like this?" pursued Mrs. Allyn, with a troubled face.

"She is right, Fanny: it doesn't take much argument to show that. We call Christ our King and Master; believe every blessing we have in this world is his direct gift; and all our hopes for the world to come are in him. We profess to be not our own, but his: to be journeying toward his royal city; and that his service is our chief business here; and yet, strangely enough we provide lavishly for our own appareling, entertainment and ease, and apportion nothing for the interests of his kingdom or the forwarding of his work; but leave that to any chance pence that may happen to be left after all our wants and fancies are gratified. It doesn't seem very like faithful or loving service." Mr. Allyn answered gravely. "I have been thinking in that direction occasionally lately, but have been too indolent, careless or selfish to come to a decision and make any change."

There was a long talk over that dinner table—indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife together examined into their expenses and income, and set apart a certain portion as sacred unto their Lord, doing it somewhat after Thanksgiving's plan of "good measure." To do this, they found, required the giving up of some needless indulgences—a few accustomed luxuries. But a cause never grows less dear on account of the sacrifice we make for it, and as these two scanned the various fields of labor, in deciding what to bestow here and what there, they awoke to a new appreciation of the magnitude and glory of the work and a new interest in its success—the beginning of that blessing pronounced upon those who "sow beside all waters."

Mrs. Allyn told Thanksgiving of their new arrangement, and concluded laughingly, though the tears stood in her eyes:

"Ann, now I suppose you are satisfied?"

"I'se amazin' glad," said Thanksgiving, looking up brightly; "but satisfied—dat's a long, deep word; an' de Bible says it will be when we 'awake

in his likeness.'"

"Wall, now, I don't perless none o' these kind o' things," said Silas, standing on one foot, and swinging the other, "but I don't mind telling ye that I think your way's right, an' I don't believe nobody ever lost nuthin' by what they give to God; cause he's pretty certain to pay it back with compound interest to them, you see; but I don't s'pose you'd call that a right good motive, would you?"

"Not de best, Silas, not de best; but it don't make folks love de Lord any de less, 'cause he's a good paymaster and keeps his word. People dat starts in givin' to de Lord wid dat kind o' motives soon outgrows 'em—it soon gets to be payin', rad'er dan givin'."

"Wa-ll, ye see, folks don't always feel right," observed Silas, dropping dexterously on the other foot.

"No, they don't. When ebery body feels right, an' does right, dat'll be de millennium. But I'se glad de faint streak of dat day dat's come to dis house!"

And she went in, with her old song upon her lips:

"Thanksgivin' an' de voice o' melody."

—Selected by Sister J. H. Avery.

THE DEVIL: IS HE A PERSONAL BEING

Article 2

We would wish to call our friend's attention who believes in a personal devil, who is the author and source of evil, to two remarkable scriptures. The first is found in Isa. 45:7: "I form the light and create darkness; I make peace and create evil; I the Lord do all these." The second is found in Amos 3:7: "Shall a trumpet be blown in a city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it?"

How beautifully the scriptures explain themselves, if we rightly divide them, not adding or taking from, but simply accepting just what is written. In the first verse of Isa. 45 God, through his prophet, distinctly informs us that Cyrus, king of Persia, was anointed by him "to subdue nations," etc., and as long as he was holden by the right hand, and strengthened by the Lord, would certainly be victorious. The Persian sect of the Magians had great influence, not only with the king, but also with his counsellors.

The Magians, whose religion chiefly prevailed in the east, held that there were two co-eternal, co-ordinate beings, of whom they thought the light and darkness to be proper emblems—the one the author of all good, the other of all evil; that these were continually opposing each other; and from this contest that mixture and interchange of good and evil which prevails on earth originated.

This was indeed a very absurd opinion; yet it was a natural conclusion from a careful observation of the state of the world by those who were wholly unaccustomed with the cause and the sure of the evils which abound on every side. But in opposition to this opinion Jehovah here declared both light and darkness, good and evil, to be his creatures. Brethren, if you have time, look up these scriptures; they will do you good and strengthen your faith in God and his word (Gen. 1:3-5, 17, 18; Psa. 8:3; 104:20, 23; Jer. 31:35; 2

Cor. 4:6; James 1:17; Ex. 10:21-23; 14:20; Jer. 13:16; Ex. 32:8; Joel 2:2; Amos 4:13; Nah. 1:8; Isa. 10:5, 4; Job 2:10; 34:29; Ps. 75:7; Eccl. 7:13, 14; Jer. 18:7-10; 51:20; Ex. 14:15-21; Amos 3:6; Acts 4:28).

There is no being or influence, creature or force in the universe independent of God; all are his creatures and instruments, either acting at his command or by his permission. God is positively the author of all that is true, holy, good, or happy in the universe; and evil, error and misery came into the world through the willful apostasy of our first parents, Adam and Eve. God has, in his wisdom, permitted this for a wise purpose, and so restrained and overrules all, that they can not possibly exceed the bounds God assigns them; they can not defeat or thwart his plans, neither can they in any way give him any disquietude or disappointment (Ps. 75:10; Prov. 16:1-5; Amos 3:4-8; James 1:13-18).

From time immemorial man has sought out many inventions. God at the beginning made him upright; sin, not a personal devil, has estranged him from God. God created man; man in his sinful state has sought to create his own god. This is the great controversy between God and man, not between God and a personal devil in the form of a fallen angel! Man follows the bent of his sinful mind; this leads him away from God. Paul says in Roman 1:18-32 (notice especially verse 28): "And even as they did not like to retain God in their knowledge God gave them over to a reprobate mind, to do these things which are not convenient."

Paul in this chapter is really giving us the history of Israel. The prophet Amos points out to them that God brought them out of Egypt; they only of all the families of the earth did he know, recognize or favor. Therefore he says he will punish them for their sins. No other people had been so especially favored by God as these were; to them God committed his oracles and ordinances; they were admitted into a covenant relation to him as his worshipers. God required, and justly so, that they would consider him worthy of all love, honor, worship and obedience, living his law, serving him in the spirit of joy, liberty and felicity; nothing short of this will God accept at any time from any of his intelligent creatures, those who are capable of understanding and obeying him.

Those who conform their lives to these principles are said to "walk with God." Hence we read, "Enoch walked with God." So God asks this pertinent question: "Can two walk together, except they agree?" No, certainly not. Some trans- they meet by appointment?" God had appointed the way and place whereby we can meet him, and thereafter walk with him, recognizing him to be our Father, Friend, Guide, Guardian and Portion.

All this was to be Israel's portion, but they sought out other gods. Hence God caused evil to come upon them. "Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. For they know not to do right, saith the Lord, who store up violence and robbery in their palaces. Therefore, thus saith the Lord God:

An adversary there shall be ever around about the land, and he shall bring down thy strength from thee, and thy palaces shall be spoiled."

Here God is using nations to inflict punishment upon Israel for their idolatry and disobedience. If the orthodox devil was the cause of all this and tempted Israel, leading them astray, away from God, why does God punish Israel and not the cause of their misfortune—the devil? Beloved, God is always just; God always inflicts punishment upon the guilty. Man is responsible for his own sins and acts of disobedience. Hence God in justice punishes him.

With this thought in mind, let us consider the other three places where the word "devils" appear in the Old Testament. We refer you to Deut. 32:17: "They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not."

Let us read verse 16: "They provoked him to jealousy with strange gods, with abominations provoked they him to anger." Now verse 18: "Of the rock that begat thee thou are unmindful, and hast forgotten God that formed thee." What were these abominations which provoked God to anger? Hosea tells us (Hosea 4:11, 12, Lesser's version): "Lewdness and wine and new wine take away the heart. My people ask counsel of their stick of wood, and their staff shall tell them the future for the spirit of lewdness hath caused them to err, and they are gone astray, unfaithful to their God."

Now, beloved, to let this sink deep into your minds, and to prove that it is man's own depraved heart that is the devil, not a fallen angel, read Gal. 5:19-21. Israel sacrificed to the He Goat symbol of lust and licentiousness.

The next reference is found in 2 Chron. 11:15: "And he ordained him priests for the high places, and for the devils, and for the calves which he had made." If you read the context you will learn readily that Jeroboam and his sons again introduced idolatry into Israel. Paul in 1 Cor. 10:19, 20 seems to refer to this, and classes the "devils" with idols.

The fourth reference is in Ps. 106:37: "Yea, they sacrificed their sons and daughters unto devils." This was a direct violation of God's law in Lev. 18:21: "And thou shalt not let any of thy seed pass through the fire of Moloch, neither shalt thou profane the name of thy God; I am the Lord."

It is generally supposed that the sun was worshiped under the name Moloch. Children on some occasions were consecrated to him by passing through the fire; but at other times one of the family was sacrificed to him, in a most cruel manner, in order to secure his favor and protection to the rest. The idol Moloch was an image of enormous size, made of hollow iron; was heated with great fires beneath, and when it was sufficiently hot they put the children into its arms, where they were burned to death; meantime their cries were drowned in the noise of drums or trumpets and of musical instruments played for that purpose. Beloved, if we believe that the devil is a personal being then he is responsible for all this. Think of all the thousands of sacrifices equally as horrible as this, offered in India annually, before the British government suppressed the practices. Re-

call the horrible Spanish Inquisition of the dark ages. Ah, yes, to come closer home, the terrible war now devastating Europe; all the murders, all the crime, all the misery of six thousand years laid at the feet of the one being, and that being created by God for this purpose! Horrible doctrine! God forgive those who teach it! God everywhere in his word lays all these things at the door of the guilty party—man—resulting from the disobedience of his just and lawful command: "But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

If Mr. Russell is sincere in his belief of a personal devil why does he teach the following as recently appeared in one of his published sermons: "Furthermore, we should remember that while God has foretold the trouble of the day of wrath for centuries, and indicates that he will have to do with their precipitation upon the world, nevertheless elsewhere he also shows us that these troubles really come from ourselves (I thought it was a personal devil?), that they are the outgrowth of human wrongdoing. And that these dire penalties of sin would have wrecked our social and religious fabric long ago had not Providence forearmed us—holding back the storm of human passion and avarice, and permitting it to come only now, in the end of the age, at the time when divine Providence has Messiah's kingdom in full readiness to take control. Just as soon as the storm of human passion shall have taught humanity its needed lesson and shall have liquidated the long-standing accounts, Messiah's kingdom, with a clean slate, will be inaugurated."

Probably Mr. Russell and his followers will shake their heads and say, "Brother Alldridge is going into outer darkness and the second death," etc. Well, beloved, I hold to the Bible with a firmer grip than ever, and do not need to call any passages spurious because they conflict with a "man-made creed and plan."

GEORGE B. ALLDRIDGE.

"HER SPIRIT CAME AGAIN"

"And he (Jesus) put them all out, and took her by the hand, saying, Arise. And her spirit came again and she arose straightway, and he commanded to give her meat" (Luke 8:55).

This scripture is from the account of the resurrection of Jarius' daughter. It is certain that the word "spirit" does not represent the "maid," or the individual indicated by the pronouns "her" and "she," consequently it does not represent the one addressed by the Savior, and whom he raised from the dead; hence it follows that this spirit is not a component part of the maid.

Spirit is used in this passage to represent "the breathe of life" (Gen. 2:7). In harmony with this fact Wakefield, Thompson, the Emphatic Diaglott and Improved Version render it "breath." When "the breath of life" came again the maid lived. This "breath of life" never thinks, wills or reasons; but not one can think or live without it. All living creatures upon our earth die when it is taken away. Says David: "Thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust" (Psa. 104:29).

CHRISTMAS NOTICE

The Chicago Bereans wish to notify the friends who help with this work that they will again this Christmas try to bring Christmas cheer to the needy. Last year we brought Christmas joy to nearly thirty families. These are some we were able to help: An old couple (the husband badly crippled with rheumatism), who were caring for five orphaned grandchildren; father tubercular, moth or cancer, both able to work only a little to support the family; father in the insane asylum, mother holding family together; father and mother both sick with typhoid, oldest girl caring for family; aged couple with a tiny income; widows and deserted wives supporting their families by daily toil, and so on.

If you have no poor among you help us with this Christmas work.

Send money to Josephine Barnebee, 5439 Ohio Street, Chicago, Ill. COMMITTEE.

OUR GUIDE

A guide in the Alps mountains usually first binds a cord about himself, and then about each member of his party, making a continuous chain. This guide goes before, and because of his knowledge of the trail and superior skill and strength he leaps up the difficult places easily. Then by means of the cord he assist the first one of the party, and together they assist the second, until all are safe at the summit of the mountain.

So in our Christian life we have a Guide who has learned, by human experience, all the hard and dangerous places which beset us. He has bound about each one of us the strong cords of his love. He not only points the way, but assists us in the difficulties. He ever admonishes us not to look back on the things of this world, lest we become dizzy, but ever to keep our eyes upward and to press onward. Occasionally we slip, but the cords of love and Christian fellowships hold us till we can again gain our footing. Obstacles appear which almost cause us to lose faith, but our Guide always finds how to overcome them. At times we can pause in the struggles and talk with our Guide, while he encourages us by showing the ever-widening horizon of the glory of Christian experience. Yet this is but a foretaste of our satisfaction and happiness when we reach the summit and behold the Son of Righteousness in all his glory. May he soon come, is my prayer.

EMMA GROVES.

The arrangement of our homes and the management of our hospitalities, to be truly agreeable and inviting, must not have cost an undue or painful effort. The elegantly furnished drawing room loses all its charm and attractiveness when we discover that it has been adorned at the expense of the family comfort, or health, or education. The splendor of an entertainment fascinates no longer when it is found to be the result of a mean parsimony and a persistent paring in other directions.

Moderation is the silken string running through the pearl chain of virtues.—Bishop Hall.

The course of nature is the art of God.—Young.

THE RESTITUTION

Issued Weekly By

Entered as Second-Class Matter February 6, 1913, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.
ROBERT G. HUGGINS.....Editor
BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

THE RESTITUTION PUBLISHING COMPANY

Burtou H. Lang	Harry Pott
Chas. A. Goss	Robt. G. Pate
Buell W. Nutt	Robt. G. Huggins

W. S. Tomlinson

SPECIAL CONTRIBUTORS

S. Roxana Winco, Pierceton, Ind.
 Dr. Chas. A. Goss, 10513 Lee Ave., Cleveland, O.
 Almus Adams, 3944 Hartman Ave., Ames Station, Omaha, Neb.
 Flora A. Wood, Chico, Cal.
 George Francis, Albany, Wis.
 J. J. Heckman, Ames, Neb.
 Geo. B. Alldridge, 11320 Knowlton Ave., Cleveland, O.
 S. H. Thomas, Proctor, Mont.
 E. W. Knapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., 10623 Lee Avenue, Cleveland, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exigencies of particular texts in the writings of contributors.

NOTICE

Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

EDITORIAL

We have enjoyed a protracted visit from Sister Daisy Guest, of New York.

Sister Ashute reports that a learner is preparing for baptism, and that the church is progressing nicely in other ways.

In a final report of his meeting at Moorefield, Neb., Brother Adams says that seven were baptized in the name of Christ.

Writing from Hammond, La., and dating December 9th, Brother W. L. Crowe writes: "I am having good meetings here among people who seem to love the truth of the blessed hope."

We wish to thank many readers everywhere for their renewals to The Restitution, and for what is valued as much as their financial help and co-operation, namely, words of commendation and appreciation.

We wish to commend to the reader's attention the series of articles now appearing in The Restitution written by W. L. Crowe. For years he has been a slave under law, keeping the Sabbath, yet breaking the law. He has now found merciful deliverance from the bondage of the law by plentiful redemption in Christ, and is seeking by these series of articles to liberate others from the "yoke" of the law. Some of his articles he hopes to publish in tract form after while. If any of our readers wish to encourage him in this good work they may address him at Chanute, Kan.

The desire for success often leads us to take some tragic steps. The soul sometimes sells the most precious jewels of the inner life for the glittering and deceptive gain of material good. Only what the divine spirit would approve is satisfying to the soul. It is folly for the Christian to desire things which the spirit of God does not sanction. The marvelous wisdom of God and his provision for the Christian here on earth is seen in the indwelling of the spirit of God in the believer. It is his mission to guide into all truth, it is his desire to strengthen us against sin and to shield us against temptation; it is his purpose to aid us in desiring only those things which God would wish us to have. The tragedy of tragedies in the Christian life is the doing of those things that grieve the holy spirit of God, and cause him to experience the inexpressible sorrow that results from the rejection of his love and guidance and power.

BE SURE AND READ THIS

Many brethren write us asking how their account stands on The Restitution, and when others remit they ask us to send them a receipt, etc. Now all this trouble can be avoided by looking at your address on The Restitution. Let us take a few sample cases to explain how to correctly read your address and the receipt thereto attached:

Mrs. Martha Sutterfield, January 4th, Round Timber, Texas. Now, "January 4th" after Sister Sutterfield's name means that she is paid to January 1, 1914. When she renews her subscription the date will be changed to read "January 5th," which means that she is paid to January 1, 1915, and is her receipt.

Charles Moore, August 3d, means Brother Moore has paid to August 1, 1913.

Frances Walls, December 3d, means Sister Walls has paid to December 1, 1913, and so on.

Please read and reread this editorial until you understand how to read your own account and receipt. And if you are delinquent please renew as promptly as you can. In your Christmas liberality don't forget to give The Restitution a "gift," which means fifty-two visits in the home of your friend for whom you subscribe.

HOLY GHOST DELUSIONS: ANCIENT AND MODERN

The delusions of those who claimed to have the holy ghost was not confined to Germany and

Holland. Nicholas, a disciple of David George, of whom we spoke last week, invaded England with this enthusiastic principle, and told the British that he had a commission from God, and taught that the essence of religion consist in the feelings of divine love, and that consequently all things which relate to faith or worship are of no moment (Brandt). His theories extend to the fundamental maxims of morality; he professed to continue in sin that grace might abound! His followers were known as Familists, and were numerous at the close of the sixteenth century. Hacket, a Calvinist, gave way to this delusion and seriously claimed that the spirit of the Messiah had descended upon him. All of the absurdities believed by these men, and practically all of their crimes, originated in the enthusiastical belief that they had an immediate, individual inspiration, equal always, and superior sometimes, to that of the holy scriptures themselves. It was in these ghostly times that George Fox, a shoemaker of Leicestershire, started up. Among his many fundamental propositions, as laid down by one of his ablest followers (Robert Barclay's Apology for the Quakers) we cull out the following:

"The scriptures are not the adequate primary rule of faith and manners, but a secondary rule, subordinate to the spirit, from which they have their excellency and certainty" (Props. III): that the testimony of the spirit is that alone by which the true knowledge of God hath been, is and can be revealed" (Prop. II): that "all true and acceptable worship of God is offered in the inward and immediate moving and drawing of his own spirit, which is neither limited to places, times nor persons" (Props. XI). Such are the avowed principles of the people called Quakers; let us now see some of the fruits of those principles, as recorded by themselves, in their founder and first apostles. George Fox tells of himself that at the beginning of his mission he was "moved to go to several courts and steeple houses (churches) at Mansfield and other places to warn them to leave off oppression and oaths, and to turn to the Lord" (Journal, by George Fox, p. 17). He tells us of one of his disciples, William Simpson, who was "moved of the Lord to go, at several times, for three years, naked and barefoot before them, as a sign unto them, in markets, towns, cities, to priests' houses, and to great men's houses, telling them, so should they be all stripped naked." Another friend, Robert Huntington, was moved of the Lord to go into Carlisle steeple house with a white sheet about him" (Journal, p. 239). We are told of a female friend who went "stark naked in the midst of public worship into Whitehall chapel, when Cromwell was there;" and another woman, who came into the parliament house with a trencher in her hand, which she broke into pieces, saying, "Thus shall he be broken in pieces." Another with a drawn sword, wounded several, saying "he was inspired by the holy spirit to kill every man that sat in that house" (Maclaine's Note of Mosheim, vol. 5, p. 470). James Naylor claimed the right to follow the spirit within him, as he himself felt it! He fancied himself to be the Messiah, rode into Bristol; his followers spread their garments before him, and cried: "Holy, holy, hosannah in the highest!" He per-

mitted the fascinated women who followed him to kiss his feet and hail him "the prince of peace, the rose of Sharon, the fairest of ten thousand, etc. We point modern claimants of the holy spirit to their brethren before them, with a gentle reminder that by their fruits we are to know them. This doctrine has always borne bitter fruit, and always will. Men today who claim "holy ghost power" are not one whit saner than their ancient relatives.

PRIESTLY ARROGANCE REBUKED

The Roman Catholic claim that forgiveness of sins depends upon the sinner confessing them to a priest is supposed to be taught in the text: "Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained." But to this we object because Bible usage speaks of prophets as themselves doing the things which they only predicted. "See," said God to Jeremiah (1:10), "I have this day set thee over the nations, and over the kingdoms, to root out and pull down, and to destroy, and to plant." Now Jeremiah did not literally and personally root up, pull down, destroy and plant kingdoms. In the same way we understand and interpret "whosoever sins," etc.

These words are recorded in John 20:23, but if reference be made to Luke 24:46, 47 it will be seen that on the occasion that our Lord uttered the words he explained their significance, saying, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." It is incredible that the apostles and those who were with them (for there were others besides the apostles present, Luke 24:33) would have understood the words in the way in which Rome declares them to have been understood. There is not a single instance recorded in the New Testament of Peter or anyone else arrogating to himself the right to forgive another his sins; but we do read again and again of the apostles preaching remission of sins in the name of the risen Savior, as for instance when Peter declared "him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins." The Savior himself grants forgiveness, as he alone can. Was it not Peter who, commanding the sorcerer of Acts 8 to repent of his wickedness, bade him "pray God if perhaps the thought of thine heart may be forgiven thee?" (Roman Catholic version: "Pray to God that perhaps this thought of thy heart may be forgiven thee.") Have we not here, in words too simple to be misunderstood, and, as will be seen, practically identical in the English and Roman Catholic versions, Peter's own testimony that forgiveness of sins is the absolute prerogative of God; and not only so, but the distinct admission by Peter of his ignorance as to whether in this case the wickedness of this man would or would not be forgiven, as expressed in the words, "if perhaps," etc.

COMMUNICATIONS

Dear Restitution:

Our special meeting at Brush Creek closed Dec. 9th. It was the best meeting the writer ever held at Brush Creek. The average attendance was 81. The Brush Creek Church has put in a light plant, so we had good lights during the meeting. The interest was very good. Tuesday afternoon, December 8th, Bro. Ambros Hoke, husband of Sister Clara Hoke, and son-in-law of Brother George Knife, was buried in the all-saving name. One by one the members of the bride are coming out from the world.

J. H. ANDERSON.

Dear Brothers and Sisters:

I wish to thank you all for your very hearty and Christian-like reception of a stranger into your midst. It was especially appreciated by me after the cold formality of the church from which I withdrew.

Soliciting the prayers of all that I may grow in the knowledge of the truth and in obedience to its teaching, I am yours in hope,

MRS. BESSIE BOYLE.

Editor Restitution:

Thanks for your kindness in sending me The Restitution. I read it every week and find many good things in it. I began taking the paper in 1862. I embraced the faith under J. F. Wagoner, Jacob Shaffer and Richard Corbaly.

In 1869 I moved to Kansas. I was educated not to preach for a salary. I have preached in over sixteen States. All my teachers are now dead except dear Brother Wagoner.

In all my ministry I have never compromised truth for error. To embrace certain doctrines of the gospel because they are popular, and to reject others taught with equal clearness because they are unpopular, is in reality to reject the gospel altogether. You might as well invent your own religion. Many go away from Christ because of the reproach that comes upon them from following in his steps. All that will live godly in Christ must suffer persecution; there is no way of escaping it but by denying Christ. Very few are able to bear reproach for the truth; many yield here and there to soften the asperity of the opposition, as by this means they can get away from the cross of Christ. They love Jesus, they say, but not enough to sacrifice social position for his sake. They seek to save their lives, and thereby lose them. Many will not endure the truth as it is in Jesus. There is trouble at once if their idols are touched. Often even ministers confess that they do not preach as close as they would because the people will not like it.

I have many good tracts on Bible subjects that I will send free of charge to those who would like them.

JOHN FOORE, Parsons, Kan.

Dear Editor:

Brother Adams' article in The Restitution last week on "The Star of Bethlehem" was intensely interesting to me, and I thought to write about it. I see he says there might be a star to announce the second appearing of Christ. I have always thought there would be a literal star, and have often mentioned it to our brethren, but found that most of them think we should look in the political heavens for the sign. It seems to me the star has always been connected with Christ from Genesis to Revelation. In the beginning the stars were made for signs and seasons (Gen. 1:14): "The Lord himself shall give you a sign," says Isa. 7:14. Now it seems the star was the sign to the shepherds when Christ was born, for they greatly rejoiced when they saw the star. Christ was the Star out of Jacob spoken of in Numbers 24:17. The literal star, nevertheless, accompanies his birth. Suppose the shepherds only looked at the political heavens for the sign, and had not watched the star? There is as much scripture to prove the star as a sign of his second appearing as there was of his first. God has always worked by signs and wonders in the heavens above and earth beneath. Some believe the "darkness" spoken of so often in scripture to be figurative also, but might not the literal accompany the figurative as well? There was literal darkness at his death, and it seems to be fitting that the heavens be darkened on the return from the heaven and the star appear as "the sign in heaven," spoken of in Matt. 24:30: "For then shall ye see the Son of Man coming in the clouds of heaven with power and great glory." The star might even linger till the resurrection morning, for the last ye hear of this star is: "I am the bright and morning star." "Behold, I come quickly."

I would like to hear from someone on this subject, and if you think it not too much out of the ordinary you might publish this.

MRS. NANNIE HEACOCK.

OBITUARY

Euclid Bristow

Euclid Bristow was born in Hendricks County, Ind., February 5, 1845, and died November 27, 1914, aged 69 years, 9 months and 22 days.

Many years ago Bro. Bristow became obedient to the faith of God's elect, and ever since he has maintained his Christian character and fellowship with the Church of God. He has been an earnest defender of the teachings of the word of God, and has earnestly desired the return of Christ. Before his death he expressed his desire to see the Master's return. This hope animated his last hours.

Our deceased brother was united in marriage to Martha Spencer February 28, 1867. The three children born of this union were Dora, born January 5, 1867; Alma, born February 3, 1873, and Adeline, born March 31, 1880.

Brother J. F. Wagoner officiated at the funeral of Brother Bristow. Our brother spoke earnestly and held out the hope in Christ which brought cheer to all who believe on Christ.

ADALINE WOOD.

A LETTER FROM SISTER WOOD

Dear Brethren:

Sitting at the bedside of a sick friend, I have been reading that masterpiece, "The New Birth, or How an Individual is Born of Water and of the Spirit," by J. H. Thomas, M.D.

Next to seeing eye to eye and meeting face to face is reading words of sound doctrine, of exhortation, of encouragement in the way of life. How is our faith strengthened and our hearts "burn within us" as we listen to these words of truth from our beloved brethren, who, "being dead, yet speaketh." And shall not we brethren who are yet alive by the mercy of our Father in heaven speak often one to another, as we see the long dark night of sin and sorrow breaking? The clouds of blackness already tinged by the bright rays of the rising sun of righteousness?

A few years ago I read with great interest a series of articles entitled "The Supreme Importance of Pastoral Work." It is the supreme work of one whom God has given to be over Christ's body to watch for our souls as one who must give account to the great Judge. Brother, sister, to each one of us is given this same work in a measure. We can not say, "Am I my brother's keeper?" and be excused of God.

Listen to the words of inspiration: "Ye are all one body. Be members one of another." As we are commanded to give nourishment for the physical body of a needy brother, so are we told to build up one another in the most holy faith. "Confess our faults one to another;" "pray for one another;" "grudge not one against another;" "speak not evil of another;" "be hospitable, be courteous, be kind;" "I command you that ye love one another;" "he that loveth his brother abideth in the light;" "he that saith he is in the light and hateth his brother abideth in darkness."

I sometimes wonder if we are not so much engaged in putting together the skeleton (if I may so call it) of our doctrine that we have failed to cover it with the muscles of love, meekness, gentleness and brotherly kindness. The Pharisees were not rebuked because they had not the doctrine, but for leaving undone those other requisite things.

As Brother Huggins has so quaintly said, "In running from Rome have we run past Jerusalem?" Sometimes speaking of our dearly beloved editor reminds me of our beloved paper. Sister Alta King's article in The Restitution of November 10th entitled "Righteousness and Law," I consider the most logical exposition I have read on that subject.

Brethren, that which a few short months ago we called the "new year" has become the old, and is ready to vanish away. I wonder if we have any of us made the straight path we marked out in our mind when the old year was the new year. I look back with sorrow and bitter tears of repentance on the crooked trail I have made. I believe one great reason of our lack of more spirituality is because we do not speak often to one another of these things as we should. Let us encourage one another more with words of love and hope. If one stumbles in the narrow path let us lift him upon his feet and set his face Zionward.

And, finally, brethren, as at the beginning of

the year, so now at its close I feel my weakness in the warfare. It hurts to crucify the flesh. I ask your prayer that his grace may be sufficient for me day by day in the year to come. May the day be not far distant when, instead of the awful carnage now going on, there may be peace on earth and good will among men.

This ends my articles as one of the special contribution to The Restitution for the year 1913. The most highly gifted among men can only say, "I have done what I could. The weakest member of Christ's body should do no less. Nothing ever impressed me with the fact that all things that come to us for Christ's sake are but "light afflictions," as Brother Calder's dying words: "My last thought will be, I am dying; my next, Jesus came in time to save me." It will indeed be in that glad day as if those who believe in Jesus will never die, short is the time to those who fall asleep between the sleeping and the waking. We have waited for our Lord long. Oh, that he would rend the heaven and come down! The world needs him, the weary sons and daughters of Abraham groan, "How long, O God of Israel?" and from his body, the Church of God, arises the united prayer, "Come, Lord Jesus; come quickly."

Your sister in the Lord,

FLORA A. WOOD.

SIN DEGRADES, RIGHTEOUSNESS EXALTS

In the parable of the pounds (Luke 19) we have a very important lesson taught. Of course we know the parables were given with reference to the Jews as a nation, but we are to profit by the lessons taught, for all scripture is given for our learning.

Let us study this chapter leading up to the parable of the pounds. Jesus was on his way to Jerusalem, and as he passed through Jericho a rich sinner hears of his coming and his curiosity is aroused. He must by all means see this man of whom he has heard so much. This man who was thought to be a great sinner by the hypocritical Pharisee was small in stature, showing that sin is not always as large as it seems.

Especially in the presence of Jesus it shrinks greatly. Did you ever notice how large and boastful and blasphemous and vulgar sin can be at times, and how it will shrink back in its shell at the approach of the pious and in the presence of ladies? Sin does not prosper in that kind of an element. But out of the presence of Jesus sin is quite elevated, but it must come down. The first lesson a sinner must learn is humility. He has to come down. Jesus called Zacheus down—very symbolic. Sin is never elevated. It must descend.

Now Jesus goes to dine with this sinner. Subsequent developments prove he was not a bad man at heart and that he was a child of Abraham, and in his confession salvation had come to his house. Again, we learn what Jesus had taught the people concerning the kingdom. Would these people have thought that Jesus was going to Jerusalem to set up the kingdom if he had been teaching a heart kingdom? This scripture alone is enough to prove that Jesus taught the setting up of a real literal kingdom. Then the parable of the pounds was given to prove they were mistaken as to the time,

not its nature.

Another lesson is that the pounds, or talents, as Matthew puts it, are given us. God created these gifts in man, and they are imparted to us as gifts. We all possess some of them, and all together we possess them all. Then we must be occupied with these gifts. Now, as Matthew says, the five gained five, the two gained two. In other words they doubted their talents. If the servant having five at the coming of the Master had only nine he never would have heard the "Well done, good and faithful servant." Why?

Because there would have been the fact that he had been idling with the Master's goods. He had allowed one of his talents to remain idle.

Again, we learn how easily we can condemn ourselves. This slothful fellow made excuse for his indolence. Did you ever notice how that class of people always come loaded with a bundle of excuses, and some of them at least are always very condemnatory? Common judgment would teach us that if his Master was the kind of character he described him to be would be the very one to expect a high rate of interest. So we learn that poor excuses are worthless at the day of reckoning. Another thing we learn is that what we gain by trading is ours; we have made the best of the loan God has made to us.

Again, this is one of the scriptures that teaches subordinate rule. For our faithfulness when the kingdom has come we get a rule over certain territory. We notice that Jesus blesses the faithful servant who had gained five pounds, just as much as he who had gained ten pounds, because he had worked with all he had and is worthy of just as much recommendation.

Then let us be busy with all the ability we possess. The kingdom is nearly here. That we may all hear the "Well done, good and faithful servant," is the prayer of your servant.

ALMUS ADAMS.

GERMANY, CHRISTIANITY AND THE GREAT WAR

G. L. Young

It has been said that "if Germany is crushed it will be the welcome overthrow of German militarism, but it would also seem to mean the blight of Christian civilization as represented and fostered by Germany, and no country has made a larger or more important contribution."

That of all nations the people of Israel have furnished the greatest contribution to true religion there can be no doubt. So, too, they have furnished the world the greatest defection from that religion. As a result of their unbelief and backsliding the repeated judgment of God fell upon them. They were at last driven from the land of their inheritance and dispersed, far and wide among the nations. Spiritual sins are, in God's sight, the worst sins, and they bring heaviest condemnation.

The Israelites may serve to illustrate Germany. Sionally blessed of God, that country has indeed made notable and important contributions to Christian civilization and to Biblical scholarship. What giants she has furnished to fight the battle of the Christian church. A few names come

to us, such as Luther, Melancthon, Hengstenberg, Havernick, Auberlin, Tholuck, Lange, Ebrard, Orrelli and the like.

But there is another side—a sad, shameful other side. When, a century or so ago, that great tide of rationalism swept over the world and did so much to undermine faith in the supernatural, whence did it come? From Germany. When later the Tubingen school took in hand the New Testament writings, resolving them largely into "tendency" documents representing two antagonistic schools of apostolic Christianity, while Paul became a deluded visionary and Christ a non-divine religious genius with all his supernatural elements rationalized away—until a wave of unbelief concerning him and his redeeming work deluged the scholarly world—what was the fountain of these stenchful waters?

And again the answer is, Germany. And when, yet later, the varying phases of the ultra higher criticism, especially of the Old Testament, would do away with the Bible as a divine revelation, and in its place would substitute a disjointed agglomeration of "sources" and "documents" and the much "redacted" patchwork of an evolved "national literature," who is responsible? And once more the reply is, Germany, largely.

In these ways, and especially in this last, Germany has doubtless done more to destroy faith in the supernatural, more to lessen belief in the Bible, more to do away with the sonship and the atonement of Jesus our Lord, than perhaps all other nations combined. She has had plenty of servile imitators, plenty to pass along the skeptical rubbish that she has furnished; but she has been the head sinner. And God does not forget. As he did not forget apostate Israel, so he will not forget apostate Germany. Her time must come. Perhaps it is even now come. The war in western Europe had her sanction, and it may be her undoing. If not, it is simply because God's time has not yet come.

"If Germany is crushed it will indeed be a welcome overthrow of German militarism," but it need in no way mean "the blight of Christian civilization as represented and fostered by Germany." It might mean this. It might mean the exact opposite. A decimated, depleted and humiliated Germany, throwing off at once the yoke of imperialism and of rationalism, might humble itself before God as never before, and in the last days of time become more truly and deeply religious than for many a long decade, a consummation devoutly to be wished!—Crisis.

Let not thy mind run on what thou lacked as much as what thou hast already.—Marcus Aurelius.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21, Acts 3:21. As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:3-18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 6.

AKRON, O., DECEMBER 29, 1914

● NUMBER 49

WHAT MUST I DO TO BE SAVED?

No. 8

Baptism of the Holy Spirit

Some contend that what I have written in Article No. 7 would be all right if I had said Holy Ghost baptism instead of water baptism. They think that the baptism of the holy spirit is the one baptism of this, the Christian dispensation. If they are right then I must confess to being wrong, so far as this question is concerned. But let us go to the word and see if they are right.

John the Baptist said: "I indeed baptized you in the water unto repentance; but he that cometh after me is mightier than I, whose shoes I am unworthy to bear. He shall baptize you in the holy spirit not many days hence." A few days after this was stated we learn that "the day of Pentecost was fully come and they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and they sat upon each of them. And they were all filled with the holy spirit, and began to speak with other tongues as the spirit gave them utterance." Peter said: "But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my hand maidens I will pour out in those days of my spirit; and they shall prophesy" (Acts 1:5; 2:1-4, 16-18).

The points to be noticed here are:

1. Jesus was to do the baptizing.
2. It was not to be many days from the time he last conversed with his disciples.
3. The address of both John and Jesus was to the second person, the one spoken to, not someone they had not in their presence, as would be the case had Jesus and John had reference to all believers, as well as the ones spoken to.

Then we conclude that Jesus and John only promised the then living disciples of Jesus the baptism in the holy spirit. And, as it was only promised them, we should notice whether others received it on the first day of Pentecost after Jesus' ascension. We find that "they were all with one accord in one place." They were all in a house as the "holy spirit filled them where they were sitting." "The multitude came together," to see the cause of so much noise in said house. The multitude was confounded. Some accused the dis-

ciples of being drunken; but Peter explains the meaning to the whole congregation as being a fulfillment of Joel's prophecy. Then only those promised said baptism received it; the multitude did not. Hence John's and Jesus' promise was fulfilled to the letter. But if every Christian is baptized as they were, then every Christian must also get the cloven tongues, as they did. And if like causes produce like effects every believer should speak the various languages with which he comes in contact. Then we need not educate missionaries to go to India, Africa, China or Japan, but send people who are baptized in the holy spirit, or Christians if there are any, and they will go right ahead as the apostles did at Pentecost! But where are the people who can speak a language without first learning? Not where we have chanced to be. Then where are those baptized with or in the holy spirit? Not to be found on earth in these days!

Cornelius and those in his house were the only ones on record in God's book who were baptized with the holy spirit, except the ones at Pentecost. Did they also speak with tongues as the apostles? "The holy spirit fell on all them which heard the word" (Acts 10:44). "For they heard them speak with tongues and magnify God" (Acts 10:46). Then every case of holy spirit baptism in God's book was followed with power, in those who received it, to speak with others whom they could not converse with before they were baptized in the holy spirit.

Had one been a Frenchman he could have conversed in English, Japanese, etc., etc. There were seventeen different languages spoken at Pentecost.

But one may think because those at the house of Cornelius were baptized in the holy spirit before they had obeyed in water they were saved by the holy spirit directly; that is, they were baptized in the holy spirit, and through that baptism received pardon. If so, then God need not have troubled Peter to take so long a journey, because he pardoned them independently of anything Peter had done. But God, in vision, told Cornelius to send for Peter, and added: "He shall tell thee what thou oughtest to do" (Acts 10:6). "Who shall tell the words whereby thou and thy house shall be saved" (Acts 11:14). God here told the truth, as all will agree; then Cornelius and others with him were saved, not by the baptism of the holy spirit, but by the words which Peter told them. Peter spoke of the baptism in water thus: "Can any man forbid water, that these should not be baptized, which have received the holy spirit as well as we?" (Acts 10:47). Then Peter

taught them the necessity of being baptized in water, his words being the "whereby" they were to be saved; and he, not saying anything about their baptism in the holy spirit, proves that the holy spirit baptism was not essential to their salvation. So, as in the first case, they were all disciples before the holy spirit fell on them. Then as both records teach that the baptism in the holy spirit was not for remission of sins, salvation, we conclude, that it is not the baptism taught by Jesus when he said: "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:18). This baptism is for the taught believers of all the nations, while the other was only for the select few, as we have seen.

Again, if the holy spirit baptism makes Christians directly, minus of any medium, it separates people from the world. But John was taught that the world can not receive it (14:17). One is in the world until he gets into Christ's body, the church. He is baptized into Christ, as we have seen. If holy spirit baptism places him in Christ, then he gets it while in the world, hence the worldly man can receive it. If the baptism of the holy spirit makes Christians one can not be a Christian till baptized with that baptism, and had the apostles died before they received it they would have been lost. Can we think the beloved John and other faithful followers of Jesus were in a lost condition before the Day of Pentecost? I can not, hence I must conclude that holy spirit baptism was not the baptism by which people were saved in apostolic days, and was for a definite purpose which it fulfilled and then ceased to be. Paul stated "one baptism" in his older days. Then one of the two baptisms must then have been a thing of the past. If holy spirit baptism was the one, then there was no water baptism; and if the water baptism was here spoken of as the "one," water baptism is the abiding baptism of this dispensation.

That people were saved by water baptism after this date Peter clearly states, as we have seen in previous articles, hence water baptism is the abiding baptism. It was to be taken to the "world" (Mark); "All nations" (Matt.). The disciples were to baptize the converts they made (Matt.); the disciples could not baptize in holy spirit; therefore holy spirit baptism was not the baptism, for the disciples made in the all nations.

The holy spirit brought about the gift of tongues, but that gift was to cease (1 Cor. 13:8). Why the tongues cease if that which caused them still continued? Can anyone tell? It was to make prophets, show "things to come." Prophecy "shall fail" (1 Cor. 13:18). Why so, if their cause continues? Paul then speaks as if the last one who was to speak with tongues and prophecy was there, and there would be no others: "And now (present tense) abideth faith, hope, and love—these three, but the greatest of these is love" (1 Cor. 13:13). The other things mentioned were passing away, while faith, hope and love were to span the Christian dispensation. Faith even will not abide with the Christian after he has become an inheritor of the things promised; nor will hope, for a person does not hope for that which he possesses. Then as hope does not cease till

after the close of this age, and is then to cease, we must conclude, as it is to abide after tongues ceased, they ceased at the beginning of the gospel demons." How do we know the spirit teaches what Paul here gives? We can read it for ourselves. We see it is truth. Men are doing those very things before our eyes. Would it be plainer if the spirit came directly and told us those things? Not one bit. "He that hath an ear to hear, let him hear what the spirit saith unto the churches." He has it in black and white; let us read it. If the spirit should come and speak directly to us it could not make this sentence clearer. Jesus always teaches that hearing, believing and obeying his teachings are essential to our salvation; and the holy spirit, through Moses and Peter said: "Every spirit which will not hear Jesus shall be destroyed." We then hear and live, or disobey and die.

J. J. HECKMAN.

IMMORTALITY

J. G. Haupt

No other word touches the heartstrings of all mankind as does this. No other theme is so worldwide. Whatever be the concepts concerning the Almighty, however crude and savage, however refined and enlightened be the man, he has some sort of faith in another life. The very rare exceptions prove the rule.

The people of the antipodes, the red men of the Americas, the black races of Africa and Australia, the numberless tribes of islanders, the whole world of uncivilization, have been found to believe in a Supreme Being and his power to restore life. How this faith was imbibed man may not know. Primitive man carries knowledge from parent to child—inaccurate, widely modified, it is true, after some generations, yet with a basis of resemblance. Valueless though savage beliefs may be as to truth, they give us much insight into the march of the human family.

Civilized peoples show a similar tendency in the spread of faith. Generation after generation departs from the convictions of its ancestry, and yet leaves many marks to trace its genealogy.

The topic of immortality is a worthy one for Sunday contemplation, and we bespeak for these lines a careful reading. Indeed, the subject should be reread and reconsidered many times, until the mind is filled with the cheer of its contemplation. But the pondering over assumed plans of God is useless. If our faith be false to him it is as though it were no faith. Who teaches us of God what is foreign to him is not a disciple.

The world's faith in immortality may be classed in two groups, spiritist and resurrectionist; in other words, as inherent and conditional. Both are found widely among savages, possibly according to direction and distance of descend and to peculiarities of mind.

The belief of ancient Egypt was both spiritist and resurrectionist. Bodies were mummified for preservation unto the new life. But the ghost of man might wander for cycles through other flesh, yea even through plants and rocks, though with an expectation of a reincarnation into its former life. Ancient Babylon seems to have been less spiritist and more materialistic in its varying speculations concerning the future. Socrates,

dispensation. If they ceased then, of course, the baptism in the holy spirit must also have ceased at the same time.

Every way we turn our eyes over the pages of holy writ shows that people are not now baptized in the holy spirit. The fact that the spirit, when it came, was to guide the apostles into "all truth," is proof that we do not now get it as they did. We do not know all truth. We know nothing of the many other things Jesus did which are not recorded. We know nothing of what will be tomorrow, except it is revealed in the word. We know not the day and hour when Jesus will come. It is a fact that he will come some day, and some hour. Had we the baptism in the holy spirit we would know if it guided us into all truth, as John said it would. It did guide the apostles into all truth. It does not now come directly and do the same for us; ergo, we are not now baptized with it as they were. The way the spirit reveals things to us now is through the medium of the word. We read the Bible; we get the word of the spirit through its teaching. Paul illustrates this: "Now, the spirit speaketh expressively, that in the latter days some shall depart from the faith, giving heed to seducing spirits and doctrine of Plato and Aristotle developed an early Greek school of spiritism, that has had widespread influence upon the faith of a large part of mankind through the centuries of the past. Yet their theories were but crude. The great spirit of the world gave off emanations that might live through cycles of development in human bodies until fitted to be again lost in the original spirit body. Living several centuries before Christ, and being outside the influence of the early Hebrew school, their faith knew nothing of a resurrection. They were entirely spiritist.

Since the days of Plato there have been many kinds of spiritualists. In the main they have had no regard for the doctrines of the Bible of the Hebrew, of Christ and of the Christian. The Swedenborgian school has made some effort at imagining and mystifying it, but its faith is utterly foreign to the Book of books.

The early Hebrew people were resurrectionists. The Pharisees held the ancient faith, mingled somewhat with Platonism, but the disciples of the Lord strove persistently to instruct in the one here. The Apostle Paul has no more difficult task than to keep the young church in the one faith. In Corinth some of the converts taught that there could be no resurrection from death, and Galatia also departed from the pure gospel. The apostle trained them to the truth, and so far as we know they heeded his teaching.

May this resurrection hope be logically combined with spiritism? The martyred Tyndale, next to Wiclif the earliest translator of the Bible into English, and, like him, a persistent and clear-sighted scripture student, pointed out forcibly the inconsistency of such a double faith. He called the one the spiritual doctrine of Christ, the other the human doctrine of heathen philosophers. These, he said, are so contrary that they can not agree. If the ghosts of men go to heaven or hell in death, what cause or need is there of a resurrection? Tyndale was known as a Baptist, but not a Calvinist. He preferred to be called a Chris-

tian of the Church of God.

The combined faith makes this statment a logical outcome, however foolish it may seem, that God has planned to send the ghosts of the human family to heaven or hell at death, or to a good and bad part of purgatory or intermediate condition, to stay there until the resurrection, when they will be called back to join their bodies for judgment and then be sent back to the skies or into the fiery lakes. The spiritist teaching of the Roman church is far more sensible.

The words "immortal" and "immortality" in the Bible apply only to a present quality of God and to a promise and pledge to man. God is immortal and incorruptible (1 Tim. 1:17). He only hath immortality (Rom. 2:7). It is brought to light through the gospel (2 Tim. 1:10). Immortality and incorruption shall be put on by the blessed at the resurrection (1 Cor. 15:42-54).

There are some translations in the common version of the scriptures that are supposed to lend color to this combined faith. In Christ's promise to the penitent malefactor on the cross the use of the word "today" and the punctuation are misleading. If it read as in the Greek, "Verily now I say unto thee, thou shalt be with me in Paradise," of course when he should come into his kingdom there would be no difficulty. Purely as a parable, there is nothing in the sketch of the rich man and the beggar to apply to indiidual death, especially if the rich man is understood to be the Jewish house and the beggar the Gentile. Paul's strait, or indecision, as to the two things, life and death, leaves no doubt when he desires a third, a very different thing, which modern scholars have shown to be the appearance or second coming of Christ, to which the apostle looked forward.

The Old Testament start sright. When God breathed into man the breath of life man became a living soul. In the Hebrew dead men were called "dead souls." When God takes away the life breath man dies and returns to the dust. In Gen. 35:18 there is supposed to be a difficulty in the King James version. In speaking of the death of Rachel it says, "As her soul was in departing, for she died," when the Hebrew word is not the modern idea of soul at all, but is life, as in Gen. 44:30; Lev. 17:11-14; and more than a hundred other passages, in which it is translated "life" and many others where it is mistranslated. Solomon is supposed to teach the same in Ecclesiastics 12:7. The translators have used the words "spirit" and "breath" for the same Hebrew word, thus deceiving the English reader. Solomon has taught that by nature a man is like the beast, has no natural pre-eminence over it, as to life and death. "As the one dieth, so dieth the other." They all have the same kind of breath. No one knows the breath of man to go upward and the breath of the beast to go downward to the earth. When they die their love, their hatred, their envy, is perished. The dead know not anything (Eccl. 3:19; 9:5, 6). The twelfth chapter is a pathetic description of death. It is sad beyond the seventh verse. The expression of hope is in the last two verses: "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 se-

cret thing, whether it be good or whether it be evil." Our breath is in God's hand (Dan. 5:23; Isa. 2:22; Job 12:10). God takes away our breath, we die and return to the dust (Ps. 104:29). A correct rendering of Job 12:19 is: "In whose hand is the life of every living thing and the breath of all flesh of man."

But the true Christian has hope. His hope is the superstructure, the tangible outcome, the result of his faith, for faith is the substratum or the basis of hope, that which stands out under hope, not altogether properly called the substance of things hoped for (Heb. 11:1). Hope refers to the things not seen, of which faith is the conviction, the trust, the evidence. This hope is in unseen things (Rom. 8:24), the ends of the promises of the gospel, which are consequent upon the final adoption, the redemption or resurrection of the body. By faith we rejoice in the hope of the glory of God, or rather in the hope of a glorious and glorified condition like unto that of God and the immortal, transcendent Christ (2 Cor. 4:18). This involves the hope of eternal life, for this life will be a life of glory. It is a blessed hope (Titus 2:13) to be inaugurated by the glorious appearing of our Lord and Savior, Jesus Christ. This hope is laid up for us in heaven (Col. 1:5), to be revealed to us or brought to us when our Christ shall come a second time unto salvation. He will bring his reward with him.

From 2 Peter 3:7-12 it is claimed by some that this earth-ball will be literally burned up and the home of the blessed must be elsewhere. The sixth verse shows that the former heavens and earth were destroyed by water, in the sense in which God used the expression. The meaning is that the sin, the uncleanness, of earth was drowned. The new cleansing will be more thorough, as by fire, for no sin shall remain to pollute the earth. The thirteenth verse assures us: "Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."

WHY WAS THE GOSPEL PREACHED TO THE GENTILES?

Who are Gentiles? Literally the nations. The word was applied by the Jews to all who were not of their religion, or were ignorant of God. Paul frequently comprehends the Gentiles under the name of Greeks (Rom. 1:16). "Jew and Greek" signify "Jew and Gentile." In Rom. 2:9, 10, we have Gentile in the text and Greek in the margin. Paul, then, considered Gentile and Greek as being the same.

Why was the gospel preached to the Gentiles? (1) To fulfill prophecy. The Prophet Isaiah had said: "Is it a light thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel? I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. 49:6; Luke 2:32). For behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light. The forces (or "wealth," margin) of the Gentiles shall come unto thee" (Isa.

60:2, 3, 5, 11). "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles" (Mal. 1:11).

Jacob, in blessing his sons, said: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be" (Gen. 49:10). This prophecy takes us beyond the law to a time when the law should cease, and the people follow a leader with something better than the law to offer. We find this verified in Christ. For Christ is the end of the law for righteousness to everyone that believeth (Rom. 10:4). So we consider that Shiloh in Gen. 49:10 refers to a person that is Christ. Smith's Bible Dictionary gives three different translations of this text, and says whatever interpretation of the present reading may be adopted the one which must be pronounced entitled to the least consideration is that which supposes the prophecy relates to the birth of Christ as occurring in the reign of Herod. We do not agree with Smith. We think what he calls "the least" is the only true interpretation.

(2) The Jews rejected Christ and God's commandment, so the time was ripe to teach the Gentiles the way of life. Full well ye reject the commandment of God, that ye may keep your own tradition (Mark 7:9). Christ said: "I am not sent but unto the lost sheep of the house of Israel." In sending his disciples forth to preach he commanded: "Go not in the way of the Gentiles, but go to the lost sheep of the house of Israel" (Matt. 10:5, 6; 15:24). Christ and his disciples did not fulfill the prophecy in giving light to the Gentiles. But Paul did. These prophecies declare that Christ should be a light to the Gentiles, and in his name should the Gentiles trust. So in order for the Gentiles to believe these things they had to be taught the gospel. When Paul preached at Antioch he preached to Jew and Gentile, and when the Jews were gone out of the synagogue the Gentiles besought him to preach to them the next Sabbath, which he did. The Jews, seeing the multitude, were filled with envy. Then Paul and Barnabas were bold and said: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. And when the Gentiles heard this they were glad" (Acts 13:42, 46-48).

When Christ taught the Jews, saying, "Ye shall seek me, and shall not find me, and where I am, thither ye can not come," they wondered where he could go that they could not find him. "Will he go unto the dispersed among the Gentiles, and teach the Gentiles?" They seemed to think that they were lost to him if he taught the Gentiles (John 7:32, 36). When the great dissension about circumcision occurred at Antioch the disciples rehearsed how God had opened the door of faith unto the Gentiles, and Peter declared how God had made choice that the Gentiles, by his mouth, should hear the word of the gospel and believe. Paul and Barnabas declared what miracles and wonders God had wrought among the Gentiles by them (Acts 15:3, 7, 12, 14, 19). At Corinth Paul testified to the Jews that Jesus was Christ, and they opposed him so that he said: "Your blood be upon your own heads; I am clean,

from henceforth I will go unto the Gentiles" (Acts 18:6). "Be it known therefore unto you that the salvation of God is sent unto the Gentiles, and that they will hear it (Acts 28:28). Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also" (Rom. 3:29). "I, Paul, am a teacher of the Gentiles in faith and verity" (1 Tim. 2:7). We conclude the gospel was preached to Gentile so there would be no difference between Jew and Gentile.

E. W. KNAPP.

A FIGHT OF FAITH

2 Tim. 4:7

"I have fought a good fight, I have finished my course, I have kept the faith." These are the words of Paul, an apostle of Jesus Christ, by the will of God, according to the promise of life which is in Christ Jesus. This is the way that noble example of the true Christian soldier summed up his walk from the time he became a new man in Christ Jesus until the time when he was ready to be tried before the Emperor of Rome for preaching the glad tidings of the kingdom of God and the name of Jesus Christ.

Paul told Timothy that he had finished his course. What was Paul's course? What is our course? Every Christian has his special calling, duty or citizenship, which he must faithfully fulfill in order to be able to say: "I have finished my course, and henceforth there is laid up for me a crown of righteousness;" as Paul was when, as we read in the sixth verse, he was ready to be offered and the time of his departure was at hand. He was ready to return the spirit to God who gave it. Paul knew something of the great and valuable reward that awaited him at the close of his sleep in Jesus, when he would receive just compensation for having fought the good fight and kept the faith.

In the ninth chapter of Acts, beginning at the 13th verse, we find a short sketch of the course Jesus had laid out for Paul as his life work. "Then Ananias answered, Lord, I have heard by many of this man how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priest to bind all that call on thy name. But the Lord said unto him: Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel; for I will show him how great things he must suffer for my name's sake." Jesus is here speaking to Ananias in a vision and instructing him to go and baptize Paul and restore his sight. Then we read in the 29th verse that Paul spake boldly in the name of the Lord Jesus and disputed against the Grecian, for which cause they went about to slay him. This was the beginning of Paul's course. We see here that when he began to confess Christ his sufferings also began.

The book of the Acts of the Apostles, as well as Paul's own writings, prove how closely he made his life conform to the course that was laid out for him to follow. In Paul's farewell address to the elders of the church at Ephesus we find testimony to this effect (Acts 20:17): "Ye know, from the first day I came into Asia, after what manner I have been with you at all seasons, serving the

Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews, and how I kept back nothing that was profitable unto you, but have showed you, and taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the holy spirit witnesseth in every city, saying that bonds and afflictions abide me there. But 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."

But Paul was not the only one who had a course laid out to conform his life to: everyone who takes upon himself the name of Jesus has a course mapped out by the commands, instructions and rules deposited in the scriptures for his guidance. We find some of such instruction in Titus 2:11-14: "Deny ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." In James 2:8 we read: "If ye fulfill the royal law according to the scripture thou shalt love thy neighbor as thyself, ye do well."

The Bible is full of instruction to keep the believer in the straight and narrow way that leads to life eternal. The instructions are so thorough that it seems hardly possible that we could neglect "so great salvation" when we come to contemplate it as it is set forth in God's word, yet we have to be constantly on guard lest we let it slip. The spirit indeed is willing, but the flesh is weak.

My prayer is that we may each be master of our course, as Paul was when his departure was at hand.—H. F. Blyth.

EDUCATION

Education, in its broadest sense, is undoubtedly the main business of youth, theirs is the season of preparation for a future life of action. But we are too apt to regard school and study as the whole of education, whereas it is but a part, and is valuable only as it is made to contribute to the general good. Often the very best way to prepare to do anything is to begin to do it. Practice makes perfect, and facility in everything is gained chiefly by continual exercise in it. As life consists largely of work, it would seem to be the path of wisdom to accustom the boy and the girl to take some regular share in it suitable to their years, that they may not, upon entering its real business, stand aghast and overwhelmed by the multitude of claims which they are powerless to fulfill. The true end of all culture is to develop efficiency in action and nobleness of character; and the acquisition of knowledge, though important as one means, can never by itself produce either of these. It must be vitalized by individual thought and utilized by personal action before it can put real value into one's life or produce anything like an abundant harvest. These processes should go on simultaneously.

THE RESTITUTION

Issued Weekly By
Entered as Second-Class Matter February 6, 1913, at the
postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.
ROBERT G. HUGGINS.....Editor
BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

THE RESTITUTION PUBLISHING COMPANY

Burton H. Lang	Harry Pott
Chas. A. Goss	Robt. G. Pate
Buell W. Nutt	Robt. G. Huggins

W. S. Tomlinson

SPECIAL CONTRIBUTORS

S. Roxana Wince, Pierceton, Ind.
Dr. Chas. A. Goss, 10513 Lee Ave., Cleveland, O.
Almus Adams, 3944 Hartman Ave., Ames Station, Omaha,
Neb.
Flora A. Wood, Chico, Cal.
George Francis, Albany, Wis.
J. J. Heckman, Ames, Neb.
Geo. B. Alldridge, 11320 Knowlton Ave., Cleveland, O.
S. H. Thomas, Proctor, Mont.
E. W. Kuapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., 10623 Lee Avenue, Cleveland, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exigencies of particular texts in the writings of contributors.

NOTICE

Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

EDITORIAL

When you see a smiling face along the street you forget the sun is not shining.—E. Groves.

Sister W. W. Upton writes: "I presume you have heard that we have lost one much-loved elder. Although we sorely miss him, we still continue our meetings to study the holy word of God and to keep in memory the death of our Savior and Redeemer. Bro. Fankboner prepared and read a paper last Sunday that we considered very good, and thought it worthy of print. I am sending it to you for consideration."

Agricola, one of Luther's first disciples, is called the founder of the Antinomians. They hold that the people of God are bound by no law; either divine or human. They even say that good works of every kind are useless so far as salvation is concerned; while Amsdorf, Luther's own companion, taught that they are an impediment to salvation (Mosheim's History, by Maclaine, vol. 4, pp. 35, 328). Eaton, a Puritan, says: "Believers ought not to mourn for sin, because it was pardoned before it was committed" (Honeycomb of

Justification). If the reader wishes to understand many other absurd and immoral doctrines that now exist in apostate Christianity he is referred to recent editorials entitled "Holy Ghost Delusions, Ancient and Modern."

HOLY GHOST DELUSIONS: ANCIENT AND MODERN

We pass over many insignificant sects, as the Labbadist, Muggletonians, etc., who followed the meteor of an "inward light," which lead them into all kind of immoral practices. Among the allies of above sects we mention the Hernhutters (Moravian brethren), whose apostle was Zinzendorf. The basic principle of the Moravians, as expounded by their acknowledged leader, Zinzendorf, is an imaginary "inward light," which is an infallible monitor and guide, and against which the believer can not sin. This they are taught to wait for in quiet, omitting prayer, reading the scriptures and other works. They deny that even the moral law contained in the scriptures is a rule of life for believers.

The next system of delusion which we shall mention, as proceeding from the fatal principle of an "interior rule of faith," was framed in England by a foreign nobleman, Baron Swedenborg. His first supposed revelation was at an eating house in London, about the year 1745. "After I had dined," says he, "a man appeared to me sitting in the corner of the room, who cried out to me with a terrible voice, 'Don't eat so much.' The following night the same man appeared to me, shining with light, and said to me, 'I am the Lord your Creator and Redeemer; I have chosen you to explain to men the interior and spiritual sense of the scriptures; I will dictate to you what you are to write' (Baruel's History du Jacobinisme, tom. 4, p. 118). His imaginary communications with God and the angels were as frequent and familiar as those of Mahomed, and his conceptions of heavenly things were as gross and incoherent as those of the Arabian impostor. Suffice it to say that his God is a mere man, his angels are male and female who marry together and follow various trades and professions. Finally, his New Jerusalem, which is to be spread over the whole earth, is so little different from this sublunary world that the entrance into it is imperceptible (Baruel's History Jacobinisme, tom. 4, p. 118). But, notwithstanding the absurdities of Swedenborg's doctrine, visions, etc., the New Jerusalem spread rapidly through England, and they now have adherents and churches in most of the principal cities of the world.

MINISTERING UNTO THE LORD

"Bring ye all the tithes into the storehouse" (Malachi 3:10).

Let us test ourselves by the Old Testament standard. When we go to the table of the Lord how will it fare with us if the showers of grace are withheld until the tithes have been given? Do we give even a tenth of our income to the work of the Lord? If our income is ten thousand dollars a year do we give a thousand of it to the cause of the gospel? If it be a thousand dollars a year do we give a hundred? Most profoundly do

I believe that showers of blessings are delayed because our consecration is impaired. We ask the Lord for the holy bread and wine, and we withhold from him our substance. We want to be ministered unto, but we will not, even to Old Testament standards, minister to him of a tenth of our substance and possessions. If the Lord's Supper has not been to you a festival, if it has just been to you a ceremonious custom in which you have found no nourishment, no exhilaration, if there has been no holy sense of fellowship, no opening vision of grace and love, no glow of holy joy—may I ask you to examine your consecration, to see if you are robbing God and divorcing your means from the means of grace.

COMMUNICATIONS

Dear Restitution:

Saturday, December 12th, the writer had the pleasure of baptizing in the all-saving name, at Jacksonville, Ohio, Bro. George Johnson. Bro. Johnson is a very bright man, and we hope to meet him in the kingdom of God. In Matt. 24:14 the Master tells us that the gospel must be preached in all the world. As we do what little we can to carry the good news, we rejoice to see people obey it.

J. H. ANDERSON.

BEREAN DEPARTMENT
"Count Your Blessings"

Dear Bereans:

This is to be a lesson in counting. Did you ever sing "Count Your Blessings?" Next time you sing it, do it. You will find that you can't possibly count them all, but the making of a partial list will make you ashamed to complain. I'm going to count for you, without comment, just the number I can name on my fingers. Think about each one as you read it. Here they are:

1. Life.
2. Health.
3. Home.
4. Work.
5. Our country.
6. The charm of our surroundings.
7. Good parentage.
8. Friends.
9. Books.
9. Our blessed hope.

Go on, now—that's just a beginning.

Next, count your blunders. Remember that you blunder in thought, in word and in deed. Don't keep at this too long, or you will get the blues—just count long enough to profit by it.

Then count your benefactions—not the blessings you are receiving, but those you are bestowing. If you find this list too short read Matt. 25:40, and act.

AN INDIANA BEREAN.

SELF-DENIAL AND OVERCOMERS

Matt. 16:24

Parents begin very early in life to teach their children right from wrong, in order that they may do the right and shun the wrong. Many denials are made the child ere he comes to years of accountability.

Solomon says: "Train up a child in the way he should go, and when he is old he will depart

from it." A great responsibility is therefore resting upon the shoulders of parents in the rearing of their children.

With the knowledge of right and wrong comes a conscience or faculty of judging of one's conduct with reference to some standard of right and wrong. Hence we have a clear conscience or a guilty one as the case may be.

Conscience is not a safe guide, however, unless it be according to knowledge. Paul's conscience did not condemn him while persecuting the church. He verily thought he was doing God's service. So let us grow in knowledge of the truth and then exercise ourselves "to have always a conscious void of offense toward God and toward men" (Acts 24:16). A troubled conscience destroys its owner's happiness wherever he may go.

The gospel reveals clearly to us the path leading to life eternal. It is termed "the narrow way." A guide has been provided to pilot the way, lest the pilgrims follow an outlet leading from the narrow way and enter an inlet to the broad way leading to destruction. The guide's name is Jesus.

He says in Matt. 16:24: "If any man will come after me let him deny himself and take up his cross and follow me." There is not other way to obtain eternal life, and all readily recognize that as the onething above all others to be desired.

Some requirements must be met ere the Guide will recognize anyone as a follower of his. The gospel message must be heard, believed and obeyed in baptism, for the remission of sins, that the start may be made a pure race of people, zealous of good works.

We find self-sacrifice, love and purity exemplified in the life of Christ. Will the same things not be required of those endeavoring to walk in his steps? We know the record kept up yonder will be correct.

People do not get holy and pure by some lucky chance, but a gradual growth in that direction is accomplished by improving little talents and making self-denials all along the way. We are told to deny ourselves and to live soberly, righteously and godly in this present world.

As an incentive to a godly life we have but to catch a glimpse through the eye of faith of the soon glorious appearing of our Savior Jesus Christ, who will gather together his elect from all quarters of the globe, change their vile bodies and fashion them like unto his glorious body, and establish his kingdom and rule of righteousness.

Moses denied himself the pleasure of sin for a season, choosing rather to suffer affliction with the people of God, for he had respect unto the recompense of the reward.

If we be led by the spirit we must do away with the works of the flesh, for "the flesh lusteth against the flesh, and these are contrary to the one to the other," so that we can not do the things that we would like to do.

In 1 Pet. 1:15 we read: "As he which hath called you is holy, so be ye holy in all manner of conversation."

This opens up a great field for the practice of self-denial. We should deny ourselves the right to gossip, slander and backbite our friends and

neighbors. Yea, we are even commanded to love our enemies, bless them that curse us, do good to them that hate us, and pray for them that spitefully use us and persecute us.

The natural man would resent such treatment, but our perfect pattern and Guide, while nailed to the cross, prayed for his enemies, saying: "Father, forgive them, for they know not what they do."

Paul says: "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace to the hearers" (Eph. 4:29). We are told that Lot was vexed from day to day by the filthy conversation of the wicked, and every righteous person will be similarly affected now.

We must refrain our tongues from evil and our lips that they speak no guile. This can be done, and the promise of a crown is but to the faithful overcomer.

Every Christian should be able to say with David: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

Sunday morning comes and we hear the church bells ringing. The prospects are for a fine day, and we long for an automobile ride. We are tempted to shirk our duties and go, then we think of Paul's warning not to forsake the assembling of ourselves together, as the manner of some is, but to exhort one another, and so much the more as we see the day approaching. We feel guilty not to heed the call to worship, but finally give way to temptation. "Yield not to temptation, for yielding is sin. At another time we do the same thing with less hesitancy.

A victory has been lost; our zeal for the truth soon abates, after which we can so easily frame an excuse to absent ourselves from the service. I trow not many of the excuses are valid in the sight of our heavenly Father.

Pleasure resorts sometimes lure us away from doing God's service. We think we are too busy through the week to take a day off, so lay our plans for an outing on the Sunday, the Lord's Day. If this course be pursued we can soon be justly termed "lovers of pleasure more than lovers of God."

Temptations come in various ways. Some may abhor lying and stealing, but in an unguarded moment let angry passions rise; some abhor evil thoughts, while others are inclined to pervaricate, showing that they are yet carnal and need to practice self-denial. For if ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live" (Rom. 8:13). When we mortify the deeds of the body we are simply practicing self-denial. Our salvation depends upon it.

It is not sufficient to stop doing evil; we must also learn to do well. "Put away the evil of your doings from before mine eyes; cease to do evil, learn to do well" (Isa. 1:16, 17).

To get rid of sin requires self-denial all along the journey of life. Then let us stand guard over self, bringing into subjection our words, thoughts and deeds, so that the spiritual qualities may develop, gather the supremacy, and eventually control. The Savior says: "He that overcometh will

I grant to sit with me in my throne, even as I also overcame and am set down with my Father on his throne."

We must overcome daily the trials, temptations and difficulties that confront us and run with patience the race that is set before us if we would hear the commendation, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." May this be your happy lot and mine.
ALMEDA GLOTFELTY.

OBITUARY

Sarah M. Prosser

Died, at the residence of her daughter, Emma L. Brooks, in Hillsboro, Washington County, Ore., December 3, 1914, Sarah M. (Wing) Prosser, aged 76 years, 6 months and 8 days.

About four years ago she was stricken with paralysis, and although rendered nearly helpless by this dreadful disease she endured it with great fortitude and patience. She was born in Oneida County, N. Y., and in the early years of her life moved with her parents, James and Mary (Sweet) Wing, to Wisconsin, where on the 23d day of January, 1860, she was united in marriage to Wm. A. Prosser. To this union there were born six children, of whom, with their father, five survive. In October, 1861, she became a believer in the message of the coming King and the life everlasting, and following her conviction she was immersed by J. M. Steavenson. She never swerved from that gospel hope. Calm, true, earnest and faithful, she passed to her rest.

Sleep, mother, the influence of your pure life remains as a benediction to us. Rest in hope, for when the great King shall come a crown of life shall be yours.
H. J. PROSSER.

NOVEMBER REPORT

Sermons

Omaha, November 1.....	1
Palmer, November 7-8.....	3
Moorefield, November 10-29.....	20

Total.....24

Expenses

Omaha to Palmer.....	\$3.02
Palmer to Moorefield.....	3.62
Palmer to Moorefield.....	3.62
Meals and Lodging.....	1.20

Total.....\$7.84

Money Received

Palmer	\$5.00
Moorefield	8.42

Total.....\$13.42

Wages	\$70.00
Expenses	70.00
Expenses	7.84

Amount of Order.....\$77.84

Endorsed

Due.....\$64.42

Baptisms at Moorefield, 7.

The work for November has been very satisfactory. We left Omaha the 7th and met with

the brethren at Palmer over Sunday. We had a very pleasant time and three good meetings. We took their pledges for the present year's work, which were up to the standard.

On the 10th we began a meeting with the household of faith at Moorefield. The interest and attendance were above expectations. After preaching in the church a week the Lieutenant-Governor-elect, who lives here and was a constant attendant at the meeting, proposed that we move to the M. E. church on Sunday to accommodate the crowds, as the church is larger than ours and not in use. We did, with the result that we had a housefull.

After wresting with the grip for four days we moved to the schoolhouse south of town, where a good many of the brethren live. Here for a week we enjoyed a splendid meeting. Two young ladies took a stand for the truth, and our prayer is that they may be among the number to hear the welcome, "Well done." We then took their pledges, as is the custom at the beginning of the year's work. The response, with one other point to be visited, makes the year's work provided for. May the Heavenly Father direct the work to his glory and honor.

ALMUS ADAMS, Evangelist.

THE LAW AND SIN FOR ANGELS

"Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his words" (Ps. 103:20).

Some angels sinned, or transgressed God's law, but only the holy angels are ministering spirits to the heirs of salvation (2 Pet. 2:4; Heb. 1:14). "All unrighteousness is sin," and sin is always transgression of some law, but not always of the letter of the decalogue. But by the law man is under always the means of the knowledge of sin (1 John 3:4; Rom. 3:20). Where no law is there is no transgression imputed (Rom. 4:15; 7:7). This applies to idiots and children under the age of responsibility (Rom. 3:9-19; Numbers 14:29).

The decalogue is not the law of angels. The fourth commandment requiring sons, daughters, men servants, maid servants and cattle to rest is not a law for angels who have no sons or daughters or cattle, or special "land," or "gates." Neither would the command to do no work on the seventh day of our plant be proper for angels, who must watch over God's people every day.

Neither could the fifth command to honor father and mother in order to long life in the land be a law for angels, who have no mother, being created beings (Nehe. 9:6).

The tenth command against coveting a neighbor's house, wife, ox, etc., would be just as absurd for angels.

And since angels can not die (Luke 20:35), the command, "Thou shalt not kill," would likewise not be necessary in angel land. So likewise with the the whole letter of the laws given to Israel. These laws, in the letter, were for that nation alone, although the just and righteous principles in some of these laws are of universal application.

As to the Sabbath given Israel, it is absurd to

think that angels measure their days by the revolution of our earth, or start to keep their Sabbath either from Jerusalem time or from our Pacific Ocean date line. But angels can enter into God's true, eternal Sabbath rest by faith, and can thus enjoy rest, and peace of mind, and joy of heart, by loving obedience to all commands that God may give them in their sphere.

Gabriel had a command from God to go and give Daniel skill and understanding in a vision (Dan. 9). Two angels brought warnings to Abraham and to Lot as to the purpose of God to destroy Sodom and Gomorrah, which they loyally obeyed (Gen. 18, 19). Numerous examples could be given as to laws and commands given to angels, but these are sufficient to prove that sin to angels would be transgression of any command given them by God, no less and no more (Jude 6; 2 Pet. 2:4).

W. L. CROWE.

HOPE

Dear Brothers and Sisters:

Our subject this morning is "Hope." We through the spirit wait for the hope of righteousness by faith. We obtain this hope through our heavenly Father through grace. After acknowledging the truth by faith we live in hope of eternal life, which God, who can not lie, has promised us.

It is a good hope, therefore we should rejoice and be of good courage, all ye that hope in the Lord, and he will strengthen our hearts. The psalmist says: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Blessed hope! It should be the hope of every Christian until Christ comes. For he was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation. Be ye steadfast, always abounding in the work of the Lord. Then when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away.

So be ready always, brothers and sisters, to give an answer to everyone that asketh you a reason for the faith that is in you. It is our duty to be ready and make known to all about us the light and hope that we have in us. Everyone having this hope will purify himself, even as he is pure. Peter exhorted those of like precious faith to give diligence to make their calling and election sure. One of the promises is: "He that overcometh and keepeth my works unto the end, to him will I give power over the nations." In Titus 2:13 it is written that the righteous are to look for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Then let us labor that our hope may be realized at the sound of the trumpet when those who have died with that hope will arise and be made like him whom we are waiting for.

May we all be enabled to arrive at an understanding of the whole counsel of God, to lay hold of him who is the way, the truth and the life, and be counted worthy to be associated with him in the glory to be revealed.

CHAS. FANKBONER.

A FEW PROPHETIC SUGGESTIONS

When shall we look for the second coming of Jesus Christ? I find by reading the scriptures and studying history that seventy-five weeks (of years) are determined upon thy people, and upon thy holy city (Jerusalem) to finish transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness. Know therefore and understand that from the going forth of the commandment (by Artaxerxes, King of Persia, in the twentieth year of his reign) to restore and build Jerusalem unto the first coming of Jesus Christ shall be seven weeks and three score and two weeks (Dan. 9:24, 25).

Sixty-nine of the seventy weeks were fulfilled from the command to go forth and build up the holy city unto the first coming of Jesus Christ (Matt. 2:2; John 1). He came unto his own and his own received him not (John 1:11). Therefore there shall be great distress upon the land of (Israel), and wrath unto this people of (Israel), and they shall fall by the sword (now a thing of the past), and shall be scattered among all nations, and Jerusalem (Daniel's holy city) shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled (Luke 21:24, 25).

According to this Israel's time stopped until the times of the Gentiles be fulfilled. After that Israel's time will start again to complete the last week of the seventy (Dan. 9:27). And he (the king of fierce countenance mentioned in Dan. 8:23, 24) shall make a firm covenant with many (Jesus) for one week, and for the half of the week he shall cause the sacrifice and oblation to cease. This is a sure sign. The Jews are going back, and have at this time unusual privileges. When you see that sign it is about time for the Jews to measure off the last of the seven weeks (of years) of Daniel. Israel at this time will have a city and government again. This will be in the last week of the seventy (Act 3:20, 21). If I am wrong I would be glad to have someone correct me. It appears to me that affairs now in Europe are fulfilling prophecy.

CHAS. ANDERSON.

THE LORD'S SUPPER

"This do in remembrance of me" (1 Cor. 11:24).

The meaning of this service is suggested by the beautiful names it bears. It is called "the Sacrament," because of its more frequent observance.

1. Here the believer is to renew his pledge of loyalty to Christ, and is to receive from Christ new supplies of grace.

2. It is called "The Lord's Supper" because it was established by him on the night of his betrayal as the last supper he ate with his disciples before his death. He wished it to be kept in special memory of himself, that he might in this service be called to mind by his followers. "This do," he said, "in remembrance of me." More particularly it was his death they were thus to remember. He died for them. So Paul explained the supper when he said, "As often as ye eat this bread and drink the cup ye proclaim the Lord's death." It is also his supper because, as his followers are then reminded, he is present, and ready

to bless those who trust in him.

3. For this last reason it is also called "The Communion." This word means "to partake of something with others." As in this service we are reminded that Christ is really present, as our hearts go out toward him in love and devotion, he gives us new life and strength and joy, yet all we received from him we share with those who keep the supper with us. We also "commune" with Christ in silent prayer; we tell him our needs and fears and hopes; and he gives us messages of peace and cheer. Others are also communing with him and we are reminded that all believers form one body, sharing the same faith and hope and love.

4. This service is also called "The Eucharist," from a word which means "to give thanks;" for on the night when Christ sat at the table with his disciples he gave thanks before he distributed the bread and wine. This service should be for us not one of gloom, but of gladness; not fear and awe, but of holy joy and thanksgiving. We should be glad as we remember what Christ has done for us, what he is doing, and what he will do when he comes again.

5. The meaning of this service becomes even more plain as we remember that when Christ established this sacrament he was keeping with his disciples a feast which was a type of the supper he bade them observe in his memory. That feast was called "the Passover;" and what the Passover was to the Jews the Lord's Supper became to the followers of Christ. Each feast pointed back to a great deliverance in the past, and each pointed forward to a greater deliverance to come.

NOW

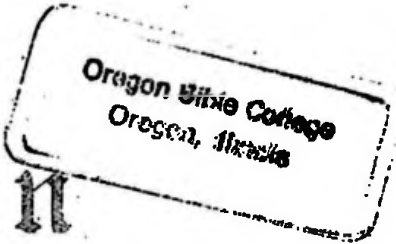
Nearly all the mental troubles that do not directly spring from organic disease are distinctly traceable to the effects of morbid imagining, and nearly all the disorderly mental processes of this class consist in unwisely "looking forward" or "looking back." Hope feeds on the future, and despair is poisoned by the dread of it. The misery of regret and disappointment is a creature of the past. The secret of health of mind and moral integrity consists in taking so firm a footing in the present that the mental equilibrium may not be easily disturbed. There is no need to ignore the lessons of the past or to disregard the objects and obligations of the future; but it should not be forgotten that human life, with its opportunities, its duties and its responsibilities is an affair of now.

The true use of speech is not so much to express our wants as to conceal them.—Goldsmith.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.
1301 Park Place, Brooklyn, N. Y.



The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:11-17, and belief in the gospel (Rom. 1:16), repentance (Luke 13:8), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGHES, Editor.

VOLUME 6.

AKRON, O., JANUARY 5, 1915

NUMBER 50

SEEK YE THE LORD

Are you ready for the coming
Of the Lord and King of all?
Is your armor on and buckled
To respond if he should call?

If it isn't, then get busy
For the time is nigh at hand,
When the Lord will take his children
To the promised glory land.

If he comes would you be ready
To sit with him on his throne?
Could you sing with all his children,
That you're ready to go home?

O, dear brother, hasten onward,
Christ the Lord is at the door;
And he's ready to accept you
If you but believe his word.

It's a matter to consider,
And now, dear ones, please take heed;
Be a flower in his garden
Not a useless, withered weed.

Yes, the days are few in number,
Come to Jesus while you may;
For the night may come upon you,
And no dawn with the next day.

List his pleading while he's calling,
Go to him in earnest prayer;
Seek the Lord while ye can find him,
Then the joys of Zion share.

—GEORGIA GAZELEY.

PROPHETIC THESAURUS

The stirring times in which we live call attention anew to the signs of the times and the disclosures of the prophetic word. In an exchange we have noticed an attempt has been made to give in brief an adventural program, which has suggested to use the "prophetic Thesaurus," which is given below, quoted in part, but we have freely exercised the editorial right of addition, subtraction and emendation.

The Time of the End (Dan. 12:9). Perhaps we should make a distinction between the time of the end and "the latter days." Strictly speaking, the time of the end is the period between the return of Christ and the millennium, which may be termed the judgment period. We are now living in the latter days, and at or near, but not in, the time of the end.

The Abomination of Desolation (Dan. 9:27; 11:31; Matt. 24:15). There has been a succession of desolators and desecrators of "the glorious and holy land," the Assyrian, the Persian, the Grecian, the Roman, the Ottoman; all alike have trodden down the hallowed heritage of God's people.

The Great River Euphrates (Rev. 16:12). Symbol of the Turkish power.

The Budding Fig Tree (Luke 21:29-31). A figure of Israel, in a condition giving promise of restoration to national life (Luke 13:6-9; 23:31; Matt. 21:19; Isa. 27: 6; 37:31, 32).

The Vision of the Valley (Ezekiel 37). The dry bones of this vision are a symbol of the Jews restored from exile, but without spiritual or political life in an organized or national form.

Magog (Ezek. 38:2). The Scythians were the descendants of Magog, the grandson of Noah. According to Dr. John Thomas, in Elpis Israel, the Germans are the modern Magog. Others say that they are the Slavic peoples, inclusive of the Russians, Bulgarians, Servians and Montenegrins. (The only national name of contemporary times bearing any similarity to Magog is the Hungarian "Magyar").

Rosh, Meshach and Tubal (Ezek. 38:2). Russia, Muscovy and Siberia. (It is an interesting fact that in Gen. 10:2 Chanaan occurs instead of Tubal in the Arabic version of the scriptures.)

Persia, Ethiopia, Libya, Gomer, Togarmah (Ezek. 38:5, 6; Dan. 11:43). The Persia of prophecy is doubtless the country, which still bears that name. Ethiopia is India. Libya is the ancient name of Africa. Gomer is France. Togarmah may perhaps be identified with the region which produced the terrible Cossack.

Tarshish (Ezek. 38:13). England is doubtless the modern Tarshish. The ships of Tarshish are prominently mentioned in the scriptures. England is a great mercantile country, with fleets of merchantment and armored ships upon every sea. Tin was one of the products for which ancient Tarshish was noted (Ezek. 27:12). Britannic (from Britain) is the name of an alloy of tin to the present day.

The Young Lions of Tarshish (Ezek. 38:13). An apt designation of the great colonies of Great Britain, whose national emblem is the lion.

Sheba and Dedan (Ezek. 38:13). Arabians.
The King of the North (Ezek. 23:7; Dan. 11:40). The ancient king of the north was Assyria. The future king of the north must sit in the seat of Nebucadnezzar. The nation to come into control of the ancient Assyrian seats on the Euphrates will be the latter-day Assyrian and king of the north.

The King of the South (Dan. 11:40). The kingdom of the south under Ptolemy Soter embraced Egypt, Libya, Arabia, Palestine and other districts. England, as the possessor of Egypt, is the present-day king of the south.

Lucifer, Son of the Morning (Isa. 14:12). This is only another name for the Assyrian. Babylon is the kingdom of the morning, founded in the morning of human history by Nimrod (Gen. 10:10). The latter-day application of the title is to that power which is to invade the region of Assyria and undertake to establish a universal empire. The Assyrian star will burst into temporary brilliance near the dawn of the millennial day, but will be extinguished before the morning light.

The Dragon, the Beast and the False Prophet (Rev. 16:13). The beast was paganism enthroned in Rome. This was superseded by Catholicism, which was a religious and political image of the beast, and therefore also called the beast. The dragon is the eastern or Greek branch of the Catholic church, having its head at present in St. Petersburg, or Petrograd, as it is now called. The false prophet—the pope.

Three Unclean Spirits Like Frogs (Rev. 16:13). Religious edicts embodying a policy to be promoted with Napoleonic ambition—ambition for universal empire—and on a Napoleonic military plan. (The frog was the ancient symbol of the Franks, as the lily was of the Bourbons.)

Seals, Trumpets, Vials (Rev. 6:1; 8:2; 15:1). These are periods of time, each embracing a series of events, which are described to us in the symbolism of Revelation.

Babylon (Rev. 17:5; 18:2). Symbol of the world of governmental and religious confusion.

Cyrus (Isa. 45:1). A striking type of Christ, in the work of his second coming.

The Land Shadowing With Wings (Isa. 18:1). England.

Sun, Moon and Stars (Luke 21:25). In the metaphorical language of the Bible, a sun is the ruler of a kingdom or nation. A moon is the ecclesiastical or church head. Stars are the princes and sundry royalty and officials of state, the whole composing the political firmament.

The Sea and the Waves (Luke 21:25). Are peoples, and multitudes, and nations, and tongues (Rev. 17:15).

The Powers of Heaven (Luke 21:26). The powers of the political heaven, the kingdoms, empires and republics which are to have dominion over the earth at the coming of the Lord.

The Sign of the Son of Man in Heaven (Matt. 24:30). His appearance in the political firmament, being a sign or affording evidence to those who are conversant with the word of God that his advent has occurred. A most signal event, which will be found specified in article next week.

Armageddon (Rev. 16:16). Also called Jehoshapat and Jezreel (Joel 3:2, 13; Hos. 1:11, 2, 22). It is the plain of Estraelon, which has been termed "the battlefield of nations." It has perhaps been more often drenched with human blood than any other locality on earth. It is the Megiddon of the Old Testament, hence its Hebrew name is Armageddon (Zech. 12:11).

The Angel Flying in Mid-Heaven (Rev. 14:6). The Saints, who at the time they make this gospel proclamation are neither in the heaven of political supremacy nor on earth as mortal beings, they will be, as it were, "in mid-heaven."

THE PERSONALITY OF GOD

"But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

Here is a plain statement, that it is impossible to please God without a hearty belief in his existence. Such belief must be founded on evidence. Inasmuch as he has seen fit to reveal himself to man by means of his written word, the Bible, it is to it we must turn and there search for what he has given of himself. The Bible is the written word of God, given to the human family by chosen men, the prophets, who became the spokesman; thus he manifested himself, also his will and purpose (Amos 3:7; Jno. 15:15). As he has made himself known by this means it is to these witnesses we must go and take the sum of their united testimony (Isa. 28:10). Notice the strong language: "But without faith it is impossible to please him." "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). "So faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Then it is impossible to please God without faith, and faith cometh by hearing. To one who hears the testimony of God's chosen witnesses and believes it such belief becomes evidence. Such an one stands in that happy position of pleasing God, as it is by this means it becomes possible to please him. Having found the means of pleasing God, let us keep in mind the fact that before we can have faith in the things he has promised we must first believe in his existence.

Man, by his wisdom, through observation and research, might possibly come to the conviction, in the abstract, that there is a ruler and creator of the universe; but he has not the power within himself to search out and prove beyond question that such is the case. Take for example the experience of the apostle Paul in the city of Athens (Acts 17). Athens at this time, the beginning of the Christian era, was acknowledged to be the seat of human learning. "For all the Athenians and strangers which were there spent their time in nothing else but either to tell or hear some new thing" (verse 21).

The Greek philosophers were as wise, perhaps, as any the world ever produced. They, as the result of their research, had erected an altar with this inscription: "To the Unknown God." Here, then, is the acme of human wisdom on this subject. This inscription was within itself a confession that man by wisdom knew not God. Listen to the testimony of the apostle Paul, a man who declares his ability to reveal to them the living and only true God. "For as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom, therefore, ye ignorantly worship him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life and breath and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before

appointed, and the bounds of their habitation. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far away from everyone of us. For in him we live and move and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device." While the men of Athens confessed their belief in God, at the same time they acknowledged their ignorance concerning him; the apostle boldly states: "Him declare I unto you." By quoting from their own poets he calls their attention to the fallacy of their reasoning. If we are the offspring of God, what would be the logical conclusion concerning his being? Certainly not gold, silver or stone. Why not? Because we are not composed of such substance. If we are the progeny of God we must in form and substance be like unto our progenitor, otherwise his reasoning falls to the ground. Therefore, as we are physical beings and the progeny of God we are compelled to believe that he is a physical being also.

Gen. 1:26, 27: "And God said, Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him; male and female created he them." As God created man a material being and yet made him in his own likeness, the only conclusion permissible is that God is a material being also. That God's abode is not on the earth is evident; yet the earth and all things therein are the works of his hands. Thus saith the Lord, "The heaven is my throne and the earth is my footstool; for all these things hath my hand made" (Isa. 66:1, 2). As has been said, he revealed himself to men, by chosen ones from among themselves, that by this means they might have knowledge of their Creator and his plan and purpose in bringing them into existence. That we might have a more perfect knowledge he sent his Son into the world as his personal representative. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1). "For I came down from heaven, not to do mine own will, but the will of him that sent me" (Jno. 6:38). "And John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the holy ghost. And I saw and bare record that this is the Son of God" (John 1:32, 34). "And Jesus when he was baptized went up straightway out of the water; and lo the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17). This is the testimony of three witnesses, that Jesus was the Son of God. As he was the offspring of God and his personal representative on earth, what was the nature of his being? "Who being in the form of God thought it not robbery to be equal with God"

(Phil. 2:6). "Who is the image of the invisible God * * *" (Col. 1:15). "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high" (Heb. 1:3). These are some of the evidences of the divine Sonship, and they reveal the Father in the Son. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (Jno. 1:18). "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus said unto him, Have I been so long with you and yet hast thou not known me, Philip? He that hath seen me has seen the Father; and how sayest thou then, Show us the Father?" (Jno. 18:8, 9). This, then, is the manner in which the Son declared the Father. Philip's request was made on the night the Christ was betrayed. He was teaching them the necessity of the sacrifice he would make, knowing their belief in God. He appealed to them to believe in him. "Let not your heart be troubled; ye believe in God, believe also in me" (Jno. 14:1). Hence Philip's request and the answer of Jesus to him. "He that hath seen me hath seen the Father." The same method of reasoning is here employed by Jesus as that of the Apostle Paul at the city of Athens, that the progeny is in the likeness of the progenitor.

This was said by him before his death and resurrection; but can the same be said of him after his resurrection from the dead? As he was born of a woman (Gal. 4:4), and was of human likeness and nature, he was subject to death (Heb. 2:14). But he was brought to life again by the power of God, his Father. "Knowing that Christ being raised from the dead died no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God" (Rom. 6:9, 10). As has been shown, he was a physical being before his death; what are the evidences of his being after his resurrection? "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? And why do thoughts arise in your heart? Behold my hands and feet, that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken he showed them his hands and his feet. And while they yet believed not for joy and wondered he said unto them, Have ye here any meat? And they gave him a piece of broiled fish and of an honeycomb and he took it and did eat it before them" (Luke 24:36, 43). Here we have from his own lips that he is a physical being, of flesh and bones. His disciples were eye-witnesses to the cruel wounds which were made in the flesh of his hands and feet; they had witnessed his agony on the cross, had prepared his body for burial; the wounds were stamped indelibly on their minds. When he therefore appeared to them, and showed them the wounds in his flesh it was for the purpose of teaching the truth of the resurrection of the dead.

Man is under the sentence of death because of

disobedience to God, but Christ came to show the way to life through obedience. He being restored to life by the power of God appeared to his disciples. "To whom also he showed 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" (Acts 1:3). Some of the proofs that he showed to them were the wounds in his flesh and the eating of food in their sight. "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. Then opened he their understanding, that they might understand the scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer and to arise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are my witnesses of these things" (Luke 24:44-48). Having shown himself to them that they might become witnesses of his resurrection to life, he walked and talked with them for a period of forty days; at the end of which time he was caught up to the presence of his Father. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, 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" (Acts 1:9-11). "This same Jesus." He was walking and talking with them when he was caught up, a physical being of flesh and bones; and the two angels promised them he should so come in like manner as they had seen him go away. He came upon the earth and showed himself to man that man might know the truth. "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16). Christ being the Son of God, God was thus made manifest in the flesh; and Christ, being the child of woman, he bore the image of man.

We have noted in the record of man's creation that he was made in the "image" and "likeness" of God. We recognize the fact that man is a physical being. We have seen by indisputable testimony that Christ, the Son of God, is a physical being also, for thus he showed himself to be, both before and after his resurrection. Then can there be any other logical conclusion than that God himself is a physical, corporeal being? From the testimony of the scriptures, so we believe and teach. We believe that God is, and is a rewarder of those who diligently seek him.—Issued as the Official Propaganda of the Central Washington Conference of the Churches of God of the Faith of Abraham. President, A. L. Corbaley; Secretary, Vivian Howard.

FAITHFULNESS

We have been having some grand lessons on

the attributes of God; and one of my reasons for choosing the subject for tonight (found in Luke 19) was to try to set us to thinking a little as to whether we are using to good advantage the talent or talents which God has blessed us with. There isn't one of us but who is capable of doing something to show our appreciation to God for his goodness to us, and now the kingdom of God is nigh at hand. Jesus gave this parable of the pounds because his disciples thought the kingdom of God should immediately appear. These people did not realize that they had to work in order to be blessed in God's kingdom; they thought God was going to set up his kingdom right then and there. This was the idea our Lord would put away from the people in this parable.

The nobleman said to his servants: "Occupy till I come." What did he mean they should do by telling them to "occupy?" The ten servants in the parable had time to work, and upon the way in which they used the time would depend the outcome. Does this parable apply to us in any way? If so, how? When the time of final reckoning did come to them, how did the first servant render his account? What did he say? "Lord, thy pound hath gained ten pounds." He worked, didn't he? The simplicity of this man's words tell much in his character: an ability to let his accomplishments speak for themselves. Daily thought and labor for the increase of his master's treasure must have made the time seem all too short. A constant absorption in the doings of the present moment could well afford to leave the future to take care of itself.

And it was this man who had thus employed his time during the nobleman's absence who now was capable of undertaking rulership over ten cities. Likewise, the second servant received the proportionate reward. And what was his reward? His reward was rulership over five cities for the five pounds he bought. But there was another servant who had a long story to tell, and what was that. He kept the pound entrusted to him, kept it wrapped in a napkin, always fearing the austere master, and dreading the day of reckoning. Our Lord said plainly, "Occupy till I come," and as plainly he left the moment of his coming an uncertainty. What were some of the things every disciple and each of us may have? Time, health, love, knowledge of Christ, God's help through prayer, opportunity, faith.

There are three ways of treating God's gifts: We may misuse God's gifts or neglect them, or use them to good purpose. A tool chest is a good gift for a wise parent to a boy, but if he uses the hammer to drive nails in the furniture or wall, the chisel to chip off bits of the statues, he misuses the good gift. Neglect, too, destroys. The knife misused will rust, the sword never drawn cleaves to the scabbard, learning that lies idle is soon lost. Only by diligent use can good gifts be retained and increased. It is high praise to say of a man that whenever he accepts the responsibility for anything that thing is always done and is done right. Every man ought to covet that record for himself among his fellows. But do we covet the same record for ourselves with God? Are we deeply concerned that God should be able to say of us that whatever he gives us to do is done? Paul once

sent a message to a certain individual: "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it." We need to take that message to ourselves. If we have received Jesus as Savior we have also received him as Master. God wants to know that he can depend on us.

I think the emphasis in this parable is on the word "faithful." Some have many talents, and some have few. A man who seems to accomplish very little may be highly rewarded because he was more faithful in performing the less conspicuous duty than the man with a larger trust. "Enter thou into the joy of thy Lord" is the approving call to the man who had doubled his talents. A faithful servant is a joy to his master, and the servant shares that joy through his consciousness of the trust that is reposed in him. A happy Christian, to my mind, is one who is occupying his time in the service of his master, trying in every way to use his or her time and talents in such a way as will be pleasing to the Master when he returns to reward his servants.

How happy that first servant who gave an account of what he had been doing in his Master's absence must have felt when he says: "And thy pound hath gained ten pounds." I wonder if we ever stop to think that when our Master returns that we will have to render an account of our faithfulness to him? Are we working in the vineyard of our Master, or are we neglecting to use the pound or pounds entrusted to us, and letting them become rusty? If we are doing the latter, let us make up our minds that we are going to do a little shining and polishing up, and take the rust off and use them more freely in the service of our Master. Let us resolve that whatever comes our way to do in his service to do it, no matter how great or how small. This is the way to show our faithfulness. Let us be a child of God whom he can depend upon; if we do this, how much greater our reward will be. Let us remember that whatever we are able to do, that it our pound. Willingness to do things for God is what will please him as much as anything and will make our reward all the greater. The powers that we each possess become multiplied by using them, but when they are neglected and unused they die. Let each one of us ask ourselves whether we are occupying the time until our Master comes. That means not just putting the time in, but putting it to good use. BESSIE NICHOLLS.

BORROWING TROUBLE

"Man that is born of a woman is of few days, and full of trouble" (Job 14:1).

Some are fuller than others—full to the brim and running over, scattering it wherever they go, like a street sprinkler; and when they run low will couple on to a fresh source of supply. They seem born and built that way—with a twisted make-up that sees things askew and athwart. The mother must have been "in hot water" before they were born, for they have been in it ever since. "Yet man is born unto trouble, as the sparks fly upward." At least some seem to be. "For all his days are sorrows and his travail grief;

yea, his heart taketh not rest in the night." Affliction, of course, is the common lot of mankind, but some are down in the mouth and down at the heel when there is nothing worth fussing about. Nothing suits them. They have a grouch all the while and a grumble everywhere and at everything.

But everybody is not so, and thank goodness they are not. A face as contagious to smiles as naphtha is to blaze at the light of a match, they were born on Thanksgiving street, on the sunny side of the house, "of poor but happy parents," and nothing short of a death in the house seems to give them grave concern. Their brimming happiness is contagious with anybody who is at all in condition to "take" it. Blessings on them! And blessings generally are theirs to enjoy and to pass on to others. They seem to keep this old, gloomy, troublesome world from going to the bowwows, anyhow. They did not cross to the other side of the street to avoid meeting anybody, but will go out of their way to cultivate friendship. If they meet rebuffs they are not crushed by them, but spring up again to their wonted blithesomeness and buoyant spirits.

Now nature no doubt does a lot toward capitalizing a man or woman with the spirit of agreeableness, but the grace of God can do more by a great deal. Let an old grouch get warmed through and melted down and run in a new mould by the truth, and how the lines of his physiognomy will change, with the corners of his mouth turning upward and his eyes sparkling with new-found hope and love! Before that hovering like a hermit in his hovel, he will at once begin missionary effort among the neighbors, and the bestowing of kindness to the four-footed friends of his that have hitherto run from his presence and his clubs. "With long life will I satisfy him, and show him my salvation," is God's promise to all such as turn from nature's darkness to his marvelous light.—C. E. Copp.

DUTY

Duty can not be confined to certain times or certain places and shut out from others. It is as present in our business as in our homes, as potent in our lightest amusements as in our gravest endeavors. Let us not cramp its power or limit its range, still less exclude it from any intellectual region, but rather strive to trace it through all that comes to us, and search for its lessons in everything we learn. Just as the sun reveals afresh to us each morning the work that is waiting for our hands, so the light of new truth will ever reveal to the faithful seeker the new responsibilities and duties with which he is charged.

Do a man a kind act, make him feel that you have done him a genuine favor, and, no matter how depraved he may afterward become, unless he is a chronic ingrate, he will always mention your name with respect and recall your memory with the tenderest feelings of gratitude. Strike a man, use him with violence, and the memory of that blow, be it act or word, will engender feelings of hatred in him against you so long as his life lasts.

THE RESTITUTION

Issued Weekly By

Entered as Second-Class Matter February 4, 1912, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.
ROBERT G. HUGGINS.....Editor
BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

THE RESTITUTION PUBLISHING COMPANY

Burton H. Lang Harry Pott
 Chas. A. Goss Robt. G. Pate
 Buell W. Nutt Robt. G. Huggins

W. S. Tomlinson

SPECIAL CONTRIBUTORS

S. Roxana Wince, Pierceton, Ind.
 Dr. Chas. A. Goss, 10513 Lee Ave., Cleveland, O.
 Almus Adams, 3944 Hartman Ave., Ames Station, Omaha, Neb.
 Flora A. Wood, Chico, Cal.
 George Francis, Albany, Wis.
 J. J. Heckman, Ames, Neb.
 Geo. B. Aldridge, 11320 Knowlton Ave., Cleveland, O.
 S. H. Thomas, Proctor, Mont.
 E. W. Knapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., 10623 Lee Avenue, Cleveland, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exercise of particular texts in the writings of contributors.

NOTICE

Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

EDITORIAL

A man who is satisfied with himself is seldom satisfied with his brethren, and his brethren are little pleased with him.

When Christ's call to forsake the world falls upon the ears of some young people they say the sacrifice is too much. But when they get old they discover the cheat—the world forsakes them.

It is just as easy to speak kind words and do good acts as to speak unkind words and do evil deeds. Were you ever sued at law for using friendly words or doing kind deeds?

Obedience of the gospel does not impart more talents, or add new faculties; but it does change those we already have from the love and indulgence of sin to the love and practice of righteousness (Rom. 6).

Pity the man who becomes suddenly rich. In nine cases out of ten he will fall into deep spiritual slumbers. Losses, sorrow, grief, pain, temporal ruin, financial disaster—these are unpleasant ex-

periences, but they are good spiritual tonics.

A letter from Brother J. H. Thomas indicates that our brother is in poor health physically, but that his spiritual health is excellent. He says that he will write some articles for The Restitution on the war did his health permit. Be of good cheer, Brother Thomas; you may live to see the coming of Christ without teaching of death.

Brother N. D. Titchenal writes: "I have just closed a two weeks meeting at Okanogan, Wash., and baptized one. At our last conference held at Waterville, Wash., December 4th, 5th and 6th last past, I turned in twelve new names, so we feel that God approves of our work and is prospering us in it. With the great war in Europe it looks as though the time was short in which work could be done. I expect to be in the field continuously from now until the first of April."

To "speak the truth in love" at first seems to combine incompatibles—truth and love. Love spares the feelings of its objects as much as possible. Brethren sometimes forget this. They are brusque, while honest; irritating, while faithful; disrespectful to their friends, while zealous for their God and his truth. God requires us to be faithful in his truth, but asks us to interlard it with love.

Grumbling is very contagious, and its effects are deadly. It is a common complaint, and one which is not escaped by brethren. To overcome this evil should be the earnest endeavor of everyone. Grumblers are not friends of God. They are classed by Jude among the ungodly. It was persistent grumbling that brought in the time of Moses the vengeance of God upon thousands in Israel. In Paul's letters (1 Cor. 10:10; Phil. 2:14) grumbling is expressly forbidden. Particularly baneful is this habit when directed toward ecclesial affairs. Those who indulge in it check and hinder when they should diffuse warmth and joy. They may, perchance, be thoughtless, but they are, nevertheless, unkind. They hamper the strivings of those who are laboring for the truth. Ecclesial work is hard and uphill enough without it being added to by incessant and purposeless complaining about the pastor, the brethren and sisters generally. It should not be forgotten that Christ is at the head of ecclesial affairs. If these are troubles or unsatisfactory, it is possible, nay probable, that he may have thus wisely arranged them. This thought alone should quiet the murmuring tongue.

Many superficial critics say that "en" translated "in" in Paul's famous passage. "In Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22) would be more correctly rendered, "By Adam all die." With much gusto we are told that the Emphatic Diaglott reads: "By Adam all die, so by the Anointed also will all be restored to life." But Young's Concordance says "en" means "in;" and, what is more important still, Paul's usage of the word "en" makes him stand by Dr. Young's definition. We cite 1 Cor. 15:18 as a case in point: "They also which are fallen asleep in

(en) Christ are perished." Here Paul's use of the word "en" forbids the translation proposed. In 1 Cor. 15:22, 18, we have in both verses the same words, en Christos ("in Christ"), but your boasted Diaglott renders them "by Christ" in the twenty-second verse, and "in Christ" in the eighteenth verse! Wonder asks, Why? Well, if "en" means "by" in one verse means "by" in the other. But the Diaglott and all the quibblers in the world balk when they are asked to read 1 Cor. 15:18: "They also which have fallen asleep by Christ have perished." Such a reading would make Christ the author of death! But enough.

HOLY GHOST DELUSIONS, ANCIENT AND MODERN

The truth requires us to place in the same list of enthusiasts the most numerous and respectable sect of Protestants, namely, the Methodist. Their avowed system of faith is an "instantaneous illapse of God's spirit into the souls of converts," by means of which they are "convinced of their justification and salvation," without reference to the scriptures or anything else. With the founder of the denomination this ghostly "experience" is the "only article of faith," all other articles he calls mere "opinions." To quote his own words: "The Methodist do not lay stress on them, whether right or wrong" (Wesley's Appeal, p. 3, p. 134). "I am sick of opinions," he writes; "I am weary to bear them. My soul loaths this frothy food" (Wesley's Appeal, p. 135). This latitudinarian "ghostly" basis of truth (if indeed there is any "faith" in it, Rom. 10:17) led Mr. Wesley to open heaven indiscriminately to all pretenders, including the Catholics. Addressing the Catholics on one occasion, he exclaimed: "O that God would write in your hearts the rules of self-denial and love laid down by Thomas a Kempis; or that you would follow in this and in good works the burning and shining light of your own church, the Marquis of Renty." If the reader wishes further proof of Wesley's love for the papacy let him read his work entitled "Popery Calmly Considered" (page 20).

When Methodism started in Oxford in 1729 John Wesley and his associates were plain, serious, honest Church of England men, assiduous and "methodical" in praying, reading, fasting, and the like. What they practiced themselves they preached to others, both in England and in America, till becoming intimate with the Moravian brethren, and particularly with Peter Bohler, one of their elders, John Wesley, "became convinced of unbelief, namely, a want of that faith whereby alone we are saved" (Whitefield's Life of John and Charles Wesley, vol. 2:68). Speaking of his past life and ministry, he says: "I was fundamentally a Papist, and knew it not" (Journal, 1739). Soon after this persuasion, namely, on May 24, 1739: "Going into a society in Aldersgate Street," he says, "whilst a person was reading Luther's Preface to the Romans, about a quarter before nine, I felt my heart strangely warmed; I felt I did trust in Christ, in Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death" (Whitehead, vol. 2:79).

What were now the unavoidable consequences of a diffusion of this doctrine among the people at large? Let us hear from Wesley's most able disciple and destined successor, Fletcher, of Mad-eley. "Antinomian principles and practices," he says, "have spread like wildfire among our societies. Many persons, speaking in the most glorious manner of Christ and their interest in his complete salvation, have been found living in the greatest immoralities. How few of our societies, where cheating, extorting or some other evil hath not broke out, and given such shakes to the ark of the gospel that, had not the Lord interposed, it must have been overset" (Checks to Antinomi, vol. 2:22). "I have seen them who pass for believers follow the strain of corrupt nature; and when they should have claimed against Antinomianism I have heard them cry out against the legality of their wicked hearts, which they said still suggested that they were to do something for their salvation" (page 200). "How few of our celebrated pulpits, where more has not been said for sin than against it!" (page 215). The same candid writer, laying open the foulness of his former system, charges Sir Richard Hill, who persisted in it, with maintaining that "even adultery and murder do not hurt the pleasant children, but rather work for their good (Fletcher's Works, vol. 39: 50). "God sees no sin in believers, whatever sin they commit. My sins might displease God; my person is always acceptable to him. Though I should outsin Manasses, I should not be less a pleasant child, because God always views me in Christ. Hence, in the midst of adulteries, murders and incests he can address me with 'Thou art all fair, my love; my undefiled, there is no spot in thee' (Fletcher, vol. 4:97). "It is a most pernicious error of the schoolmen to distinguish sins according to the fact, and not according to the person." "Though I blame those who say, Let us sin that grace may abound, yet adultery, incest and murder shall, upon the whole, make me holier on earth, and merrier in heaven" (Fletcher and Daubeny's Guide, p. 82).

These doctrines and practices, casting great disgrace on Methodism, alarmed its founder. He therefore held a synod of his chief preachers, under the title of a "conference," in which he and they unanimously abandoned their past "fundamental principles" in the following confession which they made:

Question 17. Have we not unawares leaned too much on Calvinism? Answer—We are afraid we have.

Question 18. Have we not also learned too much on Antinomianism? Answer—We are afraid we have.

Question 20. What are the main pillars of it? Answer—(1) That Christ abolished the moral law; (2) that Christians are not obliged to observe it; (3) that one branch of Christian liberty is liberty from observing the commandments of God, etc. (Whitehead, vol. 2:13; Benson's Apology, p. 208).

The publication of this retraction, in 1770, raised the indignation of the more rigid Methodists, namely, the Whitefields, Jumpers, etc., all of whom were under the particular patronage of Lady Huntington; accordingly her chaplain, the

Hon. and Rev. Walter Shirley, issued a circular letter by her direction, calling a general meeting of her connection, as it is called, at Bristol, to censure this "dreadful heresy," which, as Shirley affirmed, "injured the very fundamentals of Christianity" (Fletcher, vol. 2:5; Nightingale's Portrait of Methodism, p. 463).

FAITH

"But faith is a basis of things hoped for, a conviction of things unseen" (Hebrew 11:1, Diaglott).

What a wonderful thing faith is! Could we but realize its marvelous power we would give more heed to cultivating and exercising it in our daily lives and conversation. Paul tells us in his epistle to the Corinthians that it is one of the three things which now remain: "But now these three remain—faith, hope, love; but of these the greatest is love." If only these three remain all the other gifts which were bestowed upon the apostles must have ceased.

We are distinctly informed that faith is the gift of God. "By that favor, indeed, you have been saved, through the faith; and this is not from you, it is God's gift" (Eph. 2:8). We hear a great deal these days about a "fair chance" for every man, and that every man will be raised from the dead and given an opportunity to embrace salvation. In Acts 17:31 we read: "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; he hath given assurance unto all, in that he hath raised him from the dead." If you look in the margin you will notice that "given assurance" is "offered faith;" then God has in the past and is now at this very moment offering faith to all.

In that wonderful chapter of the book of Hebrews we learn from Paul what his expostulatory of faith is; he forcibly reminds us that "without faith it is impossible to please him; for he that cometh to God must believe that he is, and that is he a rewarder of them that diligently seek him." We know that faith comes by hearing the word of God. It was the word of faith which Paul preached; so then we understand why he requested his brethren in his epistle to the Thessalonians to pray for him, "that the word of the Lord may have free course and be glorified, and that he might be delivered from unreasonable and wicked men, for all have not faith." But few have "the faith." Well, what is "the faith" that is so powerful as to move God? What is it that God esteems so highly and without which we can not please him?

Beloved, we believe it is the confidence we have in his word, respecting the return of his Son to this earth and the establishment of his glorious kingdom, when his will shall be done on earth as it is now done in heaven.

Notice what Paul says in Hebrews 10:35-39. Let us read from the Diaglott version: "Therefore cast not away your confidence, which has a great reward. For you have need of patience, so that having done the will of God you may receive the promise. For yet a very little while indeed the coming one will come and will not delay. But my just one by faith shall live; and if he should

shrink back my soul does not delight in him. But we are not of those shrinking back into destruction; but of faith, in order to a preservation of life."

Over twenty years ago a dear brother in the truth gave an address when presiding as elder at the breaking of bread. It is so good and covers the point we wish to make, so we will quote his address verbatim: "Assembled together again to remember Jesus, we are carried back to his sayings and doings, and led to exclaim with those who heard him speak, Never man spake as this man, and we are forced to the conclusion that his wisdom was the finest, his judgment the truest, his analysis of life the deepest, his assertion of duty the most authoritative that human ears have ever heard. Yea, as a moral teacher he stands at the head, unimpeachable in the minutest particular; and we, if we be wise virgins, will give heed to his sayings and doings, and so mould our lives according to the pattern he has left, and counseled us to imitate.

"To some it may sound stale, this reiteration of our duty Sunday after Sunday. The wise will think otherwise, for they know that they are like the flowers that we see in a garden well kept—they need trimming, dressing and watering occasionally. This we can do for ourselves and each other by meeting around this table, speaking of Jesus, what he has done and promised to give to those who love his appearing. If we love his appearing we will keep his sayings and strive to mould our wills to the mind of God, and so have the characteristics of the Christ, and not be as those who have merely a bare existence, but life! Did not Jesus give us a perfect illustration of this when he said: "I am the way, the truth and the life." It seems to us that the truth that Christ had in his mind was this—that faith in himself, by its own law, works away from death toward life. For Christ is life, and to believe in a person is to become like that person, or one with him. Hence, to believe in Christ, the life, is to become a sharer with him in whatever he is; therefore, in his life. The assimilating power of faith—that is, the power of faith to make those who believe like that in which they believe—is a recognized principle. The whole nature follows the faith, and gravitates toward its object. A moulding process goes on. Faith is the workman, so to speak, and object of faith is the pattern.

"Starting within, down amongst the desires and affections, it works outward till the external man becomes, in form, feature and expression, like the absorbing object. Do we not see this illustrated in everyday life? We meet men in whose faces we see avarice, lust or conceit as plainly as if it were imprinted on their foreheads. They have so long thought and felt under the power of these qualities that they are made over into their image. A man who worships money comes to wear the likeness of a money worshiper, down to the tips of his fingers. His very eyes bear witness to the transforming power of his faith. Very early faith shows itself. We have but to look around us; what do we behold? Here a sluggard, there a miser; here a scholar, there a bigot; here a skeptic, there a thinker; here a cruel, unjust man, there one kind, generous, true; here one base

throughout, there one radiant with purity.

"It is wonderful, this power of faith; first moulding, then revealing. It is the power of love, directed by will, which together makes up faith, and as it works out so it works within, shaping all things there in like manner.

"It is by this principle that the Christ united men to himself, and so the truth asserts itself as a saving power. It brings men to believe in him in order that they become like him, and, if like him, one with him; and, if one with him, then his life is their life. The fellowship and oneness engendered by faith is an abiding fact, and endures through life. Christ is our life, and if we have that life abiding in us we will be taught and inspired by him, and so be able to predicate life to ourselves in the coming age by being united to the one who lives and abideth ever.

"Brethren and sisters, as those who profess to have part in Christ we should be pure and true, just and kind; for purity, truth and justice and love are eternal things. It is a fact of unspeakable moment that the whole maker of Christian believing and living is summed up in life, and by "life" we mean existence in the perfect fulfillment and enjoyment of all relations.

"If we expand this short definition into its full meaning we have the life as Christ used the words. This is the final, comprehensive, definite term that stands for the believers' idea. It is misnamed "salvation," but we are too apt to transport the life of Christ into the future age. Paul says it is now we are to live the life. "Be ye followers of me, even as I also am of Christ," is his exhortation, and it is for us to strive and put it to heart. It has been the mistake of ages, showing an imperfect faith, that the emphasis and crisis of life is carried forward to the future; robbing our present position as the children of God of its dignity; disrobing it of its loftiest motives; cheapening by withholding from it its proper fruitions. There is no juster word used among men that 'probation,' and none more perverted. Life is indeed probation, but the judgment that decides is in perpetual session. There is no future day more urgent than that which now is, for there is nothing in the way of consequence to be awarded that is not now enacted. As we sow we shall reap. If we sow to the flesh we shall of the flesh reap corruption; if to the spirit, we reap life eternal.

"If we look at our profession thus life begins to get meaning and dignity, and the life of the Christ and its fullness becomes our theme. Our sympathy is with him. We are obedient to him. And so we crucify the flesh with its affections and lusts. Being so filled with the life of God.

"It is toward this high state that the faith of Jesus conducts us, sowing in our hearts day by day the seed of eternal life, even truth, love and purity. Well may we prize the privilege of assembling thus together, to call to memory Jesus our Lord, to comfort and upbuild each other in our most holy faith."

Beloved, God will surely try our faith to see if we have "the faith," and if we have it will work patience, and if patience is permitted to complete its work we shall be perfect and entire, waiting nothing. Peter tells us that this is necessary "that the trial of your faith, being much more

precious than of gold that perisheth, though it be it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ, whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls."

"And do this, knowing the season, that it is already the hour for us to wake up from sleep; for now is our salvation nearer than when we believed. The night is far advanced and the day has approached; we should therefore lay aside the works of darkness and should put on the armor of light. As in the day, we should walk becomingly; not in revelries and carousings, not in debaucheries, not in strifes and envyings. But put you on the anointed Jesus and make no provision for the lusts of the flesh" (Rom. 13:11-14, Diaglott.)

GEORGE B. ALLDRIDGE.

PURGATORY

"The merchandise of gold and silver * * * and slaves and souls of men" (Rev. 18:12, 13).

The Roman Catholic Church makes slaves of her people upon earth—and after death makes merchandise of their souls.

The strong public sentiment that is everywhere found against obtaining money under false pretenses should apply to the Roman Catholic priests who extort money from deceived relatives for masses which they pretend will better the condition of the dead. This is an imposition that should be earnestly condemned. The priest who tells a suffering husband or mother that his dead wife or her daughter is in a place called purgatory, and that his prayers, to be paid for with cash in hand, are necessary for the release of the soul of such dead person from this man-made purgatory, is surely an impostor, and ought to be counted with those who obtain money under false pretenses. The church that maintains this species of dishonesty should be held in disrepute by all honest people regardless of their religious differences.

There is no system of gambling, no species of fraud, more brazen or barefaced than this priestly game of playing upon the love and tender memories of bereaved people to cheat them out of their oft-times hard-earned and scanty wages. Yet these nefarious operations are sanctioned by the Romish Church, and are practiced daily in every part of the world where the church exists; and the wounds of sorrowing and heartbroken relatives are made to bleed afresh by the constant demands of the church for masses to insure rest for their beloved dead.

A Catholic has the fear of hell brought before him all his life by the priest, the terrors of which he is taught can only be avoided by good works and the payment of money; and after he dies his relatives are levied upon for years for funds to employ a priest who pretends to pray him out of purgatory. A dead Roman Catholic is never forgotten by the priest while his relatives have a penny that can be extorted from them. If they have no money, or will not pay for masses, the soul of the dead may, so far as the priests are

concerned, suffer in purgatory, or be cast into hell forthwith.

How well the Savior's words in Matthew 23:14 describe the Roman Catholic priests, bishops and popes: "Woe unto you scribes, Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers, therefore ye shall receive the greater damnation." A woman in Mexico who had lost her only son was robbed of \$5,000, practically all she had, by a priest who was engaged to deliver his soul from purgatory. After the priest had obtained the money he was asked whether the son was now in heaven, but he only said that he was some better off, and left the heart of the poor mother to her grief.

No species of swindling ever invented by villainous man can compare in cold-blooded artocity and cruelty with this priestly scheme. The Catholic believer is followed by the priests through all his life, and after his death relatives are pursued for money to pay impostors for benefits they pretend to dispense, or withhold.

The priest, in order to get more money out of his deceived people, has two masses—high mass and low mass. The high mass costs from ten to one thousand dollars or more, according to the display of flowers, candles and the number of priests taking part, and it is sung in a loud tone of voice. The low mass costs about five dollars. Only six candles are used, and it is said in a low voice.

The essence of the low fraud is of course equal to the essence of the high. One is as good as the other, but the laity are made to believe that the high mass is far superior to the low, and in nine cases out of ten the poor as well as the rich will in some way gather together money for a high mass, believing it will help the suffering soul through purgatory more quickly than a low mass. It is high money, high mass; low money, low mass; and no money, no mass.

Death does not end all with the Roman Catholic Church. A member can not avoid his church dues by dying. His estate or friends have to pay on and pay forever. Even the tax collector gives up a dead man, but the Romish Church never. It retains its grip on its followers long after their bodies are reduced to ashes. The priestly threat of sending the soul from purgatory into hell will bring the last dollar from the pocket of the sorrowing mother, whose only daughter sleeps in her dark and narrow cell. She scrapes together her scanty means, denies herself every comfort in order to purchase prayers for the supposed repose or promotion of the soul of her dead darling. And these sums stolen from the pockets of thousands of superstitious, religious slaves every day, and almost every hour, throughout these United States, are hoarded to enrich the Romish Church, and tell us with no uncertain sound that all true religious liberty shall cease as soon as this church obtains a numerical majority of the voting population.

The Word of God states with all authority: We are "Not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ as of a Lamb without blemish and without spot." "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from

all sin." "If we confess our sins he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." As God, "who can not lie," has said that the precious blood of his crucified Son cleanseth from all sin, there can be no possible need of the fires of purgatory for those who sleep in Jesus; and as this same eternal God has also said, "The wicked shall be turned into hell," that "outer darkness," where "there shall be weeping and gnashing of teeth," and "He that believeth not the Son shall not see life; but the wrath of God abideth on him," there can be no intermediate place of suffering from which the souls of the wicked and unbelieving dead may be liberated and lifted up to peace and heaven, by the payment of money to a pope, a cardinal, a bishop, a priest, or any other creature, for the saying of masses or so-called prayers to this God who can not lie. Purgatory is one of the most gigantic and stupendous frauds and delusions of the ages.—Selected and Abridged by the Editor.

RELIGION THAT HELPS NO ONE

The kind that doesn't pay debts.

That overreaches in business.

That ignores the golden rule.

That talks loud and practices low.

That is nettled if it can't boss.

That has no tongue.

That rests in the theory of salvation while destitute of the experience.

That is afraid of Madam Grundy.

That "flares up" or gets "miffed."

That dresses like the world, gossips like the world, backbites like the world, and votes like the world.

That cares more for the glory of self than the glory of God.

Those who profess salvation and do the above things should be "created anew in righteousness and true holiness."—Bible Standard.

To live one day with happiness, it may be, of a year dependent upon it, ought to make men and women careful how they live; but with the eternal life so closely interwoven into the life that now is, and every word, feeling, thought and act so many seeds that will grow to future harvesting, how serious a thing is life!

Mere freaks of activity never accomplish much, because they do not last. A man can do almost anything for a little while—a bad man can be good, a lazy man can be active, a stingy man may be generous. But every man's character has a level to which it always gravitates. It may be thrown up like a wave of the sea, but, like a wave of the sea, it will come down again.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:14; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints' coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (1 Pet. 3:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:3-18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 16.

AKRON, O., JANUARY 12, 1915

NUMBER 51

MARANTHA

Alice B. Curtis

The Lord is at hand.
And soon shall eternity's clock strike the hour
That shall loosen the shackles of sin, and his power
On earth shall be o'er;
Very soon the great angel with uplifted hand,
One foot in the sea, the other on land,
Shall cry, "Time is no more!"

Jesus comes for his own.
He who poured out his soul to redeem a lost race
Shall return to the earth and take his rightful place
Upon David's throne;
With the rod of his power the nations he'll shake
Into bits, as a potter's frail vessel he'll break
Those to him unknown.

Thrice blessed are we
If we eager are watching to see him appear,
And rejoice that the bridegroom is fast drawing near,
His face we shall see;
Mortal ear hath not heard and tongue can not express
The joys that are waiting the faithful to bless
When with him they shall be.

Now, make him your choice.
The night is far spent, the day is at hand,
And soon upon Olivet Jesus will stand;
And we'll hear his voice
When he proclaims the law out of Zion so fair
Unto all of the nations that flow to him there;
Look up and rejoice!

THE DIVINE PROGRAM

1. State of the World. "Grievous Times" (2 Tim. 3:1-9). How very conspicuous in the world are these identical characteristics which Paul enumerates.
2. Capital Oppressive of Labor (1 Thess. 5:3).
3. The Peace Cry (1 Thess. 5:3). Has been fulfilling for over half a century. Elihu Burrit, "the learned blacksmith," was one of the early voices to raise the cry. Since then the cause of universal peace has had numberless notable advocates, including the czar of Russia (!). The formation of peace societies, the negotiation of endless peace and arbitration treaties, the convening of several international conferences—all culminating in the recent dedication of the magnificent peace palace at The Hague, in Holland—these are some of its accomplishments. Among its important results was the creation of the "triple entente," or friendly agreement between England, France and Russia, an arrangement designed to facilitate peace, but having the effect of precipitating war.
4. Armaments (Joel 3:9, 10). The military programs of the great powers, in recent years, have taxed their resources in money, men and

the genius of invention to the point of exhaustion. Their expenditures for equipment are almost beyond computation, and their military statistics are, on the whole so enormous as to be really beyond comprehension. The metal which God has beneficently provided for implements of husbandry and the arts and avocations of peace are rolled into massive armor plates and cast into mammoth engines of destruction, until the toiling masses of the people are being crushed into the mire beneath its increasing weight.

5. Decline of the Turkish Empire (Rev. 16:12). A notable sign of the times, beginning in about 1820 and continuing until our own day, and to have a decisive termination when Gog invades the land and establishes his royal palace between the seas. The drying up of the great river Euphrates is preparatory to the entrance of the anti-typical Cyrus into mystical Babylon. The Ottoman is evidently to be succeeded by the Slav, so that the Euphrates will not be fully dried up in the sense required by the prophecy until the overthrow of Gog or the Slavic invader.

6. The Time to Favor Zion (Ps. 102:13, 14). When Israel favors the dust and takes pleasure in even the stony desolation of the land of their national nativity and of so many hallowed associations, then the time to favor Zion has come. The number of Jews who have in late years returned to Palestine from the lands of their exile is an unmistakable evidence of the undying attraction which the dusty, downtrodden country has for them. A remarkable illustration of their preference was afforded when the Zionists rejected the offer of Great Britain of a place of settlement in East Africa.

7. The Land of Unwalled Villages (Ezek. 38:8). Coincident with the decline of the rule of the Turk, his attitude toward the sons of Israel has gradually become more tolerant. The ancient restrictions against residence—or, indeed, against admission or residence at all—and the tenure of land, have been greatly moderated. The Rothschilds and other Jewish philanthropists have taken advantage of the circumstances to found colonies throughout the region about Jerusalem.

8. Gold, Silver, Cattle and Goods (Ezek. 38:11, 13). The prophecy requires that the Jews dwelling in the holy land shall be in a considerable degree of prosperity. They are fast attaining this. The Zionists have a bank at Jerusalem. The Jews, always traders and money merchants in the countries of their exile, are turning their attention to agriculture, so that Palestine is now becoming a place of flocks and herds, and of smiling fields and fragrant groves. Knowing the proph-

ets and the cupidity of the enemies by whom they are surrounded, they are not likely to unduly advertise their prosperity. And we all can appreciate that the Jew will prosper where none other can.

9. **Shaking the Powers of Heaven** (Luke 21: 25). This is to be a shaking of the powers of the political heaven, answering in description if not in very fact to the conditions of the present European conflict. The shaking of the powers of heaven will mean the destruction of many among them. In this war two small principalities have already fallen, and the continued existence of many others is placed in jeopardy. There must, before the coming of the Lord, be a reduction of the number of kingdoms on the territory of the Roman Empire to the ten toes. It may be the function of this war to bring about this reduction. The nations are to be angry and to rush "like the rushing of many waters" (Rev. 11:18; Isa. 17:12, 13).

10. **The Invasion of Turkey** (Dan. 11:40, to end; Ezek. 38). The reasonable inference obtained from a careful comparison of these prophecies is that the king of the south, that is England, is to "push at him," that is the abominable desolator of the holy land, in conjunction with, or at least at the same time, that the king of the north, or Russia, comes against him. The present European situation seems favorable to this event. If the Turk "moves a wing, or opens his mouth, or peeps," his doom is sealed. The allies threaten to proceed against him. And if the allies, together with the colonial troops of England, under the leadership of Russia, which nation would naturally predominate in the action against Turkey, should move in combination, there would be precisely the elements which the prophecies in Ezekiel and Daniel demand: Persians, Libyans, Ethiopians, and so forth. But when the czar moves it will be to execute an evil thought. He will go to spoil and take possession. Then, when his forces begin to plunder and appropriate, he will meet with rebuke from Tarshish and the young lions thereof, England and her colonies, who will then turn against him. But their rebuke will fall upon heedless ears, and will only have the effect of causing him to proceed to do openly and defiantly that which he had covertly planned. "He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape." He will go so far as to transfer his capital to Constantinople or Jerusalem, and will endeavor to compel the Jews to conform to the Greek Catholic faith, whom, in their fealty to their principles, he will plunge into merciless fires of persecution. This will be the time of Jacob's trouble, but he shall be saved out of it (Jer. 30:7). The king of the north, by virtue of his conquests, will become the latter-day Assyrian, the image of Nebuchadnezzar's dream, the stump of the Babylonian tree grown up again. His occupation will be brief, but will serve to identify him as the subject of many scripture predictions concerning the Assyrian of the latter days (Isa. 14:25; 30:31; 31:8; Mic. 5:5, 6, and so forth).

11. **The Three Unclean Spirits** (Rev. 16:13). All of the wars of Russia are sentimental or religious wars, and especially will this war be so. It will be the ambition of the Russian autocrat to

found the long-dreamed-of universal empire, with himself enthroned in Jerusalem as the spiritual and political head. His design will be successful to such a degree as to arouse the jealousy and religious fervor of the Roman Catholics, who will become fired with a counter-aspiration to take possession of the holy places. This spirit will be fomenting for some time before it breaks out into offensive operations, but will eventually cause all nations to assemble at Armageddon under the leadership of the pope. But in the meantime a new occupant will have taken control of the holy land; the Russian autocrat will have been supplanted by him "whose right it is," even the Son of God.

12. **The Sign of the Son of Man** (Matt. 24: 30). At that extremity, when the afflictions of the Jews at the hand of their Assyrian tormentor have reached a stake no longer endurable by mortal flesh, an astounding devilerance comes (Ezek. 39:4; Dan. 3:25; 11:45). God's fury comes up into his face, and he makes bare his holy arm by smiting to the dust the innumerable hosts of the Assyrian destroyer. The Russian autocrat, obsessed with his dreams of universal empire, perishes in an electrical cataclysm which lays his army low in the valley of Hamon-gog. It is this stroke of divine fury, like the lightning flash in the east that shines even unto the west, which reveals to the living and watching brethren of Jesus his presence in the earth again (Matt. 24:27). It is the rending of the heavens or the opening of a door in the political firmament (Isa. 64:1; Rev. 4:1).

13. **Sounding of the Seventh Trumpet** (Rev. 10:7). The seventh trumpet embraces the series of events within the judgment period, the period intervening between the coming of Christ and the full establishment of the kingdom of God over all peoples, tribes and tongues of men. Among its first events will be the gathering of the covenant people, the saints in Christ, and their exaltation to the divine nature (Psa. 50:5; Matt. 24:31; 1 Thess. 4:16; Rev. 11:15 to end).

14. **The Angel Flying in Mid-Heaven** (Rev. 14:6). The saints, also the Jews, being brought to the conviction that Christ is their Messiah, for whom they have waited for ages, by the miraculous deliverance sustained, will be utilized as proper instruments to evangelize the nations. They will go forth proclaiming the everlasting gospel, admonishing all to repent, to give glory to God and to "kiss the Son," exhorting them to come out of the mystical Babylon, that they may not be partakers in the terrible plagues about to be administered (Psa. 110:3; Ez. 39:22; Matt. 24:14; Rev. 18:4, etc.).

15. **Armageddon** (Rev. 16:16). "Who hath believed our report, and to whom is the arm of the Lord revealed?" The nations will prove unresponsive to the wonderful message then as in the centuries of the past. The heathen shall rage and imagine a vain thing. The kings of the earth shall sit down in counsel together. They shall formulate the resolution to break the bands of the Great King asunder and to cast his cords away. The ten Roman kings shall give their allegiance unto the beast for one hour, and the Roman harlot shall sing, "I sit a queen, and am no widow." It will be

their assumption that the eastern dictator is the great antichrist. The miracles of modern science will make them skeptical of the supernatural character of the many wonders which the antitypical Moses shall work for their conviction. They go up to invest Jerusalem, and are assembled en masse in the valley plain of Megiddon, where they are smitten with the invincible sword of the King of kings. They enrich the fertile valley with their flesh, blood and bones, in addition to affording a splendid feast to all the carrion creatures of the region roundabout (Ps. 2; Hos. 1:11; Joel 3; Mic. 4:11; Zech. 14; Rev., chaps. 17, 18, 19).

16. Jerusalem a Furnace (Isa. 31:9). The Lord shall roar out of Zion and utter his voice from Jerusalem. Jerusalem will become a base of operations for the complete subjection of the nations by the instrumentality of Israel until all are humbled and brought low (Isa. 2; 41:45; Jer. 51:20; Ezek. 20:33-38; Mic. 4:13; 5:8; 7:15; Zech. 12:6).

17. A Morning Without Clouds (2 Sam. 24:4). And then will dawn the morning without clouds, a morning without the strife and storm of war. A morning when the lightning and thunder of God's anger shall subside, and the Sun of Righteousness burst forth in clear shining after rain. A morning when the nations shall go up to the house of the Lord in Mount Zion to learn the ways of truth and holiness, and wherein they shall confess that they have inherited lies, vanity and things wherein there is no profit. The morning of that glorious day of which the people shall say, "This is the day which the Lord hath made; let us be glad and rejoice in it." A day in which the oppressor shall be no more, and every man shall sit under his own vine and fig tree, and all shall know the Lord, and when even upon the bells of the horses shall be inscribed "Holiness to the Lord." The time when the waste places of Zion shall become as Eden and her deserts as the garden of the Lord. When peace shall be within the walls of Jerusalem and prosperity within her palaces, when her walls shall be salvation and all her gates praise. And her people shall be a praise, and the ships of Tarshish shall bring her sons from far that they may inherit the land forever. When the children of those that have afflicted them shall bow themselves down at the soles of their feet, and violence shall no more be heard in the land, desolation nor destruction within its borders. When all the earth shall be at rest and break forth into singing. When the Gentiles shall bring their gold and silver and the abundance of their precious things, and shall come and build the temple of the Lord, and beautify it that the place of his feet may be glorious. And there shall be one king and his name one, and he shall bear the glory, and shall sit and rule upon his throne; and shall be a priest upon his throne; and the counsel of peace shall be between them both. When a king shall reign in righteousness and princes rule in judgment. When they of clean hands and pure hearts shall ascend into the hill of the Lord, and behold the King in his beauty, for they shall be like him and see him as he is, and shall break forth in anthems of immortal joy, "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."—Selected and Revised by the Editor.

HOPE

"Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6:19).

In our article on "Faith" we pointed out that the Apostle Paul declared in his epistle to the Church of God at Corinth that only three things remained, viz, "Faith, hope and love." If this was true in his day it is very apparent and true also in this our day. Many well meaning people are trying to add to these, and some are ever endeavoring to add to what is written in the scriptures. Paul tells us in his letter to the Romans that "whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the scriptures, might have hope." So then, beloved brethren, whatever hope is it can only be acquired by and from the scriptures, which are the word of the eternal God.

We point out that faith begets in our minds the spirit of confidence; hope, expectation, a longing desire which fills us with joy and happiness. Paul tells us that we are saved by hope; indeed, it is such a wonderful hope that they who possess it are not ashamed of their hope.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." David had this hope, for he wrote: "Thou shalt guide me with thy counsel, and afterward receive me to glory;" Paul also, for he, in common with all of God's faithful ones, who by patient continuance in well doing seek for glory and honor and immortality, eternal life. What a thought: to behold God and his glory? John says that every man that hath this hope in him purifieth himself, even as he is pure.

All the mighty forces of nature are silent in their operations—light, heat, gravitation, electricity, the power of attraction and repulsion. Yet how effective and powerful they are! We have often been impressed with the mighty force working in a tree; it seems that no human power or contrivance can check the onward, outward and upward growth of a tree, except its destruction. So long as its life exists the mighty forces of its being continually exert themselves. If we could but realize what powerful forces faith, hope and love are when permitted to have proper exercise in our hearts and minds, we feel sure that we would give more earnest heed to their cultivation and enlargement.

The comfort that comes from a patient and constant study of the scriptures surely begets in us a wonderful hope, a hope that we may have a part in the glories there so beautifully and clearly revealed. The epistle to the Hebrews is one of the most wonderful and soul-inspiring books in the Bible, especially chapter six. Paul sets forth the sureness, the absolute certainty, of God's fulfilling all the promises he made to Abraham, that in him and his seed all the families of the earth should be blessed. And to prove that God meant

what he said, mark you, the Eternal Deity was "willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolidation, who have fled for refuge to lay hold upon the hope set before us." It is customary for men to swear by those who are greater than themselves, or whom they suppose to be; and they call on them to witness their attestations or engagements, and to avenge their unfaithfulness if they fail of them.

The Lord, therefore, in condescension to the weakness of man, and his proneness to unbelief, and proposing to give his people the most abundant assurance that his counsel respecting their salvation was immutable, confirmed the promise and covenant respecting it with the most solemn ratification of an oath, that "by two immutable things," even the word and the oath, or by the immutable counsel (his word), and inviolable oath, in which it was impossible for God to lie, either by being deceived or induced to deceive others, or by seeing cause to alter his purposes; they all (that is, all the saints, from righteous Abel up to and including the present), who had fled for refuge from the wrath to come, to lay hold upon the hope of eternal life, set before them in the gospel, might have a firm ground for assured hope and the powerful consolation which springs from it. All these, it is immaterial to what nation they may belong, are the heirs of promise, the spiritual children of Abraham, and are intensely interested in the covenant ratified to him and to his seed, and therefore the oath sworn to Abraham irrevocably confirmed the blessings of that covenant to each of them.

Beloved, let us read together Luke 1:68-79, notice carefully how God began to fulfill this promise. We know this took place on time, just as God said it would: "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an hour of salvation for us in the house of his servant David; as he spoke by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers and to remember his holy covenant; the oath which he swore to our father Abraham; that he would grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou child shall be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways, to give knowledge of salvation unto his people by the remission of their sins. Through the tender (O beloved, mark the language!) mercy of our God; whereby the day-spring from on high hath visited us. To give light to them that are in darkness and in the shadow of death; to guide our feet into the way of peace."

Dear brethren, we who have fled for refuge, to lay hold on this glorious hope set before us, the hope of sharing the glories and honors of the kingdom, to bestow blessings, life, health, happiness, justice, and reveal in our characters the glory of the righteousness of our God. This, be-

loved, is the strong consolation given us in the oath and covenant of our loving God and Father.

What a power this hope is in our lives as we are conscious of our utter unworthiness, our depravity, our weakness, the deceitfulness of our wayward hearts; the conflicts going on daily with inward, and sometimes outward, enemies; the various temptations, trials, and sometimes—but not often—persecutions, to which our profession as members of the Church of God expose us. All this is true, but our hope, strong and steadfast, renders us security, consolation and confidence in God, even as the anchor is to the ship (Rom. 5:3-5; 8:24-27; 1 Cor. 15:55-58; 1 John 3:1-3).

The writer at one time was connected with the British navy, so he deeply appreciates the value of the ship's anchor. When ships are lying at anchor their relative positions can only be maintained by the surety of their anchors holding fast. So our blessed hope as an anchor holds us steady in the position and station in life it has pleased God to place us. The storms of life and opposition—ah yes, even persecution—can not drive us from our profession or duty; nothing can induce us to become apostates, tossed about by every form and wind of doctrine. No, beloved, for "we know whom we have believed," and are "persuaded that he is able to keep that which we have committed unto him against that day."

They who have no hope, the hope of the gospel of Abraham, Moses, David, all the prophets, the saints of all ages, the gospel of Jesus Christ, of which the Apostle Paul was not ashamed, without a hope in this gospel of the kingdom of God, and the things concerning the name of Jesus Christ, are like ships which have no anchor, and will, in the evil day now so close upon us, be driven by the tempest from their unscriptural havens, begotten in them by false and foolish hopes, upon the rocks and treacherous sands. When the judgments of the Lord are abroad some will be forced out upon the sea of disappointed humanity; some, as they remain associated with their God-dishonoring creeds, will be dashed to pieces one against another, as a potter's vessel.

The best anchor will sometimes "drag," yielding to the fury of the tempest. But this hope in the divine promise, oath and covenant is so sure, in itself, it will keep all who possess it steadfast alway. For, beloved, notice; it is "entered into that within the veil," and fixes our hearts upon the things that are in the true "holy of holies," in heaven itself, "whither the Forerunner of us entered, Jesus, made an high priest forever after the order of Melchisedek." Jesus is there, and continually ministers for us in our Father's presence. He is there for the benefit of all believers in his gospel. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth (no pre-existence in this), who ye crucified (the one who was crucified), whom God raised from the dead. * * * This is the stone which was set at naught of yon builders, which is become the head of the corner. Neither is there salvation in any other (this same Jesus), for there is none other name under heaven given among men whereby we must be saved."

Beloved, before our heavenly Father this same Jesus is our representative. This a wonderful

truth, and should enkindle in our hearts such a desire to please and serve him that we may in hope confidently rely on the power, truth, mercy and covenant of God, amidst all the opposition and hatred of those who have no hope, and are without God in the world. Let us pray for faith and hope that will enable and inspire us to do all we can to make known the riches, the glories, the blessedness, and the sure establishment of God's glorious kingdom, which he promised to Abraham and his seed. This is the gospel of the kingdom, and blessed is he who hath this hope.

GEORGE B. ALLDRIDGE.

THE LAW AND SIN FOR ADAM

It is evident that for many years after his creation Adam could not have had any such law as the Decalogue about his neighbor's wife, man servants, maid servants, cattle, lands, or goods. He needed no law against coveting his neighbor's house, wife or lands, before he had a neighbor; and when the earth was all before him there was no reason for Adam either coveting or stealing his neighbor's good. And since Eve was "the mother of all living," hence the mother of Cain's wife (Gen. 3:20), there was no danger, for some time at least, of Adam committing adultery with his neighbor's wife.

By what law, then, did sin and death enter into the world? The record gives but one simple command, not to eat of the tree of the knowledge of good and evil, with a death penalty attached for its violation (Gen. 2:16, 17). Adam was reckoned as legally dead on that the day that he transgressed, but the penalty was executed on him at the age of 930 years (Gen. 5:5; 3:22-24).

As to the Sabbath, while God, after a finished creation, sanctified or set apart as sacred the seventh day, as far as the record tells us Adam was free to observe it or not. It was not good that man should be alone (Gen. 2:18), so God created for Adam a helpmate. As man is built on the plan of seven, and, if engaged in worldly work, needs a day for rest and worship of God, so God set apart a septuagint cycle for a rest day. But man was not forced to take either the Sabbath or a wife, as Jesus and Paul both taught, that man is Lord of both the wife and the Sabbath (Eph. 5:23; Mk. 2:27, 28). Israel, and those within their gates, were slaves to the Sabbath laws (Gal. 2, Col. 2). "Thou camest down also upon Mount Sinai; and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath" (Neh. 9:13, 14). To the Jew pertaineth the law (Rom. 9). The Gentiles were without this law, being responsible only to the law of nature and of conscience (Rom. 1 and 2 chapters).

Hence the sin of Adam was not transgression of the Decalogue, although his sin was a violation of the principle of the first, eighth and tenth precepts. (Ex. 20).

W. L. CROWE.

THE SIGNS OF THE TIMES

"For when they shall say peace and safety, then sudden destruction cometh upon them" (1 Thess. 5:3).

The letters which are published daily in the press from the people at large indicate that the people are very much in favor of peace. The cry is almost universal for peace and safety.

The majority of the people seem to desire that the United States decrease the army and navy, or disarm altogether, evidently thinking that if this nation would disarm the others would follow. But our statesmen and congressmen know that the time for disarming the army and navy has not arrived; to do so would mean that in a short time we would be subjected to an Asiatic or European kingdom. Instead of disarming, as the people seem to desire, there is evidently a movement being made to educate the people to the necessity of increasing our army and navy and to educate our young men and boys in military tactics, in order to repel an invasion of an enemy, if one would take place. The conflict now taking place in Europe has brought about this condition of affairs.

At this writing it appears that the allies have decided that the only way they can defeat Germany is to cut off her supplies and starve her into submission, which is going to take time. Therefore the allies are preparing for a long war. The great fight that Germany is making is due to the fact that she is ready. No doubt the nations will take heed, and, instead of disarming after the war, militarism will be on the increase, and the nations will arm to the teeth, which will finally culminate in the battle of Armageddon.

No doubt the prophecy of Joel 3:9, 10 is soon to be fulfilled: "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your plowshares into swords and your pruning hooks into spears; let the weak say, I am strong." Instead of peace and safety, which so many desire, we have undoubtedly entered into the great time of trouble which is to herald the coming of the Lord. People long for peace and safety, but they do not seem to understand that it will not be until the kingdom of God is set up on the earth.

J. C. THOMPSON.

REPORT OF WORK

Following our visit at Argos, Ind., December 13th, we went to Pleasant View Church, in Warren County, where we spent a short time. Four were added to the church. We hope some time to hold a series of meetings at this point.

Our meeting at Foutz, near Lakeview, Mich., is now five days old. Blachard, Mich., is to have a new church building dedicated in the spring. The building is now all enclosed, and a portion of the brick work is done.

C. C. MAPLE.

There are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "color" a story or enlarge a bit of news in order to make it sound fine and remarkable. There are others whom you scarcely know whether to believe or not, because they "stretch" things so. Cultivate the habit of telling the truth in little things as well as in great ones.

THE RESTITUTION

Issued Weekly By

Entered as Second-Class Matter February 6, 1912, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.
 ROBERT G. HUGGINS.....Editor
 BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

THE RESTITUTION PUBLISHING COMPANY

Burton H. Lang	Harry Pott
Chas. A. Goss	Robt. G. Pate
Buell W. Nutt	Robt. G. Huggins

W. S. Tomlinson

SPECIAL CONTRIBUTORS

S. Roxana Wince, Pierceton, Ind.
 Dr. Chas. A. Goss, 10513 Lee Ave., Cleveland, O.
 Almus Adams, 3944 Hartman Ave., Ames Station, Omaha, Neb.
 Flora A. Wood, Chico, Cal.
 George Francis, Albany, Wis.
 J. J. Heckman, Ames, Neb.
 Geo. B. Alldridge, 11320 Knowlton Ave., Cleveland, O.
 S. H. Thomas, Proctor, Mont.
 E. W. Knapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., 10623 Lee Avenue, Cleveland, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

NOTICE

Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

EDITORIAL

Elderly brother would like a pleasant place to board, where there is a church of our faith preferred, in the state of Colorado or Arizona. Communicate with J. E. Hogarth, 1614 Franklin St., Denver, Col.

Sister Sadie Skeels asks if the tribulation spoken of in Matt. 24 is past, and if there are any other definite signs to be fulfilled before the coming of the Lord. We refer our sister to "Prophetic Thesaurus," in last week's Restitution, also to the article this week entitled "The Divine Program," in which articles we believe her queries are sufficiently answered.

Many thanks to readers everywhere for many letters containing the season's greetings. We have it in our heart to answer all of them, but have not the power in our hand. We appreciate the love and interest of our brethren, and shall keep them in our heart and remember them in our prayers.

Sunday, December 27th, the last Sunday in the

old year, was greatly enjoyed by the Church of God in Cleveland. After a sermon in the evening on "The Good Confession," Mrs. Mlinar, wife of Bro. Mlinar, formerly Baptist, and Mrs. John H. Avery, formerly of the Christian Church, took upon themselves the name of the Lord in baptism. Sister Mlinar first heard of the truth through Bro. Pavella, one of our active workers in the cause of the gospel, and who taught her the message of life, assisted by her husband, Bro. Mlinar; and Sister Avery first heard of the glad tidings through the instrumentality of Sister Chappelle, who, like Pheba, Priscilla and Aquila, is a helper in Christ (Rom. 16:1, 2, 3). The death of the old year and the beginning of the new seemed quite symbolic in the case of these two converts to the truth. May the blessings of God go with them through life and be consummated in the kingdom of God.

COMMUNICATIONS

My Dear Bro. Huggins:

I write to tell you my subscription to The Restitution has nearly run out, but I am very anxious to keep on taking the paper, and for fear you might stop my paper I wish to say that if I am not able to send you the money next week, as I hope to, I will send you the money as soon as possible. I am very poor and my income is very small, but my heavenly Father has provided for me for the last seventy-seven years, and I have faith that he will provide for me to the end. So please continue my paper. I do not want the paper free, nor do I want anyone to pay for it for me.

I am glad to see Bro. W. L. Crowe's articles in The Restitution. I am personally acquainted with him and esteem him very highly. I hope you will continue my paper. I mention you in my prayers every day, and pray we may all meet at the great judgment day. Your brother,

W. W. LYON.

(This is the kind of a letter that makes the heart of an editor rejoice. It breathes such a love for God, love for the brethren, and an interest in the truth of the gospel, which The Restitution represents. The Lord bless our brother. He shall have the paper, money or no money.—Editor.)

Dear Brother:

I suppose you think we do not appreciate your kindness in teaching us the truth, but we would not exchange it for all the world. I want to thank you for The Restitution. I look for it as a regular visitor. I enjoy reading it and looking up the many Bible references given in it. May God bless you for bringing the truth into our home. Some of my brothers are getting interested in the gospel, and we hope they will learn it all. Our son was baptized by Bro. Anderson December 13, 1914. Pray for me and mine.

MRS. ENOS JOHNSON.

My Dear Brethren in the Lord:

I am sending you an order to help along, as we are trying to show up the truth of the scriptures to the world in regard to the coming of Christ and his kingdom. May God bless you and

all of the workers for the Lord, and may his kingdom soon come, is my prayer.

S. E. BAIRD.

THE LORD IS COMING

On the evening of Christmas Eve the Young People's Society of the Church, consisting of about twenty-four zealous and truth-loving followers of our dear Lord, sang Christmas carols outside the homes of several of the older members of the church. At each home the inmates' favorite hymn was first sung. As they commenced singing outside our home the writer heard the sweetest strains peeling forth from these young Christian warriors' lips that he has ever heard. As he listened and caught the sweet strains he recognized his own favorite hymn (138 in our Church Hymnal), "The Lord is Coming! Let this be the herald note of jubilee; and when we meet, and when we part, the salutation from the heart." As they sang it with fervor to the dear old familiar tune of "Migdol" our heart was stirred within us, and a prayer ascended, "Even so, Lord Jesus, come quickly," burst forth from our lips.

The Lord is coming! How this thrills us! How eagerly we read every article in the dear old Restitution, whose title ever suggests something related to this important theme. Beloved, is there anything that should occupy our minds and thoughts more than this? The thought of our dear Lord's return inspires us and thrills our whole being with joy and gladness as we anticipate its near approach. Can we hasten the time? No. Can we know of its near advent? Yes. Paul in writing to the Thessalonians says: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Hence the poet says: "And when we meet, and when we part, the salutation from the heart." This should be our daily salutation as we grasp each other's hand and the light of gladness, beaming out from our eyes, "The Lord is coming."

The thief breaks into the house while the family is asleep and unprepared for resistance, and thus excites great terror and plunders and murders as he pleases; thus the day of the Lord is coming on the ignorant, the careless, the secure and unbelieving, when they do not expect it; it will excite the most distressing consternation and will plunge them into the most terrible judgments and finally destruction. When will all this happen? Just when Paul says it would: "For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." Not much chance for "larger hope" here, my brethren.

Notice Paul's remarkable illustration in the most striking similitude: "As the woman with child." Often when she is thinking of something else she is suddenly seized with her travailing pains, and which will unavoidably increase upon her. So all out of Christ, ungodly men "without God and without hope," have abundant reason to look forward with terror to the judgment God will soon mete out to them; yet they are employed

and amused by so many other matters that they will be suddenly surprised when these solemn events, when they least expect them, shall burst forth, increasing in violence; at first, as now, they will be filled with astonishment, but this will be followed with increasing misery, from which it will be impossible for them to escape.

GEORGE B. ALLDRIDGE.

BEREAN DEPARTMENT

Brotherly Love

Brotherly love, or love of the brethren (which not only includes brothers in the faith, but also your neighbor, friend, acquaintance or anyone with whom you come in contact—even an enemy, or one who spitefully uses or abuses you) is one of the greatest essentials of the Christian's life.

Jesus gave his disciples a new commandment while they sat at supper in these words: "A new commandment I give unto you, that you love one another as I have loved you." This commandment is given to all who have named the name of Christ. It is to each one assembled here today. We are to love one another with a pure heart fervently, in honor preferring one another. If thine enemy thirst give him drink.

You can show your love by reproving, rebuking, exhorting someone to a more upright life. By helping a brother in need financially. If a brother fall in grace, help him to arise. Rejoice in his good fortune. Sympathize with a brother in distress. Be patient with all, and do not judge hastily, for what is a temptation to one may not be to another.

Among the seven graces enumerated by Peter that we are to add to our faith not the least is "brotherly kindness," or "love of the brethren," as it is rendered in the Revised Version. Peter further says: "For if these things are you and abound (these things added to your faith), they make you to be not idle or unfruitful into the knowledge of our Lord Jesus Christ." And the further glorious result will be that "an entrance shall be ministered abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Is not that worth striving for? It is, for surely an entrance into the everlasting kingdom of our Lord is the very highest attainment mortal man can desire. Think of the joy of forever living where all is love, where nothing can enter to vex or harass or to make afraid, where the love of Christ is manifested all about in hymns of praise and glory and honor to him that sitteth upon the throne.

We are admonished to be tenderly affectionate one to another; to let love of the brethren continue; let love be without dissemination (new version, "hypocrisy"); rejoice with them that rejoice, and weep with them that weep; render to no man evil for evil; as far as in you lieth, be at peace with all men.

John says: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whoso hateth his brother is a murderer, and ye know that no murdered hath eternal life abiding in him."

No greater manifestation of love to mankind

was ever shown than that of our Savior when he died on the cross for us. That was indeed love without hypocrisy, dissimulation. Paul, in his epistle to the Romans (13:8, 9, 10), says: "Owe no many anything save to love one another, for he that loveth his neighbor hath fulfilled the law, * * * and if there be any other commandment (than to not commit adultery, to not kill, to not steal, to not covet), it is summed up in this word, namely, Thou shalt love thy neighbor as thyself." This is the "new commandment" Jesus gave his disciples, and John testifies that "love, therefore, is the fulfillment of the law" (verse 10).

PAUL HATCH.

SEPARATION

In 2 Cor. 6 Paul is addressing the Church of God at Corinth. He is talking to those who have already come out from the world and taken a stand for the truth, and for fear they would be entangled with those who preached not the truth he tells them, commencing at the 14th verse: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" and so on to the end of the chapter. But in verse 17 we are told very distinctly to "come out from among them;" and not only that, but not to "touch the unclean thing," which undoubtedly means untruths. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

Again, Isa. 52:11: "Depart ye, depart ye, go ye out from thence; touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord." Rev. 18:4: "And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Yes, dear brothers and sisters, there is a great time of separation coming (Matt. 24:37-42). If you don't know what this text says read it, then we will not care what people say about us if we can only be one of those that are hid in the secret chambers with our Lord.

As our annual Thanksgiving has come and gone, and many have sent in their thanks, can we see more to be thankful for this year than we could last? Can we not see prophecies fulfilling and God's plan opening up for the coming of our blessed Savior for which we should be more thankful than anything else? His coming is the only thing that will bring lasting peace and happiness. Then the admonition to us is to watch, for we know not the day or hour our Lord doth come.

Your sister in the one faith,

ELLA DENSMORE.

THE GREAT WAR

At the outbreak of this war scenes of the wildest enthusiasm were witnessed in all the capitals of Europe, and all nations appeared to become suddenly intoxicated with the spirit of war. The conditions that exist in Europe today are unprecedented; no changes of such magnitude as those that are now threatened have ever before occurred in the history of the world.

It is no exaggeration to say that the nations

now involved in this terrific world's struggle for supremacy can easily place twenty million men on the field of battle. Surely the world is waking up her mighty men, and getting ready for the execution of the judgment written, when multitude upon multitude shall assemble for the real Armageddon on the mountains of Israel in a battle line extending from Megiddo to the valley of Jehoshaphat, as pictured by Joel and the other prophets. We have seen the four beasts of Daniel's vision, symbolizing the four universal empires, developed in the course of human history. The different metallic elements of Nebuchadnezzar's image have been involved and now awaits the setting up of the great image with its modern Assyrian head (Russia) and its clay and iron feet, preparatory to the descent of the little stone cut out of the mountain without hands. We have been surprised at Germany's wonderful growth during the last fifty years, amazed at Austria's ambition and success in the Balkans, and puzzled at the slow progress of the king of the north (Russia). But a vast change is impending.

This war will in all probability bring about the most important developments, which in their importance will only be eclipsed by the real Armageddon on the mountains of Israel, which will bring the mighty deliverer out of Zion, who will turn ungodliness away from Jacob, preparatory to Israel being made the Lord's battle axe and weapons of war, with which he will finally break in pieces the nations and destroy kingdoms (Jer. 51:19, 20).

Very soon we may expect to see the king of the north fall directly into line with the predictions of the prophets of Israel concerning the latter days by enthroning himself in Constantinople, the fusion of all the Slavonic races into one nationality under the ruling house of Romanoff. Constantinople has long been the aim of Russia. The hour for the great division of the territory of the Turkish power will hasten with a rapidity that no human power will be able to avert. Although the outcome of the present great war will doubtless lead to the ascension of Russia in the councils of Europe, making the king of the north the leader in the latter-day combination of nations (Ez. 38:1-17), yet we know that the ascendancy will be of a comparatively short duration, for the voice of the great prophet Daniel comes ringing down through the ages to us today, declaring with no uncertain sound that the Slavonic statue of the latter days will stand upon no metallic base, such as gold or silver or brass or iron; its feet will be of a brittle mixture—iron and clay (Dan. 2:34, 35).

These symbols do not indicate a lasting power, but rather the most transient phase of the kingdom of men. A short work will the Lord make of it in the latter days. The Lord will hasten it in his time. Palestine's location, the geographical position of Palestine being of supreme importance in the balance of power. Britain no doubt will insist upon its neutrality in the coming adjustment of Turkish affairs. Then will follow the encroachment of the king of the north upon the neutral zones, and shortly after that the Lord our God shall come and all saints with him (Ezek. 38:8, 9). Although the Briton or modern Tyre will

emerge from the present war victorious on land and sea, yet it is revealed in the 46th Psalm that when the real Armageddon comes in the latter days the Lord will break the ships of Tarshish or Britain with an east wind, for it is his purpose to stain the pride of all glory and bring into contempt all the honorable of the earth (Isa. 23:9). Then all the dreadnaughts and the super-dreadnaughts that will be permitted to survive the strike of God's mighty wind will be converted into real dreadnaughts, and submission and obedience to Jesus, the King of kings. They will be used not only in bringing the sons of Israel afar into Zion, but also in conveying the wealth of the Gentiles to Jerusalem, for in those days the merchandise of Tyre shall be holiness to the Lord, whose kingdom shall then be the greatest and only commercial and maritime power in the world; for concerning Zion the prophets say: "The abundance of the sea shall be converted unto thee; the wealth of the Gentiles shall be converted unto thee. I will extend peace to her like a river and the glory of the Gentiles as a flowing stream" (Isa. 60:5; 66:12). In those days shall the righteous flourish and abundance of peace so long as the moon endureth.

Jesus shall have dominion from sea to sea and from the rivers to the end of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents. The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him, and all nations shall serve him (Psalm 72:17, 11). These glorious words of the Psalmist form a prophetic outline of the coming age, the age of Messiah's glorious reign. What a magnificent and refreshing picture is this enfolded to us, not only in the sublime and lofty passages from the sweet Psalmist of Israel and the rich, fluent eloquence of Isaiah's oratory, but Ezekiel, Jeremiah, Amos and Zechariah, and all the prophets, with a sublimity and diction that rivals that of the great Psalmist himself. All portray the same scene of future glory that will charm the eye of every lover of Zion. May the day soon come when the golden beams of the Son of Righteousness shall issue forth from his throne of universal dominion, and every saint rejoice in seeing a conquered world basking in the sunshine of undisturbed peace and prosperity under Jesus our King.—Selected by Jessie M. B. Kaufman.

ROMISH IDOLATRY

A Roman Catholic book of devotions entitled "The Glories of Mary" is published by the Excelsior Publication Company, of New York City, and bears the sanction of Archbishop of New York. The book was originally written by "Saint" Alphonsus de Liguori, and the first English translation, which appeared in 1852, was "cordially recommended to the faithful" by Cardinal Wiseman.

In 1868 a second edition in English was issued and was "heartily commended" by Cardinal Manning to "all the disciples of her divine son." The following extracts from this volume fully expose the blasphemous and God-dishonoring doctrine of Mariolatry as inculcated by the church of Rome in the present day.

1. "It is the will of God that all graces should come to us by the hand of Mary" (page 3).
2. "To honor the Queen of Angels is to gain eternal life" (page 6).
3. "All who are saved are saved only by the means of this divine Mother" (page 8).
4. "As many creatures as there are who serve God, so many there are who serve Mary; for to thee (Mary) belong dominion and power over all creatures" (page 12).
5. "The Eternal Father gave the office of Judge and Avenger to the Son, and that of showing mercy and relieving necessities to the Mother" (page 14).
6. "We believe that she opens the abyss of the mercy of God to whomsoever she wills, when she wills and as she wills; so that there is no sinner, however great, who is lost if Mary protects him" (page 16).
7. "Let us fly to thy feet, and always fly to the feet of this most sweet Queen, if we would be certain of salvation" (page 10).
8. "We can say of Mary that she has so loved us as to give her only begotten Son for us when she granted him permission to deliver himself up to death" (page 34).
9. "Thou hast all power to change hearts; take mine and change it" (page 43).
10. "My only hope, Mary, behold at thy feet a miserable sinner. Thou art proclaimed and called by the whole church, and by all the faithful, the refuge of sinners; thou hast power to save me" (page 60).
11. "He falls and is lost who has no recourse to Mary" (page 67).
12. "God has placed the whole price of redemption in the hands of Mary, that she may dispense it at will. Thou, O Mary, art the propitiatory of the whole world" (page 85).
13. "Thou art the only advocate of sinners" (page 95).
14. "But now, if God is angry with a sinner, and Mary takes him under her protection, she withholds the avenging arm of her Son, and saves him" (page 98).
15. "The only hope of sinners" (page 102).
16. "I worship thy holy heart; through thee do I hope for salvation" (page 105).
17. "Often we shall be heard more quickly, and be thus preserved, if we have recourse to Mary, and call on the name of Jesus our Savior" (page 112).
18. "Many things are asked from God, and are not granted; they are asked from Mary, and are obtained. And how is this? It is because God has thus decreed to honor his Mother" (page 113).
19. "'To thee does it belong,' says St. Bonaventure, 'to save whomsoever thou wilt to be saved.' O then, help me, my Queen! my Queen, save me! O salvation of those who call upon thee, do thou save me!" (page 116).
20. "In vain shall we seek Jesus unless we endeavor to find him with Mary" (page 138).
21. "Mary co-operated in the salvation of man" (page 141).
22. "Mary was made the mediatrix of our salvation" (page 128).
23. "The way of salvation is open to none

otherwise than through Mary. No one is saved but through thee" (page 143).

24. "Our salvation is in the hands of Mary; he who is protected by Mary will be saved, he who is not will be lost; our salvation depends on thee" (page 144).

25. "There is no one, O most holy Mary, who can know God but through thee" (page 145).

26. "She is the whole ground of my hope" (page 175).

27. "Mary is the whole hope of our salvation" (page 148).

28. "All power is given to thee in heaven and on earth, and nothing is impossible to thee" (page 154).

29. "By right she possesses the whole kingdom of her Son" (page 214).

30. "It is impossible for any sinner to be saved without the help and favor of the most blessed Virgin" (page 1997).

31. "Thou art omnipotent to save sinners" (page 251).

32. "She effected our salvation in common with Christ" (page 293).

33. "We are all God's debtors, but he is a debtor to thee" (Mary) (page 252).

34. "There is no one saved but by thee; no one who receives a gift of God but through thee" (page 354).

35. "Moreover, as she is the universal advocate of all men, it is becoming that all who are saved should obtain salvation by her means" (page 570).

36. "Our salvation is in her hands" (page 376).

37. "At the command of Mary all obey, even God" (page 155).

Not one of the foregoing doctrines of the Church of Rome is to be found in the Bible. In the light of scripture these statements are but idolatry, and blasphemy against God, for the book of God plainly states: "There is but one God, and one Mediator between God and men, the Man Christ Jesus." and "There is no one other name under heaven given among men whereby we must be saved."

Mary herself was a child of Adam, born a natural birth, of a human father and mother, from whom, in common with all of our race, she partook of the sinful nature of her parents. She was, we believe, a virtuous woman in her outward life, but she was a sinner before the eye of an all-seeing holy God. Her own lips set forth the acknowledgment of her need, for even in the hour of her exultation she cries: "My spirit hath rejoiced in God my Savior." It was on the ground of such a penitent confession, coupled with faith, that she was saved—not according to her merits, but through the blood and righteousness of that Christ who was the Son of God.—Protestant Observer.

Books are the true levelers, giving to all who will faithfully use them the society and spiritual presence of the best and greatest of our race; so that an individual may be excluded from what is called good society and yet not pine for want of intellectual companionship.

PRAYER FOR PROHIBITION

If every professing Christian would offer each day one sentence of petition for nation-wide prohibition, and every Christian home remember that issue each day at its altar of prayer, and every evangelical church hold one prayer meeting each month in behalf of that philanthropic, Christian cause, the day of the nation's victory over its deadliest enemy would not be long delayed. And not only would that long-desired end be greatly hastened, but every participant would be spiritually helped. Taught and convinced by observation, precept and the word of God that the prayer of the "righteous" availeth "much," and that we are to ask that we may receive, certainly there is no object toward which conscientious, devout people should give more earnest heed than the effectual obliteration of that curse that has so long blighted the homes of our land. And how could that earnestness manifest itself in a more forceful way than by a close, prayerful approach unto him who heard and answered the pleadings of the prophets of old. The agitation for over a half century has not been wanting in courageous portrayal of the misery and woe entailed by the nefarious liquor traffic. What is particularly needed now is the coupling of our best efforts with our most fervent prayers that the overthrow of the nation-wide traffic in intoxicants be speedy and effective. There is an overwhelming power in consistency—that kind when prayer and effort point in the same direction. "One shall chase a thousand and put ten thousand to flight" applies well to those who walk consistently before God along the line of Christian reform. That the public conscience is aroused now as never before upon the need of national prohibition recent developments have proved. But an earnest activity is imperative, and an intensity of earnestness that will not forego God amid all agitation, but will call upon him; that is indispensable to the desired end. "Knock, and it shall be opened unto you."

E. H. PARKINSON, D.D.

You can train the eye to see all the bright places in your life, and so slip over the hard ones with surprising ease. You can also train the eye to rest on the gloomy spots in utter forgetfulness of all that is bright and beautiful.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.
1301 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints condutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-55); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:3-18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

VOLUME 6.

AKRON, O., JANUARY 19, 1915

NUMBER 52

PRAYER

Our Father, we thank thee that "the Lamb as it had ben slain" is the Lion of the tribe of Judah. We thank thee for the might of his gentleness, for the gentleness of his might. We thank thee that he "hath prevailed," and hath prevailed because he hath been slain. We thank thee for the diminution that is founded upon the sacrifice, for the throne that is built upon the cross. And we would bow our knees and our hearts, and pray that more and more we may be helped to enthrone that Savior as our Lord, and to make our whole lives an exercise of loyal faith, love and obedience. Through Jesus Christ our Lord. Amen.

THE EASTERN QUESTION: ITS RELATION TO ARMAGEDDON

No. 1

The Turk in Europe has been regarded an invader and obnoxious intruder, and European powers have for centuries calculated that some day he would be forced back into Asia, where they assert he belongs, if anywhere. That this ought to be done has been freely admitted by most of these nations, and yet for almost a century it has been the settled and studied policy of at least some of them to prevent the accomplishment of the very thing which they say ought to be done. This condition has developed what is known as the Eastern Question, to the statesmen meaning the ultimate expulsion of the Turk from Europe and the division of his territory among the nations. But the question arises, Why have they thus sustained the Turk in a position from which they confess he should be driven? The answer lies in the fact that the Turk holds certain advantages which, should they come into possession of any one of the great powers of Europe, would place that nation in a position which she might use to the detriment of others. Fear, envy and jealousy on the part of these nations toward each other has been the soil into which the Turkish power has sent out its roots and maintained its life in Europe for many years, and with fear and apprehension have the nations stood about this question, strangely impressed that in it is involved some terrible calamity which will engulf all Europe in a war, the outcome of which no one even presumes to know. The Eastern Question is a cup of trembling from which all nations hesitate to drink.

But does the Bible in prophecy describe the Turkish power and foretell its fall and the results to follow? And, if so, have its prophetic statements regarding its past history been so faith-

fully fulfilled that we may implicitly trust its utterances as to the future?

Turkey a Subject of Prophecy

After the fall of the Western Empire of Rome, as brought to view in the eighth chapter of Revelation, another power is introduced under the symbol of swarms of locusts issuing from a bottomless pit (or a waste and desolate region). These locusts are described as follows: "And the shape of the locusts were like unto horses prepared unto battle, and on their heads were, as it were, crowns of gold, and their faces were as the faces of men, and their hair as the hair of women, and their teeth as the teeth of lions, and they breastplates, as it were—breastplates of iron, and the sound of their wings was a sthe sound of chariots and of many horses running to battle" (Rev. 9:7-9). Here we have a vivid description of the bands of Saracens mounted upon horses, with their yellow turbans, long beard and long hair, carrying iron breastplates and rushing in charge upon their enemies; and thus did they issue from the desert country of Arabia to carry on their devastating raids.

But this is not all, for verse 2 tells us that they were surrounded with smoke which darkened the sun and the air (or the vitalizing physical elements). In keeping with this part of the ymbol we find that these hordes of Saracens were followers of Mohammed, and their wars were prosecuted not alone for plunder but for the propagation and extension of the false doctrines taught by him. And indeed by these were the light of the gospel and the truth of God (the vitalizing elements of the world, spiritually) darkened and obscured.

Again these were to appear and carry on their work, not only after the fall of the Western Empire, but after the fall of a star (brilliant leader) to the earth, whose career and fall would open this desert region so that the desolating hordes could issue forth. This prophecy was fulfilled in Chosroes, the Persian, whose conflict with Eastern Rome, and whose defeat in the battle of Nineveh, followed by his untimely death soon afterward, left both Rome and Persia so weakened and depleted that neither of them was able to restrain the Saracens as they had done before. In about a century after the death of Mohammed they had carried on their conquests so successfully that these had been extended all over the north coast of Africa and throughout Asia Minor, lying like a great crescent, with one horn touching Europe at the Bosphorus and the other at the Rock of Gibraltar; and from these two points they entered like a desolating scourge and penetrated to the

very heart of Europe. They were checked by the terrible defeat which they suffered at the hands of Charles Martel in the battle of Tours, A. D. 732.

But the prophecy carries us forward to the time when these swarms had a king over them. Not until after a career of about six hundred years was this true of them; for it was in the latter part of the thirteenth century that Othman arose and proceeded to unite the scattered followers of Mohammed under one general government, thus originating the Ottoman Empire.

During all these centuries of invasion Eastern Rome had maintained its existence with its capital at Constantinople. But what does the prophecy say of the Saracens after the establishment of their empire?

First, they were to hurt but not to kill men, i.e., the power which had opposed them for a prophetic period of 150 days, or 150 years, since a day in prophecy stands for a year of time, after which they were to be loosed for an hour, a day, a month, and a year, to slay the third part of men, i.e., the eastern one-third of the old empire of Constantine. These time symbols reduced to time would be as follows:

- 1 year (360 days)—360 years.
- 1 month (30 days)—30 years.
- 1 day—1 year.
- 1 hour—1/24th day of a year, 15 days.
- Total, 391 years and 15 days.

Thus we have first a period of 150 years in which they would afflict eastern Rome, but not destroy it, being bound or restrained. This to be followed by a period of 391 years and 15 days in which they would be loosed and would destroy the eastern division of Rome; at the close of this last period we should expect to see them again bound or restrained in some way.

What are the facts of history? The first invasion of the territory of Eastern Rome by this power after the empire was established occurred July 27, 1299. Concerning the certainty of this date Gibbons says: "The singular accuracy of this date seems to disclose some foresight of the rapid and destructive growth of the Monster" (Decline and Fall, chapter 64, paragraph 14). Adding the 150 years to July 27, 1299, gives us the year 1449, as the date for the loosing of the Ottoman power. In that year John Paleologus, the eastern emperor, died, leaving no direct heir to his throne. His brother desired to take the kingdom under the title of Constatine XII.; but before presuming to do so he sent a letter to Amaruth, the leading sultan of Turkey, asking his consent. This certainly was an acknowledgment of the supremacy of the Turkish power, and by this was removed all the restraint which the Eastern Empire had exerted. According to the prophecy, the time had now come when the Moslems were not only to afflict but to destroy the eastern one-third of the old Roman Empire. It was not long before the sultan set his covetous eyes on Constantinople, and four years later (1453) it fell into the hands of that power, which has held it ever since, and which still holds it tenaciously, but with feeble grasp today.

In the siege of Constantinople gun powder was used for purposes of war, and in the invasions

which followed firearms were used by the mounted soldiers. The prophet of God thus graphically describes this and the fatal results as follows: "And thus I saw the horses in vision, and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed; by the fire and by the smoke and by the brimstone which issued out of their mouths" (Rev. 9:17, 18).

But let us inquire what events in Turkish history mark the close of these periods. Adding the 391 years to our last date (1449) brings us to the year 1840. Adding to July 27th the 15 days brings us to August 11, 1840, as the termination of the period. Here we are again confronted with a remarkable fact, which in itself was a recognition that the period of liberty for that power was passed, and that she was again under restraint.

It came about in this way. The sultan of Turkey became involved in a quarrel with the pasha of Egypt in 1832; at that time a temporary adjustment was made, but by the year 1840 hostilities had been renewed, and in this conflict the sultan was constantly losing ground, and it became apparent to all that in case of no interference Turkey as a nation would soon be a thing of the past. In the summer of 1840 England, Russia, Austria and Prussia intervened, and by the plenipotentiaries of these powers there was drawn up in London an ultimatum to be submitted to both for the settlement of their differences. The sultan of Turkey consented to the terms, and was assured by the powers that in case the pasha of Egypt did not consent to the same the powers interested would take the matter into their own hands and take care of it. The sultan signed that document, and on the 11th day of August, 1840, it was despatched by him to the pasha of Egypt.

By that act he acknowledged that he was not able to take care of himself and his affairs, that for his very existence he was dependent on the Christian powers. From that day onward he was a protege of the powers of Europe, and this fact was recognized by making the maintenance of the Turkish power in Europe a part of the European international law. This seemed necessary for the peace of Europe. The situation was well expressed by Lord Salisbury in 1895 in his answer to a demand for the overthrow of the Turk, when he stated "That for the peace of Christendom the Ottoman Empire must stand." That there was danger, should the Ottoman Empire fall, of involving "all that is most powerful and civilized in Europe in a dangerous and calamitous conflict. That was the danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and that is a danger that has not passed away."

The czar of Russia in 1853 called Turkey the "sick man of the East," and that title has clung to him ever since. A sick man needs a nurse, and indeed up to the beginning of the late war with Italy Europe had proven a good, faithful nurse for Turkey.

Another Prophecy of Turkey

As we have seen, the 9th of Revelation carries the Turkish power only to the point where it became a dependency of the nations of Europe, or

"the sick man of the East." But the Bible does not stop the prophetic recital of its career at that point, but gives us a view of its fall and the results which will follow.

Having seen the accuracy with which every statement has been fulfilled thus far, even to the day of the month when Turkey acknowledged its dependence on the Christian nations for its very existence, with what confidence should we now study the scriptures which mark out its career to its close. In verses 2 to 4 of the 11th chapter of Daniel we are given a view of the decline of the Medo-Persian power and the rise of the Grecian as follows:

"And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all, and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up his kingdom shall be broken and shall be divided toward the four winds of heaven; and not to his prosperity, nor according to his dominion which he ruled; for his kingdom shall be plucked up even for others beside those" (Dan. 11:2-4).

This vision was given in the reign of Cyrus. According to this four kings were to stand up, i.e., reign in power and glory in Medo-Persia after Cyrus. These were Cambyses, Smerdis, Darius, Hystaspes and Xerxes: the fourth, Xerxes, to be far richer than all the others, and was to stir up all against Grecia. History credits him with raising an army of five million men, and his expeditions cost millions of dollars, but all to no avail, for the Greeks defeated his forces in several noted battles, such as Thermopylae, Salamis, Platea, etc. From this time on the decline of Persia was rapid, while the Greeks at the same pace rode into power.

The climax was reached when Alexander, the mighty king who was to do according to his will, defeated the Persians in three great battles, to-wit: Grancius, which gave him Asia Minor; Issus, which yielded him the coast of Syria and Palestine, and opened the door to Egypt; and Arbella, where he defeated Darius, the last Persian king, and completely crushed that power. Scarce had he reached the zenith of his glory before his death led to the breaking up of his kingdom—the destruction of his possible heirs; and in a short time the division of his territory into four parts toward the four winds of heaven: for Cassander took the west, Lysimachus the north, Seleucus the east, and Ptolemy the south. In the conflicts which followed Cassander was overthrown by Lysimachus, who in turn was crushed by Seleucus.

Thus we have Egypt under the Ptolemies as the kingdom of the south, and the greater part of Alexander's territory united under Seleucus as the kingdom of the north; and in the verses which follow many interesting facts are given in the reigns of the Seleucidae and Ptolemies.

Rome is introduced in verse 14, and many details are brought out regarding the history of that power, first in its pagan and later in its papal form.

In verses 33-35 mention is made of the terrible

time of tribulation and persecution which was to come on the people of God, but it is stated that during this time the persecuted ones should receive a little help, which of course would stay to some extent the tide of persecution; and this period would bring us to "the time of the end."

This period is the same as the 1260 years of Daniel 7:25, to which the Savior referred in Matt. 24:21, 22, where he states that the days of tribulation should be shortened for the elect's sake, and this is the help to which Daniel referred. This period began in 538, A. D., and covers the dark ages, in which millions of God's people were martyred for their faith in him and his word. The Reformation breaking out in the sixteenth century brought the help foretold, by checking the persecuting power, and at last causing open persecution to cease about the year 1776. Thus the days of tribulation were shortened about twenty-two years, for the 1260 years did not terminate until the year 1798, when the pope was taken captive and the power of the papacy was completely broken for a time.

After stating in verse 35 that the days would continue for an appointed time beyond the persecution, verse 36 reads: "And the king shall do according to his will, and he shall exalt himself and magnify himself above every god," etc. What king? Certainly the king or kingdom which had performed the most important parts in the events just narrated. And that kingdom was France. For throughout the greater part of the history of the papacy France was considered "the eldest son of the church, the right arm of her strength;" and, strange as it may seem, that same nation was to strike the blow that would wound the papacy, and thus terminate the 1260-year period. And it did; for it was Berthier, a general under Napoleon, who, at the head of a French army, entered Rome and carried Pope Pius VI. into captivity. And it is also a fact that the years included in the shortening of the persecution covers the time in which the French arms, under the leadership of Napoleon, were successful in every battle, until that nation finally aroused the fear of every nation of Europe. Yes, surely France was the king which, in the very closing of this period, was doing "according to his will" and exalting himself.

But what does the prophecy further say about this power? Verses 36 to 39 bring out the following specifications, all of which must be met in France, if we are right, to-wit: It must be an atheistical and blasphemous power, speaking marvelous things against the God of gods, disregarding the God of their fathers and the desire of women, setting aside every god, but finally exalting the god of forces, and dividing the land for gain.

France is the only nation which has fulfilled all these specifications. It was during the closing years of the 1260-year period that this nation, committing itself to atheism, became blasphemous and licentious to an extent scarcely approached by any other nation in the world's history and the movement was endorsed by the legislative assembly of the nation. Under this influence it passed through the terrible scenes of the French revolution, in which blood flowed freely, and no man's life was safe.

This fearful climax in the affairs of that nation was the indirect result of the long abuse of power on the part of the papacy, while it was the direct outcome of the writings of such men as Voltaire, Rossaeu, DeAlembert and others, who, taking advantage of the inconsistencies which had been practiced in the name of the Christian religion, drove that nation to a denial of the true God, his very existence being publicly denied and challenged. That nation also invaded the sanctity of the home, reducing the God-given rite of marriage to a mere civil contract, to be broken at the will of the contracting parties. Jealousy raged and bloodshed followed. Licentiousness stalked unblushingly through the land, and the great cities were filled with illegitimate children. At first they cast aside all forms of worship, but, finding that the masses must have some object to adore, they set up nature and reason. The latter was personified by a ballet girl from one of the theaters of Paris, and the national assembly paid her homage. They denied Christ and the Bible, thus disregarding the God of their fathers. They confiscated all the titled estates, and these lands were subdivided and sold, thus adding about \$3,500,000,000 to the exchequer of the nation.

Oh, blinded nation; lifting up its puny arm in rebellion against the God of heaven, seeking to destroy his word, but in their blindness giving to the world a standing evidence of its truthfulness by faithfully fulfilling every specification which the prophet of God about 2400 years before had penned regarding them. Thus we are carried in the prophecy to the year 1798, or to the beginning of "the time of the end," and there we find atheistical, licentious but blinded France upon the stage of action, having fulfilled everything stated of her in the prophecy to verse 40, which tells what must take place in that year as follows: "And at the time of the end [1798] shall the king of the south [Egypt] push at him [France], and the king of the north shall come against him [France] like a whirlwind, with chariots and with horsemen and with many ships, and he [king of the north] shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land," etc. R. S. OWEN.

A CHILD'S IMAGINATION

It is not difficult to turn a child's attention in any direction, and he quickly catches the spirit of those around him. If his imagination is quickened and strengthened by frequent representations of the feelings, the thoughts and conditions of others his sympathies will be constantly aroused and his impulses will become kind and generous. If, however, he is suffered to grow up without these delicate perceptions, who can wonder that his sympathies are dull, his benevolent impulses weak, and that, instead of developing into a noble and generous manhood, he sinks into a stolid and unimaginative self-absorption?

Pride is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing you want ten more, that your appearance may be all of a piece; but it is easier to suppress the first desire than to satisfy all that follow it.

SIGNS OF THE LORD'S ADVENT

Paul says: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." In spite of what the apostle here says, how often we hear people say, and many who are professed followers of Christ: "It is impossible for anyone to say whether the return of Christ is near or far off."

You recall, as recorded by Matthew, that upon one occasion the Pharisees and the Sadducees came, and, tempting, desired him that he would show them a sign from heaven; they desired that he prove his Messiahship by a sign from heaven. Note his answer: "When it is evening ye say it will be fair weather, for the sky is red; and in the morning it will be foul weather today, for the sky is red and lowering today. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the sign of the times?"

This was not the first time he had met this question. The Scribes and Pharisees had asked him previously (Matt. 12:38-4). They could find no objection against his conduct and doctrine; these, if nothing else, proved his Messiahship. But in an insidious manner they were always tempting him, seeking a demonstration of his power, by "desiring a sign from heaven." They were not convinced. The descent of the holy spirit on him at his baptism, and the voice of his Father declaring him to be his beloved Son, were signs from heaven, yet the Pharisees and Sadducees required some further evidence, and probably they intended to mention some particular sign or appearance in the heavens, without which they could not be convinced; purposing thus to make trial of his power. To this our Lord answered that they were able to form conjectures what kind of weather it was likely to be from their observations of the clouds and sky, which were generally found right; and if they had not been hypocrites in these inquiries they might as easily, and far more certainly, discern "the signs of the times."

The scepter was now departing from Judah; Daniel's seventy weeks were terminating; John the Baptist's ministry, as the predicted forerunner of the Messiah, evidenced his approach; and all the prophecies were fulfilling in his character, doctrine and miracles; so that it was plain that these were the times of the Messiah, and that the nation was about to given up for rejecting him. Bishop Hall translates this verse: "O ye hypocrites, can ye prognosticate fair or foul weather by the face of the sky? * * * And can ye not, by those clear predictions of the prophets, and the miraculous demonstrations of my power, discern the time of my coming?"

Why were they able to prognosticate the weather? Simply because they had made it a study by observation and otherwise. Now, had they studied Moses and the prophets they would have just as easily recognized the "sign of the times" in which they lived. After all, beloved, it is only as we study the scriptures can we expect to know anything whatever about our Lord's second coming.

Daniel 12:4 reads: "But thou, O Daniel, shut up the words, and seal the book, even to the time

of the end; many shall run to and fro, and knowledge shall be increased." Beloved, was there ever in the history of the world a time when knowledge was as universal as now? Go back just one hundred years; compare the knowledge of the masses with the knowledge possessed by the masses of our day. There are people living today who can recall the days of the old stage coach. Are we running to and fro? Never anything like it before. Daniel says this is to occur at "the time of the end."

In the first verse of Daniel 12 we read: "And at that time (what time? The time mentioned as 'the time of the end') shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time. And at that time thy people shall be delivered, every one that shall be found written in the book." Our dear Lord knew this prophecy. Notice the time of its application: "For there shall be great tribulation, such as was not since the beginning of the world to this time—no, nor ever shall be. And except those days should be shortened there should no flesh be saved; but, for the elect's sake, these days shall be shortened."

The student of history knows that the human race has passed through some terrible tribulations; probably the worst was that which befell the Jewish nation in the year 70, when eleven hundred thousand Jews are said to have perished in the siege of Jerusalem. Had God permitted the persecution of the Jews to have continued upon the same terrible scale the race would have become exterminated. But, as God intended to bring forth an elect people, in after ages, of their descendants, he was pleased to shorten those days and to preserve a remnant of that nation as a separate people, even to this day (Isa. 6:13; 65:3-10).

History is about to repeat itself, only upon a much larger scale. In the type this was confined to the Jewish nation and their capital, Jerusalem; in the antitype this is to be universal. Every nation is to become involved. England, "the tight little island," is on the eve of being invaded. This mighty empire, the greatest in territory and inhabitants, will go down. Great Britain has done more good for the world at large than any other nation except Israel. As she goes down all other nations will fall with her, for her civilization and business instincts are the foundation of all modern nations, our own great country included with the rest.

What will this mean? Just what Daniel and our Lord said would be: A time of trouble, such as was never known before, nor such as will never be seen again. Brethren, keep your eyes on Germany and Russia. Are these two nations in the near future going to form an alliance? If so, what will become of Great Britain without the help of our own country, the United States? Can the white race hope to combat successfully an alliance of the yellow and black races? The troops from India and Algeria, educated by France and Great Britain, are the equals of white troops now fighting in Belgium.

Brethren, is the Lord's coming near? If the

days are not shortened when these combinations assume form and power how many will live through it? But listen: "But for the elect's sake those days shall be shortened?" How so? Simply this way: Before this Christ will take away his church, raising the dead saints, and changing those who are living. It will be their presence and power that will bring order out of all this, and bring about what we all long for—Peace on earth, and good will among men. Then will be fulfilled the angels' song: "Glory to God in the highest, and on earth peace, good will towards men."

GEORGE B. ALLDRIDGE.

THE LAW AND SIN FOR ABRAHAM

Abraham lived 430 years before the written law of Moses, and yet he was justified by faith without the deeds of this law (Rom. 4:3; Gen. 15:6). Yet we also read that Abraham was justified by works when he offered up Isaac 430 years before Moses' law of works (James 2:21, 24). It is also recorded of Abraham: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws" (Gen. 26:5). But it is pure assumption, without reflection, to affirm that these statutes and laws must include the decalogue.

Did Abraham honor and obey his father and mother in religious matters in Ur of the Chaldees? "And Joshua said unto all the people, Your fathers dwelt on the other side of the river (Euphrates), of old time, even Terah, the father of Abraham and of Nachor; and they served other gods" (Josh. 24:2). Did Abraham honor idolatry?

Was Abraham promised long life "upon the land which the Lord thy God giveth thee" when in Ur of the Chaldees? (Ex. 20:12; Gen. 11:28; 12:1).

Was the fourth command given to Abraham, commanding him and all within his gates to "keep the Sabbath, either in Ur or in Canaan, where he was but a sojourner, not possessing a foot of land, only a burying place, while he lived on earth? (Acts 7:5; Gen. 23)

Everything in the letter of the decalogue shows that it was a local law for a limited locality, and for the commonwealth of Israel, while they dwelt in their own land.

But are not Gentiles grafted into this same olive tree, the commonwealth of Israel, and thus bound by the same laws? (Eph. 2; Rom. 11) Yes, we are amenable to all the laws of that commonwealth that have not as shadows found fulfillment in Christ, or ran out by limitation. Christ and his apostles carry over all the laws needed for this Christian age (Heb. 10; Matt. 23:20).

W. L. CROWE.

What society needs for her healthful growth is neither amiable indifferentism nor impatient enthusiasm, nor a mixture of both. She needs force and strength, energy and zeal, and can not have too much of them. But, united with them, to produce the best results, there must be patience and moderation, gentleness and kindness, a power of insight into human nature and a ready sympathy with it, even when it thwarts and opposes cherished ideas and beneficent schemes.

THE RESTITUTION

Issued Weekly By

Entered as Second-Class Matter February 6, 1912, at the postoffice at Akron, Ohio, under the Act of March 3, 1879.

TERMS

One year, \$1.50. Six months, 75c cents. In advance.

ROBERT G. HUGGINS.....Editor
BUELL W. NUTT.....Manager

BOARD OF DIRECTORS

THE RESTITUTION PUBLISHING COMPANY

Burton H. Lang Harry Pott
Chas. A. Goss Robt. G. Pate
Buell W. Nutt Robt. G. Huggins

W. S. Tomlinson

SPECIAL CONTRIBUTORS

S. Roxana Wince, Pierceton, Ind.
Dr. Chas. A. Goss, 10513 Lee Ave., Cleveland, O.
Almus Adams, 3944 Hartman Ave., Ames Station, Omaha, Neb.
Flora A. Wood, Chico, Cal.
George Francis, Albany, Wis.
J. J. Heckman, Ames, Neb.
Geo. B. Alldridge, 11320 Knowlton Ave., Cleveland, O.
S. H. Thomas, Proctor, Mont.
E. W. Knapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., 10623 Lee Avenue, Cleveland, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

NOTICE

Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

EDITORIAL

Bro. W. L. Crowe writes: "I had a good meeting at Happy Woods, the home of the old Pine Woods Bible Class, and can say that our brethren and sisters there still honor the above names. It was largely due to past efforts for the cause of truth by the Siplers, Anthon's and others of that class that twelve came out for baptism during the meetings."

Bro. Coleman sends a newspaper clipping that gives an account of the expulsion of the Jews from Jaffa December 22, 1914. The report says in part: "Beduin police raided the ghetto (at Jaffa), arrested sixteen hundred persons, and drove them at the point of the bayonet to the quay. Here the Florio was forced to receive as many of them as could be crowded aboard. Scenes attending this operation were heartrending. It was after night-fall, and harbor police and boatmen stole all the watches and money the refugees were carrying to the ship. They tore rings from the fingers and even earrings from the ears of women and girls, and the harbor rang with shrieks and frantic pleas. Children were separated from parents and

husbands from wives. Several men, resenting the brutalities to their wives, were thrown overboard by boatmen and drowned before the eyes of the women."

Bro. Coleman says that this treatment of the Jews in the holy land is a surprise to him, as it is God's purpose to gather them again into the fatherland. Very true; but we must keep in our memory the fact that prophecy has given over Israel to tribulation, and Jerusalem to desolation, "until the time of the Gentiles be fulfilled." "Jacob's time of trouble," out of which a remnant is to emerge "saved," is both prior and post-adventual.

COMMUNICATIONS

Dear Brother: I am sitting with the two tracts you sent before me, and gratitude to you for your kindness fills my heart. I feel that this is the last chance I shall have this year to thank you, as it soon will be 12 o'clock, and another year will begin.

Dear brother, I confess that last year at this time I was a stranger to the faith, and lived for pleasure alone. What a life! I would not go back to it for anything. But thanks to our heavenly Father, and Jesus his Son, whose call I responded to, I am saved, if I continue till the end, and that I consider a pleasure to do.

Dear brother, can you suggest some way I might work for my Master other than I am doing? I can not help financially, for I am poor; I can not go among friends, because I am a home body, and my only friends are the brothers and sisters. I have started corresponding with the isolated ones, and will be pleased if you can give me the names of more of them; I will try and cheer them the best I can. That seems so little to do, dear brother, but I comfort myself with the thought that I can instruct the little ones. Four of them are in the truth. The youngest is only six years, so I will have to wait a while for that. They are present at all our meetings, and have a chance.

The Restitution is our greatest friend outside the Bible, and I want to thank all the contributors, as well as yourself, for this paper, which I think is the best paper on the gospel there is.

Dear brother, I understand you are a very busy man, and that this is a long letter, with much left unsaid, but I can't stop without thanking you for your loyal response to my call and your effort to help the church here.

MRS. ADA ASHUTE.

Dear Bro. Huggins: The Restitution, just to hand, is laden with good things as of yore. I take this opportunity of thanking you for your work and labor of love during the past year, and of expressing the hope that it will continue throughout the new.

I sincerely hope that the coming year will prove to be a more profitable year with us all in the Lord's work, and that its close will find us better prepared to meet the Lord when he comes in power and great glory.

My endeavor in the future, as in the past, will be to study God's word, and to stay close to what is written. May the Lord bless us all and keep us faithful till he comes to make up his jewels, is my prayer. Yours in Jesus,

MRS. A. J. MARTIN.

LECTURE TO YOUNG PEOPLE

M. Joblin

"Wherewithal shall a young man cleanse his way?" (Psa. 119:9).

Underlying this important question is the fact that the young man's way needs cleansing, you observe; and then follows the answer: "By taking heed thereto according to thy word."

God's Prescription a Cure-All

At the outset I wish to impress upon your minds that this is God's prescription, not one of many prescriptions; it is a cure-all, and about the only one in existence. The Great Physician who prescribes it knew exactly what ailed the young man, and this is the specific for that complaint. By one man sin entered into the world, and death by sin; and so death passed upon all men, because they inherit corruptible natures from the federal head of the race—Adam. And besides mortal natures they inherit the predisposition to do wrong, on account of the warped condition, morally, of their parents before them. To counteract this tendency God sets before the young man—and the young woman, too—the evil effects of certain things; counsels him to avoid them, and, as a motive to obedience, offers rich rewards. In consulting the book of God as the guide of youth we find it begins back of all this, and says (Prov. 4:14): "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." Here heeding the divine word is a prevention of impurity, much better than a cure. And the reason is learned from a statement made in 1 Cor. 15:33, that evil communications corrupt good manners. That is the reason why the warning is given to enter not into the path of the wicked, nor go in the way of evil men. It is impossible to do so without contamination. "Avoid it, pass not near to it, turn from it, and pass away." Evil men are evil in whatever age they live. But it would be folly to warn men of the follies of the ancients if they are not practical in this age. It is our business to deal with things as they actually exist around us. The word of God warns the youth of this age against the evil men of this age! Who are they? How shall evil men be known so as to be avoided? By their works or their fruit shall ye know them.

Avoid Idle Men

In the first place, I warn the young against idle men. Perhaps they will say they did not know there was anything very bad about idle men. But indeed there is. Idleness leads to every vice in the catalogue, but you must make most of the catalogue yourself. I can only throw out a few hints to help you. For instance, industry means activity in some useful pursuit. All efforts without the design of usefulness must be classed with idleness. I do not consider that the hustling, doing nothing, nor he that keeps himself busy meddling with other people's business, is any better than the regular sluggard. There are others who make it their business to be seen and heard, and keep at it steadily, and act and dress to suit their calling. They claim to be men of honor, but their landlords and tailors don't think so. They gamble, and

drink, and smoke, and swear, and fight when they are too drunk to be afraid, and say in a moment, "Do you doubt my honor, sir?" They are evil men all around. There are fashionable idlers whose riches defeat every object for which life was given them. They have rare and costly fabrics, and seals, and chains and rings, and cravats, and then, rich and gay and frivolous, and useless, and polished till the enamel is worn off, they saunter forth. They are in the theater today, the church tomorrow, and, like gaudy butterflies, flutter from flower to flower till the summer of life closes, frosts sting them, and they sink and die unmourned.

Young man, let me urge you to live for something. Idle men are evil men; have nothing to do with them, or you may become idle. For, mind you, idleness doesn't spring up in a night like a mushroom. It creeps upon men stealthily; it first steals minutes, then clips off the edges of hours, and at later stages of the disease absorbs days, and months, and years. Where it has full sway it drowns out employment altogether; but where men are obliged to labor indolence makes labor go heavy; it scatters the attention, it makes them irresolute, causes them to have dreamy visions of something, somewhere, which can be gotten without effort. Industry promotes happiness. All happiness in this life depends largely upon health. I know of no happiness that is not affected by the health of the body. Good appetite, good digestion and good sleep are the elements of health. Industry confers them. Men's spirits are like water, which sparkles while it runs, but becomes stagnant in pools, is mantled with green and breeds corruption and filth. The applause of an enlightened conscience, the self-respect of noble pride, the consciousness of independence, a manly joy of usefulness, the consent of every faculty of the mind to one's occupation—these constitute a happiness far above the feverish flashes of vice in its brightest moments. Young men and—young women, too—carry this idea home with you. Satisfaction is not the product of excess, or of indolence, or of riches, but of industry, of temperance, and of usefulness.

I dare say you hear people talking of this or that man of genius sometimes, as if he can do anything without labor, know without learning, or learn without study, can be eloquent without preparation, can be exact without calculation, and profound without reflection. Now when one or more faculties of the mind exist in the highest state of development and activity—as the faculty of music in Mozart, invention in Fulton, and idealism in Milton—we may call their possessor a genius. But such men with such minds are extremely rare. And, while that is the case, industry is an excellent substitute for genius. What genius performs at one impulse industry accomplishes by a succession of blows. In ordinary matters they differ only in rapidity of execution, and are upon one level before men, because it is the result we see, not the process. Poverty waits upon the steps of indolence, and upon such poverty brood subterfuges, equivocations and lies. Indolence as surely leads to dishonesty as to lying; indeed, there is but little difference between them. Says Paul: "Let him that stole steal no more, but

rather let him labor, working with his hands the thing that is good." There are none of you but abhor the last results of idleness, but do you all see that the first steps lead to the last? At the start, perhaps, it is not laziness, but genteel leisure; it is not sloth, but merely relaxation; amusement, not indolence. But all these become indolence when men ought to be usefully employed. Young man, if you are idle you are on the road to ruin, and there are but few stopping places upon that road, either. In fact, it is more of a precipice than a road.

Avaricious Men Are Dangerous

Secondly, I warn you to go not in the way of avaricious men. They are evil men. Have nothing more to do with them than you can possibly help, and pattern not after them. Avarice seeks wealth, not to buy or build with, or to feed itself, or to make it an instrument of skill, or friendship, or religion; but to keep it, to walk around the pile and gloat upon it, to fondle, and court, and hug the dazzling stuff to the end of life. This love of money, the book of God shows us, is the root of all evil, and for mental discipline, if for nothing else, try to trace these evils to their root.

Again I say, pattern not after the avaricious. Avarice withers, and blights, and dwarfs, and freezes out all the better parts of a man. The more wealth falls to avarice more the eye glows with greedy cunning, conscience shrivels, the light of love goes out. Riches do not necessarily confer happiness, and poverty unhappiness. A man's happiness primarily depends upon his disposition. If that be good, riches bring lasting pleasure, and he is happy in spite of his poverty. Hear the word of the Lord: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Cynics Are Evil Men

Cynics are said to be human owls, vigilant in darkness and blind to light. If a man is said to be pure and chaste they answer: "Yes, in the daytime." If a woman is pronounced virtuous they reply: "Yes, as yet." Mr. A. is a religious man. "Yes, on Sunday." Young men are often deceived so far as to think such people have a wonderful knowledge of human nature. But cynics are evil men; avoid them, pass not near to them, turn from them and pass away.

Beware of the Libertine

I would next guard you to go not in the way of the libertine. His mission seems to be to explore every depth of sensuality and collect upon himself the foulness of all. He is proud to be vile. He is ambitious to be viler than other men. Purity and decency are a burden to him. His breath blights every innocent thing. He sneers at the mention of purity, and leers in the very face of virtue as though she herself were corrupt if the truth were known. Experience shows that the very worst of men are often the most skillful in touching the springs of human action. Young men, avoid the libertine! He is altogether evil. Avoid him, pass not near him, turn from him and pass away.

But listen to heaven's warning again: "My son, if sinners entice thee, consent thou not. If they say, Come with us, we shall find all precious sub-

stance, we shall fill our houses with spoil—cast in thy lot among us, and let us have one purse. My son, walk not thou in the way with them; refrain thy feet from their path, for their feet run to evil and make haste to shed blood, and they lay in wait for their own blood; they lurk privately for their own lives."

Gamblers Are Bad

I next remark that gamblers are evil men. Turn from them and pass away. If you do not believe it watch the young man as he leaves home with father's blessing and mother's tears falling fast. He reaches the city; sharpers see him and make his acquaintance, dine with him, find out he has money. They caution him against sharpers, and tell him to keep it secret; offer to show him around town and protect him. And, that he may see all, he is taken to a gaming house, but with apparent kindness is craftily warned not to play. Some are losing and some are gaining piles of gold. Wine is free and plentiful; he drinks and becomes courageous. Just then his sharper friend suggests that one might easily double his money by a few ventures, but that it was best, perhaps, not to risk it. This only fires his mind all the more. Another glass, and all his prudence is gone. He stakes and wins, and stakes and wins again. He thinks himself rich now, and no mistake. Again and again he loses till all his gains are lost. Then fortune turns. He wins anew; gains excite him, losses excite him more. He doubles his takes, and all is swept away. He puts up his whole purse, and loses the whole. He becomes desperate, and is thrust into the street. The clock strikes one, two, three, four—four in the morning. A simple young man destroyed in one night. Quick work, that!

(Continued)

THE HOLY SPIRIT

No. 19

L. T. Nichols

When Do We Receive Eternal Life?

Many have quoted 1 John 5:11 to me to prove that they are saved, that they have eternal life now: "And this is the record that God hath given to us eternal life." They leave off the last of the verse, "And this life is in his Son." It is in Jesus, not in us; and we only have the promise of it, as we find recorded in 1 John 2:25: "And this is the promise that he hath promised us, even eternal life."

This is a sample of how people read the Bible, even when it so plainly qualified that this life is not in us but in Jesus, and we only have the promise of it. Paul explains the same thought in Titus 1:2: "In the hope of eternal life, in which God can not lie, promised before the world began." Can you not see how foolish it is to say that we hope for anything that we claim to possess? Paul makes this very clear: "For we are saved by hope. But hope that is seen is not hope; for what man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

Truly, how little people reason! They claim to have the gifts of the holy spirit and eternal life now, when we only have the promise of both, and we do not possess that which we only have by

promise. Paul will tell us when we will obtain eternal life: "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."

Our life, that we have the promise of if faithful, is in Christ, and we will only receive it when he appears, and not before. Peter testifies to the same truth: "When the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." That is when the victor's crown will be given to us if we strive lawfully. The last letter God ever wrote to man contains the same truth: "And behold I come quickly and my reward is with me to give every man according as his work shall be" (Rev. 22:12).

Jesus will bring the eternal life, the honor and glory with him, to be given to every man according "as his work shall be." The evidence plainly proves that we now have to be mentally and morally redeemed by knowing and keeping his commandments; if we have taken these two steps he will at his coming give us eternal life. Phil 3:20 so plainly tells us when this will be done: "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus, who shall change our vile body, that it may be fashioned like unto his glorious body."

If we have taken the first two steps we can know that he will perform the third, and change our vile body and make it like unto his glorious body. A short time ago a minister said to one of our members: "Is there not a difference between immortality and eternal life? Can we not have the one and not possess the other?" What reasoning! That is truly a distinction without a difference. Mortal is that which is subject to death; immortal is that which is not subject to death. While mortal we possess the life that the Apostle compares to "a vapor that appeareth for a little time and then vanishes away;" when made immortal we possess the eternal life that will never end. There are only two natures spoken of in God's word—the mortal, the earthly; and the immortal, the heavenly. Paul will make the subject very clear to our minds, and will tell us what nature we now possess, and when we will obtain the life that will never end: "And so it is written; the first man Adam was made a living soul; the last Adama was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual" (1 Cor. 15:45, etc.).

Metaphysics tells us that we possess both natures at once, the mortal and the immortal, but a wise God is never found teaching such confusion. First the mortal, then the immortal, is the divine arrangement of things. What was Adam when created—what was his nature? "The first man (Adam) was of the earth, earthy; the second man was the Lord from heaven." We have believed much foolishness in regard to Adam, received from the vain traditions of our fathers; but Paul makes it clear and tells us that the nature of Adam was the mortal, the earthy, and that we possess the same nature: "As is the earthy, such are they also that are earthy, and as is the heavenly such are they also that are heavenly. And as we have born the image of the earthy, we shall

also bear the image of the heavenly."

We have borne the image of the earthy, the mortal; but the eternal, the immortal, is yet future: "Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption."

Another point is proven, we are not yet in the kingdom of God; for we are yet flesh and blood, mortal beings, and flesh and blood can not inherit the kingdom. This proves that the kingdom of God is yet a future arrangement of things: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed." Some will be living when Christ comes—will not be found asleep; but all faithful ones will be changed. "For this corruptible must put on incorruption, and this mortal must put on immortality."

Jesus, by laws not known to us, will change our mortal, corruptible bodies into immortal, incorruptible bodies; real beings, made like unto the angels, with a vigor of constitution that will never decay; strength of intellect that will never grow dim; beauty that will never tarnish; life that will never end. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory. "O Death, where is thy sting? O Grave, where is thy victory?"

Then, and not until then, will we be saved; then, and not until then, can we cry: "O Death, where is they sting? O Grave, where is thy victory?"

SOWING SEEDS OF KINDNESS

We who have the faith and hope of seeing that our dear Savior, should be inspired by it and should never fail to show our love for him. There are various ways in which we can find favor and show our appreciation of him who has done so much for us. I have in mind, especially at this time, that of sowing seeds of kindness. A kind word dropped here and there and a helping hand given to one who is in need never fails to do some good. It is usually the case that the harvest it reaps is so very much greater than the one who gave it can imagine.

Just think how many waste places there are in the world! How are we to make the seed blossom if we fail to win friends by our kindness? We should do just as Jesus did when he was preaching the glad tidings: he won many friends by his loving kindness.

You all know the noted writer, Robert Louis Stevenson. He was in very poor health; in fact, he was afflicted with that most dreaded of diseases, consumption. In order to recover his health he thought it best to take a trip west. It was very hot and close the day he boarded the train, and his first thought was of fresh air. So he took possession of a rear seat and opened the door. In order for him to keep the door open he carelessly put his leg across the aisle with his foot against the door. Of course this blocked the doorway. The train boy kept running through the train selling his various wares, and every time the boy passed Mr. Stevenson would withdraw his leg and permit the train boy to pass on. It really got tiresome, and at last Mr. Stevenson neglected to with-

draw his leg. Notwithstanding the fact that our friend Mr. Stevenson had on every other occasion been polite enough to allow the train boy to pass without making him step over his leg, the train boy in anger kicked the leg that was extended across the aisle. Mr. Stevenson controlled his desire to give the youngster a severe reprimand and very politely apologized for barring the doorway. The boy, without even acknowledging Mr. Stevenson's apology and mumbling something to himself, went on his way through the train. Mr. Stevenson sat back in his seat wondering why he had not carried out his first desire to punish the boy in some way.

Enough time had passed to allow Mr. Stevenson to almost forget the incident. The train boy came slowly through the train, and as he got opposite our friend's seat he dropped a luscious pear into Mr. Stevenson's lap. Was this not a welcome reward for a kind apology? Not what the gift was worth in itself, but it was an act worthy of a true friend. The rest of the trip Mr. Stevenson had the pick of all the periodicals the train boy had. He had won a friend in the train boy by doing a little deed of kindness.

In Luke 8:11 we find that the seed is the word of God. We should not refrain from scattering the seed in places where the soil is unwilling at first to yield, but we must be patient and surely some good will be obtained. The thorns and briars have occupied places too long where good seed should have been sown. It is not necessary to go out into the world with this one object in view—that is, sowing seed where it is most unlikely to grow and make devoted followers of our Lord Jesus Christ; but in our daily life we should be constantly watching, first, as I said, to win friends by our kindness, and then we should endeavor to show them the course from which our own inspiration to deeds of kindness originated, then we can bring in the name of Jesus, the fountain and the spring of kind deeds and self-sacrifice, and thus lead up to the truth. It seems to me it all depends on ourselves just how much weight our words carry. If the words and acts are brought forth by one who is sincere and a worthy messenger of our Lord the sowers of the seed will certainly reap a much richer harvest than one who had little faith. God says, "Son, give me thine heart." Why? To plant therein the words and deeds of kindness which worked out in the life of Jesus our great Teacher. Should we not love our neighbor as ourself? We have the truth, and we are holding back the greatest of treasures from others by not sowing at every opportunity, and miss one of the greatest blessings God has for his children whom he has taught both by word and example that it is more blessed to give than to receive. Just think, brothers and sisters, we might make one who is as a barren desert blossom out into a rose of the rarest beauty. Shall we, when the time is so near at hand, stand idle? How dare we, when the Master's garden is left to our care? We read in Psalms 126:6: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

I have in mind a young man who went through life under a cloud. He had many things to dis-

courage and weaken him. Everyone seemed to misrepresent and misunderstand him. No one ever offered a kind word when it could have been given without hardly an effort. Finally he took the life away that God had given him. He left a note telling how he could not endure life as it was. And how, if he could have had just a little help to carry his burden he would have tried to be brave and stand up under its weight. Then after it was all over his friends came to him as he lay wrapped in death and poured out their sympathy, and tears of regret fell over his icy form, more than enough to have gladdened his whole life—but what good did it do him then? It was too late. Brothers and sisters, it is my prayer that we will not refrain from the sowing of seed in the waste places. We, who are overflowing with the truth and the hope of seeing our dear Lord and Savior, can give, and we will certainly be repaid a hundred fold. "In the mornin g sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Ecc. 11:16).
ARTHUR BAKER.

CHARACTER MAKING

With all our many appliances for spreading knowledge and disciplining the mind, and our rightful interest in the work, there are few who would not agree that, important as it is, the building up of moral character outweighs it in its serious results upon the welfare of the community. A poor education is a thing greatly to be regretted but a poor character is far more lamentable. That a workman should be unable to read or write in any land is truly deplorable, but that he should be an idler, a drunkard or a cheat is much worse. Who would not prefer to employ the youth who, with the mere rudiments of learning, was trustworthy, rather than one who, with talents and education, was lacking in integrity? And what community would not be more happy and prosperous if the citizens were honorable, law-abiding and conscientious than if, without these qualities, they were adepts in all the scholarship of the age?

Those who grow up in ignorance and amid vicious surroundings learn to think and to speak a different language from those who are carefully trained in mind and in character, and it is not strange if they fail to understand each other. Except in a few rare cases where there is a special genius for widespread sympathy they must be foreigners to each other, and no attempt at intimate companionship can be successful.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.
1301 Park Place, Brooklyn, N. Y.